

NEED.

People make money off doing this.

If people are making \$ doing x, then doing X is MP.

Therefore, it's not wrong to raise and kill animals to eat meat.

Therefore, it's not wrong to raise and kill animals to eat meat.

<http://www.eatrightpro.org/~media/eatrightpro%20files/practice/position%20and%20practice%20papers/position%20papers/vegetarian-diet.ashx>

<http://www.whatcodysaw.com/>

Final topic:

The treatment of animals - fur - experimentation - zoos - eating them - other uses..

Peter Singer - Animal Liberation - "All Animals Are Equal" - Speciesism

Tom Regan - The Case for Animal Rights

Simmons - a simpler argument

1. If an action serious causes harms that are unnecessary, then that action is (pf) wrong. 2. Animals are seriously harmed when raised and killed to be eaten. (Humans are harmed too maybe?)	4. If people are doing wrong, then you should not support them, esp if you can easily and safely not support them. 5. People who raise and kill animals to eat them are doing wrong.
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3. These harms are unnecessary (for human life, for health). C1. It's wrong to raise and kill animals to eat them.	C2. It's wrong to buy and eat meat (and other animal products).
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Powerpoint on poverty arguments:

Corrected link:

<https://docs.google.com/presentation/d/1scAPVWBsucC0mVWED9Nq16IFIZutNh7dsmX7Ze4HZzo/edit?usp=sharing>

America's Unjust Drug War
by Michael Huemer

<http://www.owl232.net/drugs.htm>

Watch some Michelle Alexander's discussion of *The New Jim Crow*:

https://www.google.com/search?q=youtube+Michelle+Alexander%E2%80%99s+discussion+of+The+New+Jim+Crow&rlz=1C1CHBF_enUS761US761&oq=youtube+Michelle+Alexander%E2%80%99s+discussion+of+The+New+Jim+Crow&aqs=chrome..69i57j69i64.4448j0j7&sourceid=chrome&ie=UTF-8

"If YOU do this one very BAD thing, I will stop from doing a lot of wrong or bad things in the future."

E.g., if you kill one kid, I will save 100 kids who would have died.

General question: what are the moral limits to doing good? Meaning, what actions would be wrong to do in pursuit of good outcomes?

What should you do?

Concerns:

- They might go back on their word; “we shouldn’t negotiate with terrorists or hostage takers” (or should we?); slippery slope?;
-

**Read, “The Singer Solution to World Poverty,” NY Times: Google it.
Google: effective altruism.**

Fetuses are .

Persons are wrong to pf kill. = Persons have the right to life. T

C. Abortion (killing fetuses) is wrong.

List of persons

Persons	? not sure whether they are persons	Not persons
- Obama; teenagers; children; adults; - Ironman; the iron giant; the boogeyman; Santa Claus; a ghost; Al; Vader; yoda; chewbacca; ET; - God; spiritual beings;	Fetuses.. Animals.. Robots / computers?	Rocks, plants.. Mosquitos, books; shoes; pencils; socks; plastic; bag; kidneys; corpse;

Fetuses are potential persons.

Persons have the right to life.

Potential X’s have the rights of actual X’s. F

Therefore, abortion - killing fetuses - is PF wrong.

Fetuses are (biologically) human organisms. T

If X is a (biologically) human organisms, then X is prima facie wrong to kill. T

Why think false? False unless you add conscious human organisms.

Why think true?

You are PF wrong to kill now, you've always a biologically human organisms, and so you've always been PF wrong to kill as a human organism. ?

If you are a way now, then you have always been that way.

Therefore, abortion (killing fetuses) is wrong.

Fetuses are persons.

All persons have the right to life or are *prima facie* wrong to kill.

Therefore, fetuses have the right to life or are *prima facie* wrong to kill.

Therefore abortion is wrong.

Persons? - Jay z, Obama, Mario, Peter Pan, Jar Jar Binks (?), Luke Skywalker, Spock, Santa, Chewbacca, Ariel	<u>Unsure whether they are persons:</u> fetuses; insects; Jellyfish. Computers? Various animals: such as mammals and birds.	Not persons? - Rocks. Carrots. Desk. Bike. Trees. Video game. Human corpse.

the Mermaid, various Disney characters, etc. C3PO. AI? - God. Spiritual persons..		Blob of cells. Kidney.
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- **Mary Anne's Warren's view:**
<https://amber-hinds.com/wp-content/uploads/2012/01/warren-moralandlegalstatusofabortion.pdf>
- On John Locke's influential account, a person is "a thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places."
-

Fetuses are potential persons. T

Persons have right to life.

Potential X's have the rights of actual things. F

Therefore, abortion (killing fetuses) is wrong.

P1. God says torturing babies for fun is wrong.

C. Torturing babies for fun is wrong.

P2. Fred says torturing babies for fun is NOT wrong. T

C. Torturing babies for fun is NOT wrong. F

DCT

What makes action wrong is that God command that we not do those actions.

God commands that we not torture babies for fun.

If God commands something, then either there is a reason why God command that or not.

If not, then the command is arbitrary, meaning it's just random.

If there is a reason, then that reason is what makes the action wrong.

If there's a reason, then that reason is why the action is wrong: it's not wrong because God says it's wrong. God says it's wrong but it's not wrong because God says so.

Euthyrpo problem:

Does God command, e.g., that we not torture babies because doing that is wrong, or is it wrong because God commands us to not do it?

P2. If something is a living fetus, then it's wrong to kill it.

C. Therefore, killing fetuses is wrong.

A - "Any new thing is expensive."

All expensive things are new. F

B - "NO! Some old things are expensive too."

Suppose someone gave any of these arguments:

1. Abortion is *prima facie* wrong because fetuses are human.

P1. Fetuses are **BIOLOGICALLY** human. T

P2. Anything that kills something that is **biologically human** is wrong kill. = If X is **biologically** human, then X is wrong to kill. F

C: Abortion is *prima facie* wrong.

2. Abortion is *prima facie* wrong because fetuses are human beings.
3. Abortion is *prima facie* wrong because fetuses are persons.
4. Abortion is *prima facie* wrong because fetuses are potential persons.

Discussed last Friday: some simpler arguments on abortion from the handout on abortion.

Discussed last Wednesday: question-begging arguments on abortion.

<https://docs.google.com/document/d/1ES4x3AaDbIbSnwulJpqvEX2LC2kISdhZR6y4xP7IolM/edit#heading=h.1pqjj44f7sf8>

Reading assignment: given before. Now at nathannobis.com too

Writing assignment about the reading assignment: pick at least 5 arguments about abortion from the readings, state them in logically valid premise-conclusion format and evaluate them as sound or unsound. Due Monday, a week from today.

Some common arguments about abortion:

Some abortions are morally obligatory.

