

1 Spring Break Assignment

1.1 “Page 123 What Would you Do?”

- The Wallet Assuming my current situation, if it's easy to get the wallet back to the owner I do so. Carrying 500 dollars on oneself is foolish, but it's not my money to take. Perhaps I place a small photograph of a frowning man in the wallet.
- The Big Party If they ask, I tell them. I'm not going to lie to my parents, and I know they're going to ask anyway, so it doesn't really matter. But I'm not even really that interested in big parties like that anyway, so it doesn't really seem like something that would come up.
- Sexist Remarks I call them out on it, as I definitely have in the past. I'm a pretty big feminist, and I'm not going to back down on something I feel strongly about, like that.
- The Test Academic honesty is something I don't compromise on. I would sooner take a zero on a test than cheat, but considering I've worked these problems anyway it's not a big deal. It's sufficient to say I would turn down the offer.

As a side note, I see “conscience as a myth” and have to question which figures they've found to deny the existence of a personal conscience. Even someone who thinks that organized religions use conscience as a tool wouldn't try to claim that there is no such thing as conscience, just that it doesn't come from God.

1.2 “Page 124 in the margin in pink font under a Book Icon.”

1. Conscience as superego, in that it's from a source that's not god. I don't actually see what's so wrong with this, because God is just as much a source of outside psychological conditioning early in life as authority is in most of the United States. In my view of morality, good should be done for a love of one's fellow man, not out of fear of an all-powerful deity.
2. This is conscience as majority opinion. This is a flawed worldview on so many levels, but it's surprisingly common. Anyone with this view of morality should seriously reconsider what they're doing.
3. This is the hedonistic conscience as a feeling. There is actually very little wrong with smoking marijuana, but the real fact of the matter is it's not a moral issue. Joe is willing to take the legal risks and social stigma associated with marijuana use, and it's his choice whether to do that. I thoroughly believe marijuana is a non-moral issue, even though the drug does not appeal to me.
4. I'm not sure how to report on something here, but the issue of racism is often dismissed with a sort of conscience-by-majority-opinion thing. It can be seen in modern times with the racism (and religious discrimination) against muslims from the middle east.

1.3 page 125 in the margin in pink font under a Heart Icon.

I've done very, very little in the past week. I'm going to stretch it to include a school week as well. Of course, I always do my homework. I never cheat on tests, so I was honestly taking every test I took this week. I've done this assignment giving my actual opinions, so that's a case of honesty as well.

1.4 page 127 Stolen Sign (there is 1 question = 5 pts each)

I'm a bit surprised, firstly, that there was a fatal accident at all in a low-traffic rural area. This aside, I would consider reporting them, mostly depending on whether I thought the punishment they would receive was proportional to the crime they committed. They obviously didn't mean to kill someone, and shouldn't be prosecuted as if they did.

1.5 page 125 For your Journal

I have often taken my conscience as a prompt to help a group make a better decision. Many times, my conscience leads me to try to get people to avoid using homophobic, racist, or culturally insensitive terminology. By telling people that what they're saying is offensive, I can do my part to make the world a less discriminatory place.

1.6 page 129 For your Journal

I haven't had to make any truly difficult conscience decisions lately. Generally when confronted with difficult moral decisions, I work based on my principles and would say I am proud of my decision. If it were a real morally difficult situation, I would not be proud because I wouldn't be sure if I had made the "right" decision. That comes up very infrequently, though.

1.7 page 131 For your Journal

My parents would tend to be a fairly solid choice to ask in matters pertaining to morality and conscience. They have my best interests in mind and tell me the truth, which is something I can trust very few people to do. This aside, I would take anything anyone says with a grain of salt until I have formed my own opinion on an issue of morality or conscience.

1.8 page 136 For your Journal

I currently have no cause for which and no person for whom I would die. I cannot, in good conscience, write a prayer to a God I don't believe in asking for strength I don't want in convictions I don't have. I think that if it's God's plan for someone to have to go through martyrdom, then God is a spiteful God to his own people.

Moreover, I think it is damaging to inspire this kind of blind willingness to die for a cause in adolescent persons (likely, might I add, given to them as *children*,) and expect them to have it on faith. This kind of system, one that trains children to be soldiers willing to die for an idea, would not be acceptable (let alone commonplace) in any other field than religion. I think that asking teenagers to compose a prayer, asking for strength in facing death for an idea, is reprehensible and I am stunned that someone would think to call this morally just.