

## Philosophy 106: Philosophy and Current Issues

The class will focus on a number of ethical topics of current interest, in particular world hunger, war, economic inequality, and race, discrimination and opportunity. Each of these issues presents various choices between different and even conflicting individual and social policies. The class will focus on reasons for and against adopting various courses of action, and will explore the cogency of the reasons offered. Students will work out their own positions and hopefully, come to better understand opposing views.

In the course of examining these reasons, we will become more familiar with a very general distinction between various forms of ethical justification - the distinction between consequentialist justifications and non-consequentialist justifications. We will explore how various of the positions with respect to the above issues are amenable to either form of justification.

Readings for the class will encompass both classic texts and current articles from philosophy journals. These will sometimes be quite dense, and require some work to understand.

**Professor:** Mark van Roojen, 315D Louise Pound Hall, 472-2425 (messages taken but no direct line); email: [mvr@unl.edu](mailto:mvr@unl.edu), Office Hours: Tuesdays and Thursdays, 9:45 – 10:45 AM.

**Teaching Assistant:** Mark Selzer, 315S Pound Hall, Email: [mark.selzer@huskers.unl.edu](mailto:mark.selzer@huskers.unl.edu)

You are encouraged to take advantage of our office hours to ask questions and get help since some of the material may seem complex and difficult until you get the hang of it. This course is an introductory course in the sense that it presupposes no specialized background knowledge. But even philosophy texts that presuppose no background information require some work to understand and the main assignments (tests and papers) will require you to write coherent and well-reasoned essays.

**Class Times:** This class meets twice a week in a large lecture section. Each student is also registered for a discussion/recitation/quiz section which is primarily for discussion and exercises aimed at helping you do the major assignments. These will be run by Mark Selzer, and they *meet every week*. Discussion sections are at least as important as the lectures.

**Coursework:** One mid-semester written exam, one final exam, two short papers (5-6 pages each), a mostly clicker based lecture participation component (which may include occasional written homework), as well as participation in discussion sections. Students will be responsible for knowledge of all of the reading and some of the clicker questions will be designed to check that. Both exams will involve essays, the topics of which you will know ahead of time. We will be using Turnitin, the plagiarism catching software that UNL has a license to use on major assignments.

**Grading:** The main work for the class are two essay exams (in the DLC) and two papers. These major assignments, along with clicker scores and the occasional homework will determine your overall average on the scale below. The exams and papers will each count for 20% of the course grade, and the homework/clicker exercises will count for 20% as well. Your grade may be adjusted up for especially good participation in the discussion sections (or even lecture where it is harder to say things) or down for not participating in your sections.

*Exams and papers* will each involve defending a position on one of the issues we discuss. They will be graded on the basis of how well they defend your position on the topic at issue, using a framework for thinking about answers to these questions that we will explain over the next several weeks. Due dates for the first test and first paper are listed in the schedule below. The second paper due date will be during the last 3 weeks or so of classes with the exact due date depending on which topic you choose to address. The final exam will be at the regularly scheduled final exam time for this class which is

The *clicker/homework* component of the grade will mostly be graded on the basis of having been done (so it is in your interest to come to lecture, – the penalty for not coming is missing the clicker points you could otherwise get that day). Most clicker questions won't have unique correct answers so will be counted as correct however you answer. Similarly, most homework assignments will get full credit so long as they are seriously attempted and handed in. However, some clicker questions will be based on the readings and these will be graded according to their accuracy. Typically there will be one or two of these for each reading assignment. In order to get credit for your clicker participation you will need to register your clicker in Blackboard.

<i>Grading Scale:</i>	97-100=A+	93-96=A	90-92=A-
	87-89=B+	83-86=B	80-82=B-
	77-79=C+	73-76=C	70-72=C-
	67-69=D+	63-66=D	60-62=D-

**Readings:** Readings will almost all be from the electronic reserves at the library (linked in Canvas) and from available sites on the web where I could find them. This is to save you money. You can print them or read them on a laptop, whichever works for you. I have listed URLs for the readings not on reserve at the relevant points in the schedule below, and I will put a copy of this syllabus on the web at <http://www.mvr1.com/106stuff/106SylS2019v2.pdf> so that you can click on links to make things easier. There is always a possibility that URLs may change so it makes sense to download and save the readings early in the semester. Should a link change it is your responsibility to find alternate locations to obtain the materials for yourselves. But let me know and I will try to help.

### SCHEDULE OF ASSIGNMENTS:

1/8/19 Introduction.

1/10/19 Philosophical Argument, Ethical Arguments, and Reading Philosophy.