Abortion is <i>prima facie</i> wrong because:	Abortion is <i>prima facie</i> permissible because:
1. Religions say it is wrong. 2. It is harmful to the woman's body and/or mental health. 3. It violates the fetus's right to life. 4. It will maybe reduce fertility or make future pregnancies more difficult. 5. A couple might not agree on having an abortion. 6. Abortion may lead to guilty feelings. 7. Someone might regret having the abortion (because they cannot have children later). 8. Most people think it's wrong.	1. No good reason to think that it is wrong. 2. The parents cannot afford a child. 3. The pregnancy could be medically harmful to the woman. 4. The parent parents are mentally unfit. 5. Not having an abortion will likely ruin the woman's or parents' future life. 6. She wants to. 7. There are relationship troubles. 8. There is a risk of passing on a deadly disease or addiction to the fetus: a miserable life is

9. It's wrong to kill a human life. 10. The parent(s) might miss out on having that child.	expected for the baby. 9. Will make the parents more happy than not. 10. Expensive to have a child!
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Abortion is <i>prima facie</i> wrong because:	Abortion is <i>prima facie</i> permissible because
1. Abortion involves using someone - the fetus - as a mere means. 2. Abortions are illegal. 3. Abortions promote unsafe sex. 4. All life is precious. 5. Ends the possibility of life. Ends a life. 6. Abortions are against God's plan. 7. Abortions cause women to medically and/or emotionally hurt themselves. 8. Killing innocent life is wrong. 9. (All?) (Some? Which?) Fetuses feel pain. 10. Abortions can or sometimes ruin relationships. 11. People who have abortions are insensitive and lack empathy for human life. 12. Abortions involve playing God. 13. Killing is wrong.	1. There's not a good reason to think that it's wrong. 2. It's stops unwanted pregnancies. 3. It saves \$. 4. Giving birth might be medically dangerous for some women. 5. Abortions allow some young women to stay in school and have better lives. 6. The fetus could have serious medical problems. 7. Abortions lessen the population #'s. 8.

1. What's a "active" person? What's a "passive" person?
2. If you have questions about a class, what should you do? If you think that you are confused, what should you do?
3. Are you able to do these things? __YES_/ NO?__
 - a. Make a list of assigned readings.
 - b. Take notes.
 - c. Review your notes.
 - d. Keep your stuff away from your roommate and/or get it back if it's gone.
 - e. Review any handouts given.
 - f. Check with classmates to see if you have missed anything.If you are able to do these things, then you can make a study guide.

Abortion

- 1. An abortion is the intentional termination of a fetus to end a pregnancy.
- 2. An abortion is the intentional killing of a fetus to end a pregnancy.

EMP 3

EMP 4

What's an abortion? How you would define having an abortion?

What reasons do people give to think that abortions are wrong? What reasons do they give to think that abortions are not wrong?

Pick an argument, any argument!

Evaluate the argument. State it in valid form. Explain why sound or unsound.

1. H is wrong because H's are child molesters.

Some H's molest children T

Anyone who molests children are wrongT

Anyone who commits a sexual taboo is more likely to molest children

H is wrong

2. H is wrong because H's scare people and produce fear and hatred
3. H is wrong because H's make people uncomfortable.
4. H is wrong because H is uncommon. [already discussed]
5. H is wrong because H's spread diseases at high rates.

Any sexual act that spreads diseases at high rates is wrong.

Some H's spread diseases at high rates. T

Therefore H sex is wrong.

6. H is wrong because H use body parts in ways they weren't intended.
7. H is wrong because H's act like people of the opposite sex.

1. H is wrong because if everyone were homosexual, that would be a big problem.

?

If big problems arose from everyone's doing X, then doing X is wrong for anyone.

F

Therefore, H is wrong.

2. Homosexuality is wrong because the Bible says it's wrong.

The Bible says H is wrong.??FF

If the Bible says X is wrong, then X is wrong. (If the Bible says X is MP, then it is MP). F

H is wrong.

3. H is wrong because a choice.

H is NOT a choice. ???

Any action or way of living that's NOT a choice is NOT wrong. FF
H is NOT wrong.

Pick an argument, any argument!

Evaluate the argument. State it in valid form. Explain why sound or unsound.

8. H is wrong because H's are child molesters.

- Some H's are child molesters (T)
- Any lifestyle/orientation that contains/provokes/allows child molesters is wrong (F)
- If someone is a child molester, then they are acting wrongly (T) (Not connecting)
- All things associated w/ child molestation are wrong (F)
- Therefore, Being H is wrong

Response to Argument: If you think that that is true, then it's wrong to be heterosexual, because some Heterosexuals are child molesters, by the same reasoning.

Argument: Being a man is wrong! Why? Men are rapists! Therefore, being a man is wrong! (Can't come to a blanket/general conclusion due to a general characteristic of someone who does something) wrong.)

9. H is wrong because H's scare people and produce fear and hatred

H's scare some people and produce fear and hatred-T

Any action X that scares or produces fear and hatred for some people is wrong-F

Therefore H is wrong- unsound

- **Marrying other races**

- War on drugs
- BLM
- KKK

10. H is wrong because H's make people uncomfortable.

11. H is wrong because H is uncommon. [already discussed]

12. H is wrong because H's spread diseases at high rates.

- Unprotected male H anal sex spread diseases at high rates.
- Knowingly spreading sexual diseases at high rates is wrong.
- Therefore, H sexual actions are wrong.

13. H is wrong because H use body parts in ways they weren't intended.

14. H is wrong because H's act like people of the opposite sex.

H is uncommon FOR A PRIDE PARADE. F

Any action or orientation/lifestyle that's uncommon is wrong. f

Therefore H is wrong.

Uncommon for Morehouse College.

Uncommon for colleges in general.

1. Homosexual sexual actions won't lead to reproduction. T
2. All sexual actions that won't lead to reproduction are wrong. F
3. Homosexual sex is wrong.

3. All homosexual sexual actions that won't lead to reproduction are wrong.
3. Homosexual sexual actions is wrong.

1. Homosexuals, as people, cannot reproduce: not reproducing is part of their lifestyle. F
 2. All lifestyles or orientations that can't lead to reproduction are wrong. F
- C. Being homosexual is wrong; having a H sexual orientation is wrong.

1. Homosexual sexual actions are not reproductive. T
2. Any sexual action that is not reproductive is wrong. F

C. Homosexual sex is wrong.

3. Any homosexual sexual action that is not reproductive is wrong.

C. Homosexual sex (BTW that's not reproductive) is wrong.

1. Homosexuals, as people, cannot reproduce. (H is a non reproductive lifestyle or orientation) F

2. All non-reproductive lifestyles or orientations are wrong. F

C. Being homosexual is wrong: it's wrong to have a homosexual sexual orientation or "lifestyle."

To do:

Read the Elements of Moral Philosophy, chapter 3.

