

INTRODUCTION TO ETHICS BLHS 100-41

Wednesdays, 1:00 PM – 5:35 PM

Course Description

Ethics is the philosophical study of morality. We study ethics to ask fundamental questions about the good life. By studying ethics we engage human values, rules and justifications. Ethics and morality are intimately connected; however, a distinction exists between the two. Whereas morality concerns itself with rules of conduct, ethics focuses on why certain actions are judged to be right, while others are wrong.

This course is an introductory course in ethics. We will begin by asking the basic question -- what is ethics, and move on to look at the connection between ethics and religion, the history of ethics, and attempt to answer questions about the “good life.” The major concepts, theories and approaches to the academic study of ethics will be examined. Our survey will use classic texts from ancient, medieval and modern writers, secular and religious.

The second half of the course will attempt to place theory into practice, as we look at several contemporary ethical/moral issues confronting the world. By design the course is interdisciplinary, as various themes will enter into our discussion from ethical, philosophical and religious paradigms, as we attempt to compare/contrast traditional views with contemporary issues.

Students will have the opportunity to select either a major ethicist or contemporary ethical issue to research and prepare an oral presentation for the class.

Instructor

Gregory Havrilak, Ph.D.

Adjunct Professor of Liberal Studies

Email: gch9@georgetown.edu; phone: 703-994-8360

Office Hours: Wednesday, 12 noon – 1:00 PM, 3307 M St, NW, Second Floor

Course Goals

To provide an intellectual framework and analytical tools for students to discuss, reflect upon, understand, and propose solutions to a variety of ethical and moral issues confronting society today. By examining the foundations of Western ethical tradition, students will be able to better evaluate questions of virtue and moral character.

Course Requirements

1. Reading assignments

2. Three take-home essays. Questions will be distributed one week in advance. Due dates are indicated on the course outline below
3. 10-15 minute class presentation on a major ethicist (list & guidelines to be distributed)
4. Class participation

Learning Objectives

Built into the pedagogy of this course are the following learning objectives, each of which should become manifest upon completion of the course.

1. Students will have knowledge of the history, language and concepts of moral philosophy
2. Students will have knowledge of major ethical theorists and their systematic schools
3. Students will have the building blocks to develop and articulate their own belief systems on modern ethical issues confronting society
4. Students will have a sense of tolerance for other people's moral viewpoints – even if they disagree
5. Ability to offer intelligent contributions to on-going moral debate & discussion
6. Ability to explain the difference between what is good and what is right
7. Ability to reason well in ethics by understanding the various structures of ethical arguments
8. Ability to intelligently discuss Motive, Act and Consequences in ethical theories
9. Ability to recognize the difference between teleological and deontological theories and when/how to apply them
10. Students will have an understanding of differing and conflicting values in comprehending relativism, absolutism and pluralism
11. Students will see the connection/relationship between moral values and religious beliefs

Evaluation

Students are expected to attend lectures, read assigned texts, submit three take-home essays, deliver a 10-15 minute oral presentation, participate in discussions, as well display an ability to absorb, comprehend, and analyze the course material.

Final grades will be based on the following:

- | | | |
|-----------------------|-----|----------|
| ▪ Class Participation | 10% | |
| ▪ Take Home Essays | 60% | (20 X 3) |
| ▪ Oral Presentation | 30% | |

Disabilities Statement

If you believe you have a disability, then you should contact the Academic Resource Center (arc@georgetown.edu) for further information. The Center is located in the Levey Center, Suite 335. The Academic Resource Center is the campus office responsible for reviewing documentation provided by students with disabilities and for determining reasonable accommodations in accordance with the Americans with Disabilities Act (ADA) and University policies.

Late Assignments

No credit will be given for any assignment that is submitted late without the prior approval of the instructor. *Prior Approval* means the student has communicated with the instructor *before* the assignment deadline. An assignment that is submitted late **with** the instructor's approval will have its grade reduced by 10 percent for every day it is late.

Work is due at the beginning of class.

Incompletes

Incompletes will not be available for this course and are not an option for any reason.