**World Hunger:** What, if any, obligation or reason do we have to help feed the thousands and thousands of people starving in the world today? We will notice that people can have different ideas about what to do either because they disagree about the moral principles which give us obligations to others, **or** because they disagree about what the results of various policies would be.

1/15/19 Peter Singer, "Famine, Affluence and Morality," Philosophy and Public Affairs, Vol 1, No. 3, (Spring 1972) pp. 229-243, posted on web at: <http://www.utilitarian.net/singer/by/1972----.htm> and at <http://0-www.jstor.org.library.unl.edu/stable/2265052>. This one is easier on the eyes as a pdf.

1/17/19 Garrett Hardin, "Living on a Lifeboat," Bioscience (1975) pp.561-568 by the American Institute of Biological Sciences, posted on web at: [http://www.garretthardinsociety.org/articles/art\\_living\\_on\\_a\\_lifeboat.html](http://www.garretthardinsociety.org/articles/art_living_on_a_lifeboat.html).

1/22/19 Onora O'Neill, "Lifeboat Earth," Philosophy and Public Affairs, Vol 4, No. 3, (Spring 1975) pp. 273-292, available at the UNL library website via JSTOR at <http://0-www.jstor.org.library.unl.edu/stable/2265086>.

1/24/19 Climate Change and Resources.

1/29/19 Scarce resources and the empirical world - no reading, but start the Bentham & Mill.

**Moral Theories: Utilitarianism, Consequentialism, and varieties of Non-consequentialism:** This is the most theoretical portion of the class, in which we look at general theoretical approaches to ethical issues. We will look at two kinds of general moral theory. One kind, those theories that are consequentialist, requires us *always* to bring about as much impartial good as possible. By impartial good, we mean good whose value does not change depending on the agent's relation to the outcome brought about. Non-consequentialist theories, on the other hand, say that we should *not always* bring about as much impartial good as possible, either because we sometimes have personal obligations which put constraints on what we can do to bring about overall good, or because the notion of impartial good does not always make sense. Utilitarianism is one kind of consequentialist view. It says that happiness or pleasure is the only impartial good, and that we should all do our best to bring as much happiness into being as possible. So we will start by looking at two classical formulations of utilitarian theories.

1/31/19 Excerpt from Jeremy Bentham's, excerpts from Introduction to the Principles of Morals and Legislation (1789) ( the first and fourth chapters - The principle of utility and Value of a Lot of Pleasure or Pain, How to be measured.)) available on the web at <http://www.econlib.org/library/Bentham/bnthPML.html> . Read chapters 1 & 4.

John Stuart Mill, chapter 2 of Utilitarianism (1861) . This one is available on the web at [https://ebooks.adelaide.edu.au/m/mill/john\\_stuart/m645u/](https://ebooks.adelaide.edu.au/m/mill/john_stuart/m645u/).

- 2/5/19 Bernard Williams, excerpt from Utilitarianism: For and Against (Cambridge; Cambridge University Press, 1973). On electronic reserve at UNL library.
- 2/7/19 Robert Nozick, Excerpt from Anarchy, State and Utopia (New York; Basic Books, 1974). On electronic reserve at UNL library.
- 2/12/19 Phillipa Foot, "Utilitarianism and the Virtues," Mind 94 (1985) pp. 196-209, available through UNL library JSTOR database at: <http://0-www.jstor.org.library.unl.edu/stable/2254745>.
- 2/14/19 W. D. Ross, The Right and the Good , chapter 2, (Oxford: Oxford University Press, 1930) pp. 16-22. On electronic reserve at UNL library.

**War:** Are there situations in which entering or starting a war is just, and if so what criteria would have to be met before entering or starting a war is justified? Students will write a paper discussing a particular war and arguing whether our participation in it was or is justified or not.

- 2/19/19 No reading/ lecture on wars and on Pacifism.
- 2/21/19 **No Class Meeting. Instead take the First Exam** in the Digital Learning Center Exam Commons in Love Library anytime you can schedule an appointment from February 19 to February 25.
- 2/26/19 Jonathan Glover, chapter 19 of Causing Death and Saving Lives, (Penguin, 1977) pp. 251-269. On electronic reserve at UNL Library.
- 2/28/19 Jeffrie G. Murphy, "The Killing of the Innocent," The Monist 57, no. 4 (1973), on the web at: <http://www.ditext.com/murphy/innocent.html>.
- 3/5/19 Elizabeth Anscombe, "War and Murder," in Nuclear Weapons: A Catholic Response, ed. by Walter Stein, (Merlin Press Ltd.) 1961 pp.45-62. On electronic reserve at UNL library.
- 3/7/19 James F. Childress, "Just War Theories," Theological Studies, 39, (1978) pp.427-445, you can get this from a database at UNL library. The link I got is as follows, but you may need to do a search for the particular article to get the right page: <http://0-search.proquest.com.library.unl.edu/pao/docview/1297090645/fulltextPDF/142BF79D90F54A827E4/7?accountid=8116> .
- 3/12/19 Michael Walzer, "Supreme Emergency," chapter 16 of Just and Unjust Wars: A Moral Argument with Historical Illustrations, (Basic Books, 1977) pp. 251-268. On electronic reserve at UNL library.