Theoretical part: simple subjectivism and emotivism

Simple subjectivism

This is wrong = I don't like people doing this.

This is not wrong = I don't dislike people doing this.

Emotivism

This is wrong = !!!!! :(

This is not wrong = !!! :)

Practical part: homosexuality

"Homosexuality is wrong" - ?

- 1. Same sex sexual behaviors or actions are wrong.**
- 2. Having romantic feelings or desires for someone of the same sex is wrong.**
- 3. Same sex romantic relationships of various types are wrong.**
- 4. Being of a certain stereotype is wrong.**

What do you mean?

Why think that?

"Homosexuality is wrong because _____?_____"

- Hs cannot reproduce.**
- H goes against social norms.**
- H is not normal.**

- God opposes H.
- H is unnatural.
- H's are at greater risk for diseases.
- If everyone were homosexual, then we'd have a big problem.

"I live by a bank."

What do you mean?

Why think that?

"Homosexuality is wrong." ?

What do you mean?

- 1. Same-sex sexual behaviors are wrong.
- 2. Same sex sexual or romantic desires or feelings are wrong.
- 3. Same-sex romantic relationships of various types are wrong.
- 4. Being of a homosexual stereotype is wrong.
-

Why think that, or what are the reasons?

"Homosexuality is wrong because:

1. H is not normal, not the norm, in our society.
2. H is not traditional or the tradition.
3. It is against the law in some countries.
4. Two men cannot reproduce.
5. God condemns H.
6. God didn't create people to be together with those of the same sex.
7. H is disgusting (to some people)!
8. I wouldn't want my children to be H.

9. H's are more or most likely to have various diseases.
10. H is unnatural or not natural.

"I live by a bank."

What do you mean?

Why think that?

Open note Quiz: Give two arguments in logically valid form for the conclusion that FGM (= Female Genital Mutilation) is MP (= morally permissible). Evaluate those arguments as sound or unsound: that is, explain whether they are sound or unsound: .

1.

2.

C: Female Genital Mutilation is morally permissible.

"White privilege"

"Heterosexual privilege" ???

P1. Our tradition is not polymoury.

P2. Any tradition other than our tradition is wrong.

C. Polyamorous relationships are wrong/unwise...

A process:

1. What is this view / claim / theory / etc.? UNDERSTANDING
2. What arguments can be given **in favor** of this view / claim / theory?

3. What arguments can be given **against** this view / claim / theory?
4. Given (1), (2) and (3), what do I think of this view / claim / theory / etc.?

1. FGM is a tradition. T
2. If an action is a tradition, then it is MP. F

C: FGM is MP.

2. FGM enhances fertility and/or eases childbirth. F

All actions that enhances fertility and/or eases childbirth are MP. F

C: FGM is MP.

3. Their religion allows or requires FGM. F

If a religion requires or allows doing something, then that something is MP. F

C: FGM is MP.

4. FGM prevents or very much lessen some common types of promiscuity. T

Anything that prevents promiscuity is MP.

C: FGM is MP.

5. FGM'd women are cleaner. ??

Anything that makes someone cleaner is MP to do. (If action X would make someone cleaner, then doing X is MP). F

C: FGM is MP.

6. FGM'd women look better *to them* ! They are aesthetically pleasing *to them*. T

Anything that is aesthetically pleasing to one group is permissible to do. =

If X were done to Y and group A finds doing X aesthetically pleasing, then doing X is MP. ?

C: FGM is MP.

POLYAMOURY & ethics

MALE CIRCUMCISION AND ETHICS

TAKE NOTES... TAKE A LOT OF NOTES..

Questions:

- Do you hope to pass this class? :) Do you reasonably expect that you will pass this class?
- If so, what do you need to do to do that? Are you doing that?
- ~~If not, why are you here?~~

Have you ever heard anyone say this, in response to some criticism of another culture?

- "That's their culture; we shouldn't judge."
- "That's their tradition; we don't have a right to complain."
- "They have done this for a long time: we shouldn't judge."

- "That's our culture; they shouldn't judge."
- "That's our tradition; they don't have a right to complain."
- "We have done this for a long time: they shouldn't judge."

A process:

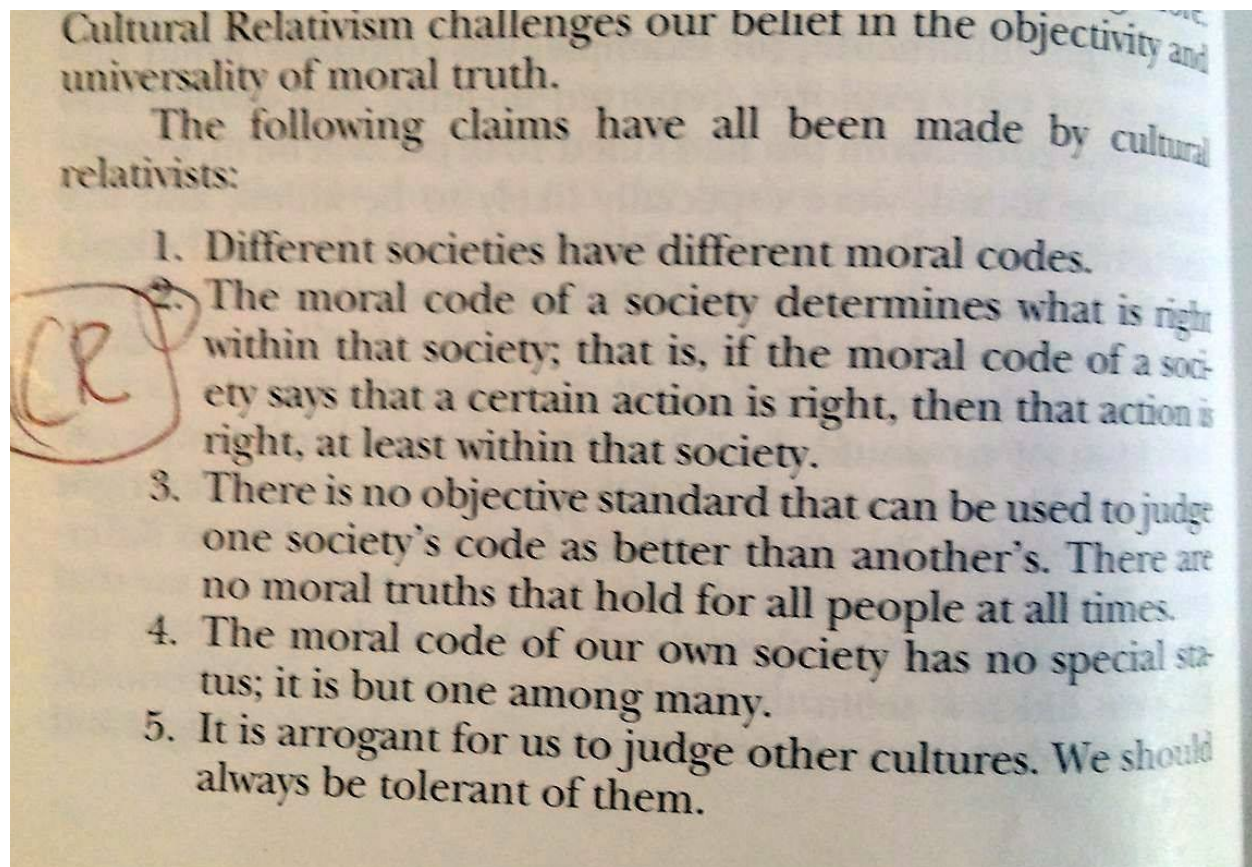
5. What is this view / claim / theory / etc.? UNDERSTANDING
6. What arguments can be given **in favor** of this view / claim / theory?
7. What arguments can be given **against** this view / claim / theory?
8. Given (1), (2) and (3), what do I think of this view / claim / theory / etc.?