Readings Assignments

Required readings for each class are listed below, and should be completed before the class period. All others are highly recommended, and may be referred to in class. Power-Point slide, shorter articles and important documents will be uploaded to Blackboard. Additional websites will be announced, and official documents will be made available in class.

Attendance and Late Arrival

Attendance is mandatory, and roll call will be taken at the beginning of each class. Being late by 10 minutes or more will constitute an absence. Two absences will necessitate a consultation with the Dean and possible withdrawal from the course. If you miss a class it is your responsibility to make up any assignments on time and obtain class handouts. Students are expected to behave in class in accordance with the Code of Campus Conduct.

Plagiarism

The presentation of someone else's ideas or work as your own, without proper acknowledgement is the worst crime a scholar can commit. The sources for all information and ideas in your papers that are not your own must be documented using the documentation system followed by the American Psychological Association or the Modern Language Association. In addition, all quotations must be identified as quotations, using quotation marks and documentation of the source of the quotation. Anything less than these standards is plagiarism and will be treated as such.

Work that appears to have been plagiarized or otherwise violated the Honor Code (see below) will be reported to Georgetown's Honor Council. If the Council finds that the work violates the university's standards of academic honesty, the work will receive a grade of zero for the assignment for the first offense; a second infraction will earn an **F** for the course. The Honor Council may impose sanctions of its own as well.

Georgetown Honor System

All students are expected to follow Georgetown's honor code unconditionally. We assume you have read the honor code material located at www.georgetown.edu/honor, and in particular have read the following documents: *Honor Council Pamphlet*, "What is Plagiarism?", "Sanctioning Guidelines", and "Expedited Sanctioning Process."

Submitting material in fulfillment of the requirements of this course means that you have abided by the Georgetown honor pledge:

In the pursuit of the high ideals and rigorous standards of academic life, I commit myself to respect and uphold the Georgetown Honor System: To be honest in any academic endeavor, and to conduct myself honorably, as a responsible member of the Georgetown community, as we live and work together.

Oral Class Presentation

Students will have an opportunity to select from a list of contemporary ethicist (Wittgenstein, Hick, Moore, Spencer *et al.*), or a contemporary ethical issue, for their class presentation. Depending on class size, there will usually be four 10-15 minute presentations each class period, beginning week 11. Since only one presentation may be given for each ethicist/issue, students must obtain approval from the instructor for their selection.

Presentation Groups

Depending on class size, the class will be divided into study groups to prepare for a 10-15 minute group presentation on a contemporary ethical issue. Each group will be free to select a topic of their own choice and utilize audio/visual aids. Group presentations are separate from individual student presentations.

Electronic Devices

The use of audio/video recording devices in the classroom is strictly prohibited. Laptop computers may be used for note-taking, without internet surfing. Text messaging and/or cell phone use, except in emergency situations, is not permitted.

Texts

Required

Russ Shafer Landau, *The Fundamentals of Ethics* (Oxford: Oxford University Press, 2010). ISBN: 978-0-19-532086-2.

Alasdair MacIntyre, *A Short History of Ethics* (South Bend, IN: University of Notre Dame Press, 2007). ISBN-13:978-0-268-01759-0.

James Rachels, Stuart Rachels, *The Elements of Moral Philosophy*, Sixth Ed (Boston: McGraw Hill, 2007). ISBN-13:978-0-07-338671-3.

Robert C. Solomon, Clancy W. Martin, *Morality and the Good Life*, Fourth Ed. (Boston: McGraw-Hill, 2004). ISBN:0-07-283192-8.

Recommended

Steven M. Cahn, Peter Markie, *Ethics: History, Theory, and Contemporary Issues* (New York: Oxford University Press, 2006). ISBN: 0195178408.

Shorter articles and relevant documents will be uploaded to Blackboard.

Course Syllabus

Week 1, May 23

Introduction to the Course

The Elements of Moral Philosophy

Ethical Questions: What is the Good Life? Why Be Good? Why Be Rational?

Readings:

James Rachels, Stuart Rachels, *The Elements of Moral Philosophy* (Boston: McGraw-Hill, 2007), Sixth Edition, 1-13.

