

**Instructor:** Tim Kosub

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**Office hours:**

**Office:** SW 2261 **Phone:** (604)456-1062

**D2L:** All slides and practice exams will be posted on the class D2L page.

#### **COURSE REQUIREMENTS:**

Participation	5%
Discussions	10%
Quizzes	10%
Midterm Exam	25%
Term Paper	20%
Final Exam	30%
<b>TOTAL</b>	<b>100%</b>

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**Discussion groups (10%):** During most classes, students will form discussion groups to evaluate case studies (or other topics) assigned for that week's reading.

Discussion of case studies is a core element of this course. The last hour of most classes is devoted to analysing case studies.

Students are expected to work hard to understand and resolve the ethical issues raised by them.

To get full marks for a discussion assignment, it should be clear that you have made a serious attempt to finish the exercise.

Among other things, this means **learning from mistakes** noted in previous assignments.

It also means (*ceteris paribus*) that to get credit for your discussion groups, you should not leave before the official end of class.

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#### **Course assignment breakdown:**

**Participation (5%):** Judged by the frequency and quality of your contribution to classroom discussion and debate. Participation also involves regular, on-time attendance (2 of the 5%).

If you are late to class or leave before the break, you will not be recorded as attending, for that hour.

You can miss *no more than two classes*, without a doctor's note.

All participation marks are forfeited, if you miss more than two classes (without a note), and you can be asked to drop the course.

**Smart phone/laptop etiquette:** Smart phones, etc. are more often distracting than helpful.

Please put away your smart phones, etc. during the lecture portion of the class.

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#### **Cheating and plagiarism:**

Don't. The consequences will be a reduced mark (possibly zero) for the assignment and even a letter on your file.

**Class breaks:** Two 10 minute breaks. *Please do not leave or enter the class, except at the beginning or during one of the breaks. Doing so will mean losing participation marks.*

**CORE ELEMENTS:** **Must** be completed and passed to pass the course

**1. Quizzes (10%):** Two quizzes on logic.

**First quiz:** Identifying premises and conclusions by inference indicators.

**Second quiz:** Distinguishing valid from invalid arguments, by a few simple valid argument patterns, or by counterexamples.

**2. Midterm (25%):** The relevant material includes chapters 1 - 4, and 7 - 10 of your text, plus the handouts and class notes.

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### 3. Term Paper (20%): A typed 2,000 - 2,500 word essay.

You will email me your essay in some easily editable document form (*not pdf!!!*).

### 4. Final Exam (30%):

The final exam mark involves multiple-choice and short-answer questions on the material covered

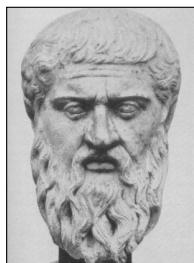
**Course text (optional):** *Applied Ethics, Custom Edition for BCIT, (2012); Pearson Learning Solutions, Editor: Murray Ross. Material from: Business Ethics by Richard T. DeGeorge; Introductory Ethics by Fred Feldman; Ethical Theory and Business Edited by Tom L. Beauchamp, Norman E. Bowie, and Denis G. Arnold)*

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Glaucon suggests that no one could resist the temptation of the ring (gollum), and this shows that being just is an imperfect compromise between the good (being unjust with others) and the bad (being treated unjustly)



**Plato's response:** People who do evil value self-destructive things and thus harm themselves in the end



### Morality's advantage: The Prisoner's Dilemma:

For morality to evolve or persist, there must be situations in which it is advantageous to be moral. Morality typically involves cooperation.

So there must be situations in which cooperation is advantageous. One way to shed light on this issue is through a game-theoretic problem called "The Prisoner's Dilemma."

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### Why is this course relevant?

**What advantage is there to being moral?** Since Plato, philosophers have wondered how to:

- (i) defend morality from pure self-interest, or
- (ii) show that morality is in everyone's self-interest

**The ring of Gyges:** Plato's brother, Glaucon, tells the story of Gyges, a sheep-herder of the kingdom of Lydia, who finds a ring that turns him invisible.

Gyges uses the ring to seduce the queen, and together they murder the king (Candaules) and take over the throne.



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**Set up:** Two prisoners, Jack and Jill, are interrogated separately by the police, and given the same offer:

If one confesses (defects) and the other doesn't, the defector gets immunity, while the co-operator gets 3 years in jail.

If both defect, they each get 2 years

If both cooperate, they each get 1 year, for some minor offence.

**Definition:** A person is (prudentially) rational, if they maximize their own gain/minimize their own pain

	<i>Jill co-operates with Jack</i>	<i>Jill doesn't co-operate with Jack</i>
<i>Jack co-operates with Jill</i>		
<i>Jack doesn't cooperate with Jill</i>		

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**One-shot Prisoner's Dilemma:** What's most rational for Jack or Jill if they never see each other again?