We will apply this process to the moral theory called **moral relativism or cultural relativism.**

If people disagree about some topic or issue, then there are no universal truths or facts about that topic.

There are no universal truths or facts about morality.

- "That's their culture; we shouldn't judge."
- "That's their tradition; we don't have a right to complain."
- "They have done this for a long time: we shouldn't judge."
- "That's our culture; they shouldn't judge."
- "That's our tradition; they don't have a right to complain."
- "We have done this for a long time: they shouldn't judge."



CR =

The majority's views on an issue make an action wrong or not wrong.

If the majority thinks that an action is wrong, then it is indeed wrong.

If the majority thinks that an action is not wrong, then it is indeed not wrong.

An argument in favor of CR:

People disagree about ethics.

If people disagree about some topic or issue, then there are no universal truths or facts about that topic.

There are no universal truths or facts about morality.

Name

Major(s)

What year you are / classification

Where you are from

Have you had any other philosophy-ish / ethics-ish courses?

Interesting fact about you? :

Test 1 - GOLDEN OPPORTUNITY FOR YOU TO SHOW WHAT YOU KNOW :) ,
Monday Sept. 25.

- Include **everything** up to EMP Ch. 2: so it will include EMP Ch. 2 & related issues.
- There will be an assignment related to the test: make a study guide. Detailed and complete.

Assignment that was due Friday (Sept. 15) on moral theories and your career(s) is now due on Monday (Sept. 18).

EMP Ch. 1 Notes

Discussion of Rachels *Elements of Moral Philosophy* Ch. 1

What is it to 'Think Morally'?

"Morality is ..."

Someone is "thinking morally" or engaged in "moral thinking" when:

- (1) one is guiding one's thought by reasons – the best reasons – and
- (2) one gives equal weight to each individual who is affected by one's actions.

Re. (1): *reasons* include (scientific, empirical) facts and moral principles.

Facts

+

Moral Principles

=

What to Do

Case 1: Baby Theresa L

- What's her situation?
- What did her parents want to do? What were their reasons?

The parents' argument:

(1) If by doing action X we can (a) benefit someone without (b) harming anyone, then action X is morally permissible. T?

(2) By taking Theresa's organs we can (a) benefit others and (b) not harm anyone else.

To harm someone = to make them worse off in some way, **compared to how they were.**

(3) So, killing Teresa and taking her organs is morally permissible.

Is this arguments sound or not?

- What did "the critics" say" (p. 2)

(6) "It's too horrifying to use people as means to other people's ends."

(7) "It's unethical to kill in order to save, unethical to kill person A to save person B."

(8) "The parents are saying we should kill the baby to use the organs. That's horrendous!"

These remarks are the basis of arguments. Are these arguments sound or not? If any of them are, then argument (3)-(5) is not sound.

Re. Remark (6):

(A) If someone is used as a mere means to another's end, then that is wrong. T?

(B) Taking Teresa's organs would be to use her as a mere means. F

(C) So, it would be wrong to take her organs.

Is the argument valid? Are the premises true? (Are they somehow ambiguous or imprecise?)

Re. Remark (7):

(D) If person A is killed to save person B, then that's wrong.

(E) To kill Teresa would be to kill her to save others.

(F) Therefore, it's wrong to kill Teresa.

Is the argument valid? Are the premises true? (Are they somehow ambiguous or imprecise?)

Re. Remark (8): ?

Case 2: Jodie and Mary

· What's their situation? What did her parents want to do? What did the hospital want to do? What were their reasons?

"Whose to decide?!" Asking this kind of question is often a way to avoid thinking about which arguments are best. (Also, it's often unwise to ask rhetorical questions, since there might be good answer to them).

An argument:

(G) If we have a choice between saving one infant and letting both die, we should save one.

(H) We have such a choice.

(I) So we should save one.

Is the argument valid? Are the premises true?

Some critics say:

(J) If someone is an 'innocent human life', then they should never be killed.

(K) Mary is an innocent human life.

(L) Therefore, Mary should not be killed.

Is the argument valid? Are the premises true?

3rd Case: Tracy Latimer

- What's her situation? (We need to think about the details..)
- What did her parents want to do? What were their reasons?
- What did their critics say?

T is a child.

All children should be killed.

C. It was OK to kill T.

Take note of:

- Feelings
- Require reasons
- Getting one's (non-moral) facts straight: checking up on the empirical / scientific evidence

· Impartiality: differences in treatment are justified only by relevant differences in the person/being and in light of general moral principles; otherwise these are unjustified prejudices.

Fill in these blanks with something false that someone could say:

- “**It’s true to me** that _____”
- “I **believe that** _____, state something false, meaning not true.]”
- “**To me**, [_____state something false, meaning not true.]”
- “But to **them**, [_____state something false, meaning not true.]”

“I believe this ____” Or “I think this ____”

Believing something doesn’t make it true. That’s true about morality also.

“To me, it’s not **wrong** that _____? _____”

“To them, it’s **wrong** that _____? _____.”

They are just saying: here’s what I believe; here’s what I think.

WHY?

REASONS?

Lil’ quiz:

1. What’s an argument? How do you correctly define that?
2. What’s a logically valid argument? How do you correctly define that?
3. What is a sound argument? How do you correctly define that?
4. What are three logically valid argument patterns we have looked at?
5. What are two logically invalid argument patterns we have looked at?

Moral theories = attempts at explaining what *makes* wrong actions wrong and what *makes* permissible actions permissible (and what *makes* morally obligatory actions obligatory).

- Morally theories try to explain, in general, the **essence** of an action's being W, or MP, or MO.