Alasdair MacIntyre, *A Short History of Ethics* (Notre Dame: University of Notre Dame Press, 2007). 1-13.

Russ Shafer Landau, "Is Happiness All That Matters," in *The Fundamentals of Ethics* (Oxford: Oxford University Press, 2010), 27-37.

Week 2, May 30

Ethical Concepts, Theories and Approaches

Readings:

Robert C. Solomon, Clancy W. Martin, *Morality and the Good Life* (Boston: McGraw-Hill, 2004). 1-67.

Blackboard postings

Week 3, June 6

The Challenge of Cultural Relativism

Readings:

Rachels, 14-31.

MacIntyre, 14-25.

Landau, 276-291.

Blackboard postings

Week 4, June 13

Subjectivism in Ethics; Does Morality Depend on Religion?

Readings:

Plato, *Euthyphro*, in Steven M. Cahn & Peter Markie, *Ethics: History Theory and Contemporary Issues* (New York: Oxford University Press, 2006), 5-16.

Rachels, 32-47.

MacIntyre, 110-120.

Landau, 65-70

Blackboard postings

First Take Home Exercise Distributed

Week 5, June 20

Ethical Egoism

Readings:

Rachels, 62-79.

MacIntyre, 33-50.

Plato, *Crito*, in Solomon-Martin, 68-80; *Republic*, Bks 1, 2 & 4, *Ibid.*, 81-99; Bk 7, *Ibid.*, 99-104.

Landau, 100-111.

Blackboard postings

First Take Home Exercise Due

Week 6, June 27

Utilitarianism

Readings:

Rachels, 97-123.

John Stuart Mill, *Utilitarianism* in Solomon-Martin, 318-352.

John Rawls, "Classic Utilitarianism," from *A Theory of Justice*, in Steven M. Cahn & Peter Markie, *Ethics*, 499-509.

Landau, 112-124.

Blackboard postings

Week 7, July 4 - NO CLASS: INDEPENDENCE DAY

Week 8, July 11

The Ethics of Virtue. Do Absolute Moral Rules Exist? What is the Good Life?

Readings:

Rachels, 124-135; 158-172.

MacIntyre, 57-83.

Aristotle, *The Nicomachean Ethics*, Bk 1 in Solomon-Martin, 106-122; Bk 2, *Ibid.*, 122-136.

Landau, 240-258.

Second Take Home Exercise Distributed

Week 9, July 18

Normative Ethics; Rational Absolutism; Human Dignity, Punishment and Retributivism

Readings:

Rachels, 136-145.

MacIntyre, 190-198

Immanuel Kant, *Grounding for the Metaphysics of Morals*, in Solomon-Martin, 259-281.

Passages from Jean-Jacques Rousseau's *The Social Contract* will be distributed.

Second Take Home Exercise Due

Week 10, July 25

Normative Ethics; Rational Absolutism; Human Dignity, Punishment and Retributivism

Readings:

Rachels, 130-140.

MacIntyre, 190-198.

Immanuel Kant, *Grounding for the Metaphysics of Morals*, in Solomon-Martin, 259-281.

Passages from Jean-Jacques Rousseau's *The Social Contract* will be distributed
Third Analytical Essay Distributed

Week 11, Aug 1

The Social Contract

Student Presentations

Readings:

Rachels, 80-96.

MacIntyre, 130-140.

Thomas Hobbes, *Leviathan* in Solomon-Martin, 181-202

David Hume, *A Treatise on Human Nature*, in Solomon-Martin, 206-222; *Enquiry Concerning the Principle of Morals*, in Steven M. Cahn & Peter Markie, *Ethics*, 244-269.

Landau, 176-201.

Third Analytical Essay Due

Week 12, Aug 8

Natural Law; Modern Ethics Theories

Last Class

Student Presentations

Readings:

MacIntyre, 110-120.

Saint Augustine, *The City of God*, in Solomon-Martin, 148-178

Saint Thomas Aquinas, *Summa Theologiae*, Question 94, Articles 2, 3, 4; Question 95, Articles 2, 3; 1265-1272, will be distributed.