**Economic Inequality:** The distribution of wealth and income in this country is fairly unequal relative to many other countries and also relative to past distributions in this country. Some people think there are reasons to lament these patterns whereas others think they pose no problem. We'll look at some arguments on both sides of this debate. The reading list for this section provisional and may change as I have just added it to respond to current concerns about these issues and I may want to tweak it.

- 3/14/19 The lecture will present some empirical information about the distribution of wealth and income in the US.
- 3/16/19 **First Paper Due via Turnitin in Canvas.**

**SPRING BREAK**

- 3/26/19 The reading will be a handout from Professor Uwe Reinhardt of Princeton University on Benthamite Utilitarianism and the distribution of wealth and income. This can be found at: [http://www.princeton.edu/~reinhard/pdfs/100-NEXT\\_HOW\\_ECONOMISTS\\_BASTARDIZED\\_BENTHAMITE\\_UTILITARIANISM.pdf](http://www.princeton.edu/~reinhard/pdfs/100-NEXT_HOW_ECONOMISTS_BASTARDIZED_BENTHAMITE_UTILITARIANISM.pdf) Or [https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKewjyl5ju2-cAhUBXqwKHbjmBIUQFjAAegQIGhAC&url=https%3A%2F%2Fscholar.princeton.edu%2Fsites%2Fdefault%2Ffiles%2Freinhardt%2Ffiles%2F100-next\\_how\\_economists\\_bastardized\\_benthamite\\_utilitarianism.pdf&usg=AOvVaw2lz83O9vbjrViFYm-szR0](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKewjyl5ju2-cAhUBXqwKHbjmBIUQFjAAegQIGhAC&url=https%3A%2F%2Fscholar.princeton.edu%2Fsites%2Fdefault%2Ffiles%2Freinhardt%2Ffiles%2F100-next_how_economists_bastardized_benthamite_utilitarianism.pdf&usg=AOvVaw2lz83O9vbjrViFYm-szR0) Or <https://www.scribd.com/document/193674228/100-Next-How-Economists-Bastardized-Benthamite-Utilitarianism>
- 3/28/19 Short excerpt from John Rawls's *Theory of Justice*, (Cambridge; Harvard, 1971) on reserve for this course with the electronic reserves at UNL's library.
- 4/2/19 Excerpts from Robert Nozick's, *Anarchy, State and Utopia*, (New York; Basic Books, 1974) on reserve at UNL library e-reserves for this course.
- 4/4/19 Gillens and Page, "Testing Testing Theories of American Politics: Elites, Interest Groups, and Average Citizens," in *Perspectives on Politics*, Fall 2014. [http://scholar.princeton.edu/sites/default/files/mgilens/files/gilens\\_and\\_page\\_2014\\_testing\\_theories\\_of\\_american\\_politics.doc.pdf](http://scholar.princeton.edu/sites/default/files/mgilens/files/gilens_and_page_2014_testing_theories_of_american_politics.doc.pdf)