Actions or character traits that you think most people would think are <u>pretty obviously wrong</u> . (Vivid, specific and extreme examples are good)	? controversial or uncertain for you cases..	Actions or character traits that you think most people would think are <u>pretty obviously NOT wrong</u> . (Vivid and extreme examples are good)
1. Selfish 2. Killing spree of random innocent people. 3. Bank robbery. 4. Spitting on someone's food. 5. Child molestation. 6. Necrophilia (?) 7. Genocides.. 8. Running over old people... 9. Pedophilia.. 10. Dumping toxic waste into the ocean or a poor neighborhood. 11. Human trafficking. 12. Hindering children from learning. 13. Ethnic cleansing. 14. Poisoning water, or knowingly allowing very bad water. 15. Electrocuting cats and dogs for fun. 16. Ransoming old people. 17. Beating kids in school.		Donating to people in need to good causes. Helping hurricane victims. Helping slaves escape. Protecting your family (??) Volunteering to tutoring Furthering your education. Doing your best in classes. Adopting children who need parents. Helping the elderly. Drinking pure water. Recycling. Hugs Donating organs. Feeding the homeless. Telling the truth about... Donating... to good causes... Community service.. Being a surrogate mother.. Teaching children to read..

18. Executing mentally disabled children. 19. Fraud and theft. 20. Extortion. 21.		
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What *makes* the wrong actions wrong? *The actions on the left are typically wrong because:*

- Someone is hurt! More are hurt than benefitted. HARM.
- People are exploited (harmed - made worse off in some way) and they don't agree to it.
- Someone is forced to do something that they don't want do and/or they wouldn't agree to if, if they knew what was going on.

What *makes* the not wrong actions not wrong? *The actions on the right are typically not wrong because:*

- They cause unnecessary suffering or death, or harms generally.
- They violate someone's rights, or deny that their rights, and the victims can't defend themselves.
- Vulnerable individuals are harmed.
- Individuals are treated selfishly.
- They break down relationships and communities.

What *makes* the not wrong actions not wrong?

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theories, or explanations, of what *makes* actions wrong and not wrong (MP) and (MO). They try to identify the essence of what it is for an action to be morally wrong, permissible or obligatory.

Actions or character traits that you think most	? controversial or uncertain for you cases..	Actions or character traits that you think most
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(reasonable, decent) people would think are <u>pretty obviously wrong</u> . (Vivid, specific and extreme examples are good)		(reasonable, decent) people would think are <u>pretty obviously NOT wrong</u> . (Vivid and extreme examples are good)
1. Yelling fire in a theater. 2. Rape 3. School shootings; 4. Murdering random people for fun 5. Drunk driving 6. Torture for fun; 7. A mother drowning her children; 8. Slavery; 9. Stealing organs. (??) 10. Dumping toxic waste in poor neighborhoods. 11.	Worshipping Satan Getting drunk 12. (torturing animals?) 13. Stealing organs. (??)	

Actions or character traits that you think most people would think are <u>pretty obviously wrong</u> . (Vivid and extreme examples are good)	? controversial or uncertain for you cases..	Actions or character traits that you think most people would think are <u>pretty obviously NOT wrong</u> . (Vivid and extreme examples are good)

Affirming the Consequent - Logically Invalid:

If P, then Q.

Q.

So P.

If Bob goes to Morehouse, then he's a college student. T

Bob is a college student. T

So, Bob goes to Morehouse. F

If you are a basketball player in the NBA, then you are over 2 feet tall. T
You are over 2 feet tall. T
Therefore, you are a basketball player in the NBA. F

Denying the Antecedent - Logically Invalid:

If P, then Q.	If Bob goes to Morehouse, then he's a college student.
Not P.	Bob does not go to Morehouse.
So not Q.	So, Bob is not a college student.

If you are a basketball player in the NBA, then you are over 2 feet tall. T
You are not a BB player. T
Therefore, you are not over 2 feet tall. F

Syllabus quiz:

1. Where is all work submitted?
2. Do assignments have to be submitted in a special format? What is that and how do you find what that is?
3. What is likely the best way to contact Dr. Nobis?
4. What are your first written assignments?
5. Where can you access the online 'notes' file?
6. Can you use computers and phones in class? Why or why not?
7. How will you get electronic messages about this class? Do you need to do anything to ensure that you get these as they come out?
8. What are the book(s) for this class?
9. *Must* you take notes by hand in this class?
10. How will you find out what the assignments are in this class?
11. **What topics of this class seem potentially most interesting to you (including the "Ethical Issues for College Students" and "Ethical Issues Related to Race")?**
 - a. Drugs ; euthanasia ; capital punishment ; vegetarianism and the treatment of animals ; civil disobedience - protesting ; ADHD drugs; (neuro-moral-enhancement?);
 - i. **When, in general, is an action morally permissible?**
 1. If most people in some society are OK with the action, then the action is MP.
 - b. 1 PM class: drugs; mass incarceration; sexuality; abortion; absolute poverty; suicide; capitalism versus social versus various other types of

economies and governments; violence in video games and virtual reality;
“enhancements” of various types;

An assignment:

Make a list of actions (or character traits) that you think most (decent, reasonable, rational) people would think are obviously or uncontroversially wrong or bad.

Make a list of actions (or character traits) that you think most (decent, reasonable, rational) people would think are obviously or uncontroversially not wrong / permissible / good.

For Monday, read “A short introduction to moral philosophy” (online; link is off syl.), focusing on the second half. How do utilitarians and Kantians explain your lists above?

Wednesday: detailed outline of Elements of Moral Philosophy chapter 1 due to Blackboard, by class-time. Link off syllabus for this reading if you don’t have the book yet.

Syllabus

[Syllabus in Word](#)

“The ultimate measure of a man is not where he stands in moments of comfort and convenience,
but where he stands at times of challenge and controversy.”
- Martin Luther King Jr., ‘48

**Introduction to Philosophical Ethics, PHI 302
Fall 2017**

Note: Students are responsible for understanding all the information and policies presented in this syllabus. Students will be referred to it if they have questions that are answered here. A syllabus is not a contract and can be revised, if needed, to promote learning and other educational goals.

[Intro to Philosophical Ethics - 44370 - HPHI 302G - 01](#)

Associated Term: Fall 2017

Scheduled Meeting Times

Type	Time	Days	Where	Date Range	Schedule Type	Instructors
Classes	12:00 pm - 12:50 pm	MW F	Sale Hall 105	Aug 16, 2017 - Dec 08, 2017	Lecture	Nathan M. Nobis (P)

[Intro to Philosophical Ethics - 44371 - HPHI 302G - 02](#)

Associated Term: Fall 2017

Scheduled Meeting Times

Type	Time	Days	Where	Date Range	Schedule Type	Instructors
Classes	1:00 pm - 1:50 pm	MW F	Sale Hall 105	Aug 16, 2017 - Dec 08, 2017	Lecture	Nathan M. Nobis (P)

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Instructor Contact Information

Instructor: Nathan Nobis, Ph.D., www.NathanNobis.com

Email: nathan.nobis@morehouse.edu

[Note: To ensure confidentiality, Dr. Nobis will *only* respond to emails concerning grades and confidential matters that are sent from an official Morehouse.edu email address].