**Repeat encounters:** (Iterated with memory)?

**Tit-for-tat:** Co-operate on first encounter with another; the next time, do what the other did on the previous encounter

### Relevance to morality?

### Levels of moral reasoning (Kohlberg)

Since morality is essential to social beings, it is expected that (most) human beings will have **natural** capacities for learning and applying moral concepts

Kohlberg theorized that (all/most?) of us go through a series of three moral developmental levels, each level having 2 stages

Most remain in level 2, the “conventional” level, though some will achieve level 3, in which they become able to independently evaluate the principles they've learned

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### Level 3. Postconventional Morality

#### Stage 5 - Social Contract and Individual Rights

At this stage, though rules are still deemed important for social stability, moral reasoners hold that these standards should be produced by social consensus

#### Stage 6 - Universal Principles (more controversial)

At this stage, people follow principles of justice, based upon universal ethical principles and abstract reasoning, even if these conflict with society's currently accepted laws and rules

**Value Reasoning:** Our goal in this course is to be able to justify or evaluate (moral) **value** claims or judgements (Stage 6?)

**Value claims/judgements:** Claims about the value of something (e.g., aesthetic, cognitive, etiquette, moral, ...)

**Positive:** to be recommended/worthwhile

**Negative:** to be avoided/not worthwhile

**Value object:** the thing evaluated

**Value term:** how the thing is evaluated

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### Level 1. Preconventional Morality

#### Stage 1 - Obedience and Punishment

At this stage, rules are viewed as fixed and absolute; obedience is merely a means to avoid punishment

- common in young children, but many adults also use this type of reasoning)

#### Stage 2 - Individualism and Exchange

At this stage, children account for others' views and judge actions based on how they serve their own needs.

- Reciprocity is possible at this point, but only if it serves one's own interests— “I'll scratch your back, if you scratch mine”

### Level 2. Conventional Morality

#### Stage 3 - Interpersonal Relationships:

The “good boy-good girl” stage of moral development is focused on living up to social expectations and roles.

#### Stage 4 - Maintaining Social Order

At this stage, the focus is on the good of society, by following its rules, doing one's duty and respecting authority

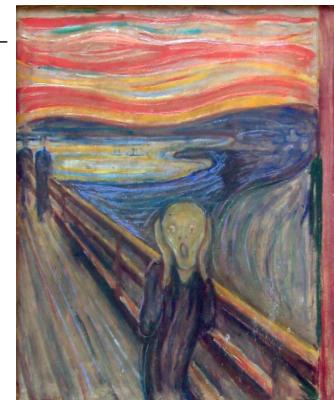
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1. Munch's *The Scream* is \_\_\_\_\_

2. Lying to avoid blame is \_\_\_\_\_

3. \_\_\_\_\_ is a virtue.

4. Kissing the Duchess of Kent on both cheeks after winning the Leeds International Piano contest is \_\_\_\_\_



5. Disagreeing with someone's views, merely because you don't like them is \_\_\_\_\_

**Prescriptive value judgement/claim terms:** “ought” “should” “ought not” “should not”

What are the value terms and objects in: “You should maximize social utility”?

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**Moral vs. other value claims:** A moral value claim assigns a *moral* value to an object (“object” is very general and can include actions)

**Claim:** Any statement that asserts something. *Generally*, claims are expressed by *indicative* sentences, and not by, e.g., questions, commands.

One useful way to determine whether a sentence expresses a claim is to add “It is true/false that” at the start of the sentence

It makes sense to say of a claim that it is true or false, but **not** for a question or command

**Examples:** “I love the smell of napalm in the morning”

“You can’t handle the truth”

“Do you feel lucky punk?”

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“The moon is four billion years old”

“There is an alien spacecraft on the North Pole of Mars,”

“There are five coins in my pocket”

“Allowing people to own their own property makes them happier”

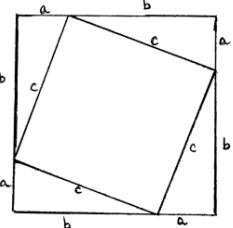
**Factual claim** = True empirical claim

**Conceptual claim:** Any statement that asserts something, which can *in principle* be checked by using reason *alone*

e.g., by logic, math, meaning analysis

**Logic:** “Either it’s snowing or it’s not snowing.”

**Math:** For every right triangle:  $a^2 + b^2 = c^2$



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“Blessed is he who, in the name of charity and good will, shepherds the weak through the valley of darkness, for he is truly his brother’s keeper and the finder of lost children.”

**Note:** Some apparent questions (so-called *rhetorical questions*) are really statements in disguise.

e.g. “Why are you so stupid?”

“Why me?”

“Isn’t it a glorious day?”