#### Race, opportunity & discrimination:

- 4/9/18 Ta-Nehsi Coates, "The Case for Reparations," *The Atlantic Monthly*, (June 14, 2014) at: <http://www.theatlantic.com/features/archive/2014/05/the-case-for-reparations/361631/>
- 4/11/19 Emily Badger, Claire Cain Miller, Adam Pearce and Kevin Quealy, "Extensive Data Shows Punishing Reach of Racism for Black Boys," *New York Times*, 3/19/2018 <https://www.nytimes.com/interactive/2018/03/19/upshot/race-class-white-and-black-men.html> (Article outlining and condensing the work of economist Raj Chetty, et. al.) Video of his own lecture on this work is at: [http://www.kaltura.com/index.php/extwidget/preview/partner\\_id/1449362/uiconf\\_id/14292362/entry\\_id/1\\_o5sxq7eg/embed/auto?&flashvars\[streamerType\]=auto](http://www.kaltura.com/index.php/extwidget/preview/partner_id/1449362/uiconf_id/14292362/entry_id/1_o5sxq7eg/embed/auto?&flashvars[streamerType]=auto) and [http://www.kaltura.com/index.php/extwidget/preview/partner\\_id/1449362/uiconf\\_id/14292362/entry\\_id/1\\_kb8z3hvs/embed/auto?&flashvars\[streamerType\]=auto](http://www.kaltura.com/index.php/extwidget/preview/partner_id/1449362/uiconf_id/14292362/entry_id/1_kb8z3hvs/embed/auto?&flashvars[streamerType]=auto)
- 4/16/19 George Shedler, "Should the Federal Government Pay Reparations for Slavery," *Social Theory and Practice* (2003) 567-588. Available on campus or if logged into the library at: [https://www.pdcnet.org/soctheorpract/content/soctheorpract\\_2003\\_0029\\_0004\\_0567\\_0588](https://www.pdcnet.org/soctheorpract/content/soctheorpract_2003_0029_0004_0567_0588) If you click on "Show Document" it should load or download the paper.
- Optional Additional Paper Opposing Reparations: Epstein, R. A. 'The Case Against Black Reparations.' *Boston University Law Review* 24 (2004): 1177-92 is informative on certain legal principles but the moral argument here is pretty thin. You can find it at: [https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKewiRrqi4e\\_cAhVNY6wKHX71BVkQFjAAegQICChAC&url=https%3A%2F%2Fchicagounbound.uchicago.edu%2Fcgi%2Fviewcontent.cgi%3Farticle%3D2323%26context%3Djournal\\_articles&usg=AOvVaw2vjPfulNBHSPT9gwGnTPkt](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKewiRrqi4e_cAhVNY6wKHX71BVkQFjAAegQICChAC&url=https%3A%2F%2Fchicagounbound.uchicago.edu%2Fcgi%2Fviewcontent.cgi%3Farticle%3D2323%26context%3Djournal_articles&usg=AOvVaw2vjPfulNBHSPT9gwGnTPkt)
- 4/18/19 Bernard Boxill, "Black Reparations" in the *Stanford Encyclopedia of Philosophy*, in the Files section of canvas and also findable on line at <https://plato.stanford.edu/entries/black-reparations/>.
- 4/23/19 Review and Question Session. **Please bring any empirical information (one side of one sheet of paper) you want us to upload for your use during the exam on this day and give it to us.** You will get another chance to give us notes in sections this week but we won't promise to have them

available to you in the Exam session before Monday of finals week.

- 4/24/19 Last official time to hand in final paper as determined by university rules for dead week. But no points will be deducted before papers are more than two days late.
- Students who want their papers back with comments in time for the final exam should write their papers on the the topic covered during the previous section so that they can hand them in by Friday April 19th.
- 4/25/19 Final Lecture
- 4/29-5/3 **Final Exam** can be taken in Exam Commons which I believe closes at noon Friday. I will try to make it available before the start of finals week but will have to see if that is in accord with university rules.

**Various Policies of Relevance (feel free to ask about these if you have questions):**

**Academic Honesty Policy:** Students will abide by the University's Student Code of Conduct and specifically its rules on Acts of Academic Dishonesty (Article III, B., 1) found at <http://stuafs.unl.edu/dos/code>. You will be allowed to do the research for your papers and exams with help from other students but everything turned in should be in your own words and include adequate citations to all sources and quotation marks when needed. If another student or other person helps you you should credit them with an appropriate citation in your work. (More details about citations and quotation will be offered with the assignments.)

**Accomodations for students with disabilities:** The University strives to make all learning experiences as accessible as possible. If you anticipate or experience barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can discuss options privately. To establish reasonable accommodations, it may be helpful for you register with Services for Students with Disabilities (SSD) so that they can assess your needs. If you are eligible for services and register with their office, make arrangements with me as soon as possible to discuss your accommodations so they can be implemented in a timely manner. SSD contact information: 232 Canfield Admin. Bldg.; 402-472-3787; [acontreras3@unl.edu](mailto:acontreras3@unl.edu).

**ACE Program Credit Statement:** This course will meet either Student Learning Outcome #8 (Explain ethical principles, and their importance) or Student Learning Outcome #9 (Exhibit global awareness or knowledge of human diversity through analysis of an issue) of the ACE program at UNL. Explanation and assessment of these outcomes: The principle topics of the course are hunger, war, economic inequality, and racial discrimination. All of these topics involve application of ethical principles relevant to SLO #8. These learning outcomes are assessed by one of the exams and papers. The topics of world hunger and just war will develop global awareness and these along with the other two topics confront human diversity through the analysis of two important issues, satisfy SLO #9; these outcomes will be assessed by the first exam and or the final exam and paper.