Telephone: 404-215-2607 office; 404-825-1740 cell (text first, please)

Office: Sale Hall 113, Philosophy & Religion Department

Office Hours: before and after class, 10-12, 2 – 2:15 MFW and by appointment:
please email!

Course Description & Prerequisites:

[Department of Philosophy and Religion: Mission and Objectives](#)

CATALOG COURSE DESCRIPTION: Provides an introduction to philosophical reflection about the nature and function of morality. Readings will include both historical and contemporary materials.

EXTENDED COURSE DESCRIPTION: This course provides students with the opportunity to improve their skills at reasoning critically about moral issues. Students will learn some basic logical concepts and *argument analysis skills* and apply them to theoretical and practical questions about morality. We will practice identifying clear and precise moral conclusions and the premises, or reasons, given for and against these conclusions. We will then practice evaluating these reasons to see if they provide rational support for these conclusions or not.

We will think about what helps people think more carefully and critically about moral issues and what factors and influences discourage this.

We will discuss influential ethical theories and moral principles – answers to the questions ‘What’s the basic difference between a morally permissible and a morally impermissible (or wrong) action?’ and ‘What *makes* wrong actions wrong and what

makes permissible actions permissible?’ – and apply our argument analysis skills to moral issues such as the treatment of disabled newborns, genital mutilation, sexual ethics, homosexuality, abortion, absolute poverty, racism and race-related ethical issues, sexism, and speciesism, drug use and the criminalization of drug use, vegetarianism and the treatment of animals, environmentalism, euthanasia and assisted suicide, and capital punishment, among others.

Other issues will relate to ethical questions of special interest to college students:

<http://www.nathannobis.com/2017/05/college-ethics.html>

And controversial ethical issues concerning race:

<http://www.nathannobis.com/2017/08/race-related-controversial-ethical.html>

PREREQUISITES:

There are no formal prerequisites for this course. However, students will benefit most from the course when they enter it with the abilities to:

- **read** critically and identify the structure and components of an argumentative essay or passage, i.e., the conclusion(s), the premises(s) or supporting elements, and so forth;
- **write** clear, concise and simple grammatical, spelling-error-free sentences and well-organized expository and argumentative essays, as taught in Introductory English courses;
- **speak** clearly, concisely, and grammatically.
- Basic **mathematical and scientific literacy** is desirable.
- **Familiarity** with moral issues, common positions taken on them and reasons given in favor of these positions is desirable, since we will build on any previous understanding.

Intellectual and moral virtues, such as curiosity, patience, and openness to the possibility of error and the need for change, are desirable as well.

A general goal is to improve students’ abilities to communicate about controversial issues: accurately state views and arguments, responsibly raise and respond to questions and criticisms, and communicate in clear, well-organized and effective ways.

Objectives:

Upon successfully completing this course, students will be able to use the set of *argument analysis skills* below to identify and evaluate moral arguments:

- a. identify whether any presentation is “morally argumentative” or not, i.e., whether it presents an argument for a moral conclusion on a moral issue or not;
- b. identify **conclusions** of morally argumentative presentations, evaluate these conclusions for clarity and precision, and (if needed) reconstruct / restate the conclusion in clear and precise terms;
- c. identify stated **premises or reasons** in morally argumentative presentations, evaluate these conclusions for clarity and precision, and (if needed) reconstruct / restate these premises in clear and precise terms;
- d. identify (if needed) **unstated premises** in argumentative presentations that are logically essential to the structure of an argument and state them as part of the argument in clear and precise terms;
- e. identify and distinguish factual/empirical/scientific and moral/philosophical premises in moral arguments;
- f. evaluate moral arguments as (1) **logically valid or logically invalid** and (2) **sound or unsound** (i.e., logically valid with true premises, or not).
- g. identify and explain reasons given to think an argument is sound, reasons to think it is unsound (often using **counterexamples** to general moral premises), and responses to these reasons.

Students will be able to accurately explain historically influential moral theories and common arguments against them, in light of their *implications*, *explanatory power* and *theoretical virtues and vices*.

Students will be able to accurately explain (in essays and oral presentations) the most common arguments given on a number of controversial moral issues, from a variety of perspectives, and criticisms of these arguments. Students will be better able to evaluate their own moral views and create their own moral arguments.

Materials:

1. James and Stuart Rachels, [The Elements of Moral Philosophy](http://highereducation.mcgraw-hill.com/sites/0078038243/information_center_view0/table_of_contents.html) (McGraw Hill Publishing, 2012) (7th edition is ideal, but any will do).
http://highereducation.mcgraw-hill.com/sites/0078038243/information_center_view0/table_of_contents.html
2. FREE, ONLINE: Nathan Nobis, ***Making Moral Progress: An Ethical Arguments Workbook*** (draft, in progress). Books' webpage is at www.MakingMoralProgress.com

3. FREE, ONLINE: Nathan Nobis, ***A Rulebook for Students: Success in College and Beyond*** (draft, in progress). Books' webpage is at <http://Rulebookforstudents.blogspot.com/>
4. You need a **notebook** to take notes in, since computers and phones are not allowed, and a **folder** to keep materials.

Computer Policy:

Unless authorized for a specific purpose, there will be no computer or phone use in class, not even for taking notes: you'll need to get a notebook to physically write notes. This is because scientific research has shown that computer use in class is contrary to legitimate educational goals. There is a lot of research on this:

<http://www.vox.com/2014/6/4/5776804/note-taking-by-hand-versus-laptop>

<http://insocrateswake.blogspot.com/2014/06/a-non-policy-electronic-device-policy.html>

<https://www.google.com/search?q=banning+laptops&ie=utf-8&oe=utf-8>

Thus, any "electronic readings" must be brought in hardcopy also.

Notes file; for notes from in class:

<https://docs.google.com/document/d/14xxQ7I-BQdYGbLSuGiqQ0RuHPvG0pF-u3Ekp8FpyDs0/edit?usp=sharing>

Assignments and Grading: PAPER TEMPLATE:

All writing is done for an audience: for this class you should always assume that your readers are not familiar with the course material so you must explain everything very clearly for them, so that they understand and learn from you! You must intentionally focus on effective communication of complex ideas and arguments.