Friedrich Nietzsche, *Beyond Good and Evil* (excerpts), in Solomon-Martin, 380-397; and *On the Genealogy of Morals*, *Ibid.*, 397-402.

Landau, 71

MacIntyre, 249-269.

Bertrand Russell, *Ethics and Objectivity*, in Solomon-Martin, 430-437.

Jean-Paul Sartre, *Existentialism is a Humanism* (excerpts), in Solomon-Martin, 411-419; and *Being and Nothingness* (excerpts) *ibid.*, 419-429.

David R. Smock, Ed., *Religious Perspectives on War* (Washington, DC: United States Institute of Peace, 2002)

Additional recommended readings:

Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. <http://www.ohchr.org/english/law/religion.htm>

Special Rapporteur of the Commission on Human Rights on freedom of religion or belief. <http://www.ohchr.org/english/issues/religion/index.htm>

UNCHR Annual Report on Religious Intolerance. <http://www.ohchr.org/english/issues/religion/annual.htm>

Universal Declaration of Human Rights. <http://www.unhchr.ch/udhr>

International Religious Freedom Report, US Dept. of State.

<http://www.state.gov/g/drl/irf/>

The Oslo Declaration on Freedom of Religion or Belief.

http://www.oslocoalition.org/html/oslo_declaration.html<http://www.state.gov/g/drl/irf/>

LeRoy Walters & Joseph P. Kennedy, Sr, Eds., *Bibliography of Bioethics*, Vol. 33 (Washington, DC: Kennedy Institute of Bioethics, 2007).

<http://stemcells.nih.gov/>; <http://stemcellresearch.org/>;

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

Considerations Regarding Proposals to Give legal Recognition to Unions Between Homosexual Persons, Vatican,

http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030731_homosexual-unions_en.html

Humanae Vitae, Pope Paul VI, Vatican, 1968.

End of Course

Additional Reading

The following titles are highly recommended for further reading in the field of ethics and moral philosophy. Although not required for the course, some of the ideas presented by these authors may be discussed in class.

Ernest Albee, *A History of English Utilitarianism* (New York: Routledge, 2004).

Susan K. Allard-Nelson, *An Aristotelian Approach to Ethical Theory – The Norms of Virtue* (Lewiston, NY: Edwin Mellon Press, 2004).

Saint Thomas Aquinas, *Treatise on the Virtues*. John A. Oesterle, Trans. (South Bend, IN: University of Notre Dame Press, 1984).

Maria Baghramian, *Relativism* (New York: Routledge, 2004).

Simon Blackburn, *Being Good: An Introduction to Ethics* (New York: Oxford University Press, 2001).

Richard Brandt, *Ethical Theory: The Problem of Normative and Critical Ethics* (Temecula, CA: Textbook Publishers, 2003).

Claudia Card, Ed., *Feminist Ethics* (Lawrence, KS: University of Kansas Press, 1991).

Troels Engberg-Pederson, *Aristotle's Theory of Moral Insight* (Oxford: Clarendon Press, 1992).

Paul Guyer, *The Cambridge Companion to Kant* (New York: Cambridge University Press, 1992).

Knud Haakonssen, *Natural Law and Moral Philosophy* (Princeton, NJ: Princeton University Press, 1991).

W.F.R. Hardie, *Aristotle's Ethical Theory* (Oxford, England: Clarendon Press, 1968).

Clyde Kluckhohn, "Ethical Relativity: Sic et Non," *Journal of Philosophy* 52b(1955): 663-666.

Carlos Santiago Nino, *The Ethics of Human Rights* (New York: Oxford University Press, 1991).

Martha Nussbaum, *The Fragility of Goodness* (New York: Cambridge University Press, 1993).

Robert William Shaver, *Rational Egoism* (New York: Cambridge University Press, 1998).

Eleanor Stump, *Aquinas* (New York: Routledge, 2003).

Christine Swanton, *Virtue Ethics: A Pluralistic View* (New York: Oxford University Press, 2003).

This Syllabus may be revised/updated.