ALL WORK MUST HAVE STUDENTS' NAME, EMAIL ADDRESS, CLASS, CLASS TIME AND A VERY CLEAR INDICATION OF WHAT THE ASSIGNMENT IS; POINTS WILL BE DEDUCTED IF ANY OF THESE ARE MISSING.

Please use this template for your work; download the file and state from there:

<https://www.dropbox.com/s/qpf9qdblv8kegvp/Philosophy%20Paper%20Template.docx?dl=0>

Discussing readings and assignments is highly encouraged, but each student must always do his or her own written work, unless specifically told otherwise.

1. 15 short writing assignments (5 points each, 75 points total)

- These are opportunities for the student to explain the issues and arguments from the readings – mostly from the Rachels' book – and so teach the material to someone else. Two typical options are these:
 - An “**argument worksheet**” of a specified number of arguments: <http://www.makingmoralprogress.com/p/worksheet.html>
 - A **very** detailed **outlines or summaries** of some assigned readings. You will want them to be so detailed that you can use them for a detailed open outline quiz.
 - Alternatively, an **essay** where you explain the main topic of the reading, the main conclusion(s) advanced in the reading, the main reason(s) given in favor of that conclusion; that argument stated in logically valid form and your evaluation of the argument as sound or unsound. This essay should also be so detailed that it could be used for an open-note quiz.

1. **Group project: an online educational tool:** a webpage or blog, or paper, made in groups of 3 or 4 (and *no more*), that introduces a moral issue, *explains how to identify and evaluate moral argument*, presents and critically evaluates at least 5 arguments concerning that issue and thus *teaches* the reader or viewer *how* to think about that moral issue. **20 points.**

1. **One “service project,” *philosophical community service*** that will involve engaging some aspect of the community regarding some moral issue. **20 points.** See <https://dl.dropboxusercontent.com/u/87659135/courses/Ethics/Philosophical%20Community%20Service%20Project.rtf>

1. **Argumentative final paper (approximately 5 pages) or lecture or speech** (around 15 minutes) done on webcam (or an alternative) and posted online (privately or publicly). **20 points.** Including rough drafts, peer and instructor review and revisions. See: <http://www.jimpryor.net/teaching/>

1. **3 Tests, covering two to three “units” of material each:** In class. **20 points each, 60 points total.**

1. **Attendance and participation, including taking class notes** is required. Attendance will be taken at the beginning of class. Each unexcused absence after 4 will result in a 2% reduction from the student’s overall grade. Unexcused tardiness will result in 1% reduction.

No work will be accepted late except with a written, college-approved excuse.

Final grades will be determined by the quantity and quality of work done only: students who need a certain grade should work to ensure that they earn that grade.

Plagiarism and cheating is not allowed and will be severely penalized by either a zero on an assignment (and no chance for making up that assignment) or failing the course. Do not consult any outside sources for any assignments or examine the work of any other students – current or past students – unless directed to do so by the instructor. Do not work with other students unless instructed to do so.

Assignments will be posted in Blackboard and emailed out through Blackboard. All work is submitted (turned in) through Blackboard.

Policy Statements

Attendance Requirements:

For 3 credit hour courses:

Students are expected to attend each class meeting. Students with more than 3 unexcused absences will be referred to the Office of Student Success and may be administratively withdrawn from the course. Failure to meet minimum attendance requirements may result in the loss of the student's financial aid in accordance with federal financial aid requirements.

Students are expected to attend each class meeting. **Students who meet the threshold of (one) 1 unexcused hour of class time for each credit hour assigned to the course** will be referred to the Office of Student Success and may be administratively withdrawn from the course. Therefore, a student with two (2) unexcused hours absent from a 2 credit hour course or a student with three (3) unexcused hours absent from a 3 credit hour course is in violation of the attendance policy. **Failure to meet minimum attendance requirements may result in the loss of the student's financial aid in accordance with federal financial aid requirements.**

EEO & Disability Statement:

Morehouse College is an equal opportunity employer and educational institution.

Students with disabilities or those who suspect they have a disability must register with the Office of Disability Services ("ODS") in order to receive accommodations. Students currently registered with the ODS are required to present their Disability Services Accommodation Letter to faculty immediately upon receiving the accommodation. If you have any questions, contact the Office of Disability Services, 100 Sale Hall Annex, Morehouse College, 830 Westview Dr. S.W., Atlanta, GA 30314, (404) 215-2636.

Academic Dishonesty:

Morehouse College students are expected to conduct themselves with the highest level of ethics and academic honesty at all times and abide by the terms set forth in the Student Handbook and Code of Conduct. Instances of academic dishonesty, including, but not limited to plagiarism and cheating on examinations and assignments, are taken seriously and may result in a failing grade for the assignment or course and may be reported to the Honor and Conduct Review Board for disciplinary action.

Syllabus is not a Contract:

A syllabus is not a contract between instructor and student, but rather a guide to course procedures. The instructor reserves the right to amend the syllabus when conflicts, emergencies or circumstances dictate. Students will be duly notified.

Inclement Weather Policy:

In the event of inclement weather, the College will announce any closures via the emergency notification system and/or through local news outlets. Absent an official closure, students are not excused from attending class due to weather and any absences will be considered unexcused.

Calendar:**ACADEMIC CALENDAR (click for link):**

First reading and writing assignments; ALL WORK IS SUBMITTED THROUGH BLACKBOARD:

First two assignments, due within the first two weeks of class, but sooner is best:

1. Complete this student information sheet: follow the directions carefully:
<https://www.dropbox.com/s/dqw654k7aj2klfj/student%20information%20sheet.docx?dl=0>

**2. Read *A Rulebook for Students* at <http://rulebookforstudents.blogspot.com/>
Writing assignment: 2-3 pages: What is the most helpful guidance from this book? Use this paper template so your assignments have the correct formatting:**

<https://www.dropbox.com/s/qpf9qdblv8kegvp/Philosophy%20Paper%20Template.docx?dl=0>

First, we will discuss logic:

o Rachels, *The Right Thing to Do* (RTD: Ch. 2, "Some Basic Points About Arguments," available here: <http://aphilosopher.googlepages.com/rachels-on-arguments.pdf>

Making Moral Progress: An Ethical Arguments Workbook (draft, in progress; Section I, Concepts and Tools.

<http://www.makingmoralprogress.com/p/basic-concepts.html>

Almost all the concepts you need to know for this class:

<http://www.nathannobis.com/2013/11/philosophical-ethics-handout.html>

Handouts on Overview of Logic & Arguments

<http://sites.google.com/site/nobisphilosophy/arguments.pdf>

<http://sites.google.com/site/nobisphilosophy/validargumentforms.pdf>

Second, we will briefly discuss moral theories.

o Rachels, *The Right Thing to Do*: Ch.1 "A Short Introduction to Moral Philosophy," available here: <http://aphilosopher.googlepages.com/rachels-intro-to-ethics.pdf>

Metz, "Toward An African Moral Theory":

<http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9760.2007.00280.x/pdf>

After that, we will move through the Rachels chapters, starting with chapter one:

Ch. 1, "[What is Morality?](#)" (*Elements of Moral Philosophy, EMP*):

Writing assignment 1: very detailed summary OR OUTLINE of this chapter, covering every section.

Order of Readings, subject to change with student input. We will not discuss *all* these readings below. Exact dates and assignments will be announced in class and online:

1. "Some Basic Points about Arguments," James Rachels (*Right Thing to Do*): <http://aphilosopher.googlepages.com/rachels-on-arguments.pdf>

2. Nobis: basic concepts handout:
<http://www.nathannobis.com/2013/11/philosophical-ethics-handout.html>
3. Logic Handout 1: <http://sites.google.com/site/nobisphilosophy/arguments.pdf>
4. Logic Handout 2:
<http://sites.google.com/site/nobisphilosophy/validargumentforms.pdf>
5. **James Rachels, "A Short Introduction to Moral Philosophy" (Right Thing to Do).** Available here: <http://aphilosopher.googlepages.com/rachels-intro-to-ethics.pdf>

Metz, "Toward An African Moral Theory":
<http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9760.2007.00280.x/pdf>

6. **Ch. 1, "What is Morality?" (Elements)**
7. **Ch. 2, "The Challenge of Cultural Relativism" (Elements)**
8. "What's Culture Got to Do with it? Excising the Harmful Tradition of Female Circumcision," Harvard Law Review,
http://sites.google.com/site/nobisphilosophy/female_circumcision.pdf
- a. Also, male circumcision.
9. **Ch. 3, "Subjectivism in Ethics" (Elements)**
10. Richard Feldman on "Simple Moral Arguments":
<http://sites.google.com/site/nobisphilosophy/feldman-simple-moral-arguments.pdf>
11. Video on Simple Moral Arguments: <http://www.makingmoralprogress.com/>
<https://www.youtube.com/watch?v=xw8DJQRYWXg>
12. Video: John Corvino: "What's Morally Wrong with Homosexuality?"
<http://johncorvino.com/wp/photos/> <http://www.youtube.com/watch?v=SutThlFi24w>
13. Argument worksheet:
<http://sites.google.com/site/nobisphilosophy/homosexuality-arguments.pdf>
14. **Ch. 4, "Does Morality Depend on Religion?" (Elements)**
15. Fred Feldman on abortion:
http://sites.google.com/site/nobisphilosophy/fred_feldman_on_abortion.pdf
16. Argument worksheet:
<http://sites.google.com/site/nobisphilosophy/abortion-worksheet.pdf>

17. Nobis on Abortion: <https://1000wordphilosophy.wordpress.com/> ;
<https://whatswrongcvsp.com/2016/07/16/whats-wrong-with-linking-abortion-and-animal-rights/>

18. **Ch. 5, "Ethical Egoism" (Elements)**

19. **Materials on "Effective Altruism":**

<http://www.nathannobis.com/2013/11/effective-altruism.html>

20. "9/11 and Starvation," Mylan Engel, Jr. (online)

21. ["The Singer Solution to World Poverty."](#) Peter Singer

22. Argument worksheet:

<http://sites.google.com/site/nobisphilosophy/poverty-arguments.pdf>

Nathan Nobis, entry on "Peter Singer," in *Encyclopedia of Environmental Ethics and Philosophy*, J. Baird Callicott and Robert Frodeman, eds., Macmillan Reference, 2008: <http://aphilosopher.googlepages.com/singer-encyclopedia.pdf>

Peter Singer, "One Atmosphere," from his *One World: The Ethics of Globalization* (Yale University Press, 2002)

Carr, Edward R. "Sustainable Development" For the Encyclopedia of Environmental Ethics and Philosophy, Vol 2, J. Baird Callicott and Robert Frodeman, eds. Macmillan Reference USA: 295-298, 2008. <http://goo.gl/IWXE0>

There are many more resources on sustainability and sustainable development, justice and energy consumption, justice and pollution and related topics.

23. **Ch. 6, "The Idea of a Social Contract" (Elements)**

24. "Letter from the Birmingham City Jail," Martin Luther King, Jr

36. **Ch. 7, "The Utilitarian Approach" (Elements) and Ch. 8, "The Debate over Utilitarianism" (Elements)**

25. "One Nurse's Story,"

http://sites.google.com/site/nobisphilosophy/one_nurses_story.pdf

26. ["Active and Passive Euthanasia."](#) James Rachels

27. "America's Unjust Drug War," Michael Huemer (RTD, #26)
28. Videos / readings by Michelle Alexander on THE NEW JIM CROW:
<http://www.youtube.com/watch?v=Gln1JwDUI64>

29. "All Animals Are Equal," Peter Singer
30. "Reasonable Humans and Animals," John Simmons:
<http://sites.google.com/site/nobisphilosophy/veg.pdf>
31. Argument worksheet:
<http://sites.google.com/site/nobisphilosophy/veg-responses.pdf>

- Environmental consequences of factory farming / intensive animal agriculture, some of which are summarized and linked to at:
<http://www.veganoutreach.org/whyvegan/environment.html> and
- <http://www.veganoutreach.org/globalwarming.html> including
 - "Livestock a Major Threat to the Environment," *Food and Agriculture Organization of the United Nations*:
<http://www.fao.org/newsroom/en/news/2006/1000448/index.html>
 - "Study: vegan diets healthier for planet, people than meat diets":
<http://www-news.uchicago.edu/releases/06/060413.diet.shtml>
 - Eshel, Gidon, Pamela A. Martin, 2006: Diet, Energy, and Global Warming. *Earth Interact.*, **10**, 1–17.
<http://journals.ametsoc.org/doi/pdf/10.1175/EI167.1>
 - <http://inside.bard.edu/~geshel>
- "Sustainability of meat-based and plant-based diets and the Environment," *David Pimentel and Marcia Pimentel, Am J Clin Nutr* 2003;78(suppl):660S–3S.
<http://www.ajcn.org/content/78/3/660S.full.pdf>
- *Food, Inc.*: the film: <http://www.foodincmovie.com/about-the-issues.php>

There are many more resources on animal agriculture and sustainability, energy consumption, global warming, pollution and related topics.

39. **Ch. 9, "Are There Absolute Moral Rules?" (Elements)**

46. **Ch. 10, "Kant and Respect for Persons" (Elements)**

49. **Ch. 11, "Feminism and the Ethics of Care" (Elements)**

51. **Ch. 12, "The Ethics of Virtue" (Elements)**

54. Ch. 13, "What Would a Satisfactory Moral Theory Be Like?" (Elements)