**Empirical claim:** Any statement that can *in principle* be checked by sensory observation

e.g., by looking, hearing, smelling, touching, tasting

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**Meaning analysis:**

- No uncle is a woman
- No bachelor is married
- All triangles have three sides

**Value judgements:** Neither observation logic, math nor meaning analysis are sufficient to support value judgements.

**Classify the following:**

1. Either there are five oranges in the fridge, or there aren’t five oranges in the fridge.
2. This is an orange-free fridge.
3. Taking an orange from a starving person is a vicious thing to do.

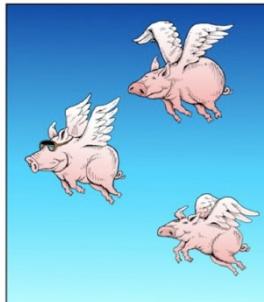
**Arguments:** justifications for opinions, beliefs.

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**Valid argument:** If all the premises/reasons are true, then the conclusion *must* be true (or, *cannot* be false)

**Examples of valid arguments:**

1. All pigs can fly.
2. Pee Wee Herman is a pig.
3. ?



1. If Pluto is a dwarf planet, then it is a celestial body orbiting the Sun that is massive enough to be rounded by its own gravity but which has not cleared its neighbouring region of planetesimals, and is not a satellite.
2. Pluto is a dwarf planet.
3. ?

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1. Some people are left-handed. T/F?
2. Babe Ruth is a person. T/F?
3. Babe Ruth is left-handed. T/F?

Valid?



1. If Santa Claus exists, he works for Zellers. T/F?
2. Santa Claus exists. T/F?
3. Santa Claus works for Zellers. T/F?

Valid?

1. Killing people to push through an economic system is always acting wrongly. T/F?
2. Both Stalin and Pinochet killed people to push through an economic system. T/F?
3. Both Stalin and Pinochet acted wrongly. T/F?

Valid?

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Arguments don't need (actually) true premises or an (actually) true conclusion to be valid (recall the "Pee Wee argument above).

What makes them valid is that *IF* the premises are true, *THEN* the conclusion *cannot* be false (*must* be true).

**More samples:**

1. All things made of cheese are completely edible.
2. The moon is made of (green) cheese.

3.

Valid?

1. No astronauts wear diapers.
2. Lisa Nowak is an astronaut.

3.

Valid?

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**Practical Syllogism:** an argument (justification) for a value claim

That is, an argument about how one should act; ("practical" refers to action, as opposed to theory)

**General pattern for any practical syllogism:**

Empirical claims	— facts in our case studies
Conceptual claims	— usually definitions
<u>Value principle</u>	
∴ Value conclusion.	

To generate a moral judgement, we need *value principles*—general moral rules that place a value on situations such as those described in the empirical premises (i.e., on the "value object").

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**Example:**

1. John took a CD from Future Shop without permission.
2. If someone takes something without permission, that's a case of stealing.
3. So, John's action was a case of stealing
4. All cases of stealing are wrong.
5. John's action was wrong.

Note: arguments can have any number of premises, from one to infinity, depending on how complex they are.

The value principle will say, in effect, that if/whenever the empirical/conceptual claims are true, so is the conclusion

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**Recognizing arguments in passages:** When people write essays, other passages, they often argue for things they believe.

However, it may not always be obvious what they are arguing for, and what reasons they give.

**Indicator words:** Some words are commonly used to flag premises or conclusions

Some Premise indicators:	Conclusion indicators:
since	therefore
because	thus
after all	so
given that	hence
for	it follows that
...	...

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**Sample arguments (with indicator words)**

If you believe in ghosts, you're gullible; after all, the only real spooks work for the CIA.

DuPont knew or should have known that CFCs were destroying the ozone layer long before they agreed to cease selling them; so, DuPont acted irresponsibly.

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“Saddam deserved to be punished. He tortured and killed his own people.”

“Britney Spears revealed her true character recently. Who can take her seriously now?”

**Implicit conclusions:** Sometimes we imply, but don't explicitly state, conclusions.

This makes hearers/readers draw the conclusion themselves

Advertisers make a lot of use of this technique

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**Example:**

“The bigger the burger, the better the burger, the burgers are bigger at Burger King™.”

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**Intermediate conclusions:** A premise in an argument can itself be the conclusion of a “subargument” of the main argument:

General Snork has no right to rule, since he came to power by a military coup. But someone who came to power by a military coup has no right to rule. Why? No one has a right to rule unless they have been elected by the people, yet someone who comes to power by a military coup has not been elected by the people.

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**Leaving stuff out:** You should omit any material that is not directly relevant to the argument (as intended by the author).

**Practice quiz**

**Next class:** Read next week's slides (ch. 1 of the text)

**Read:**

Jesse Prinz, “Morality is a Culturally Conditioned Response”

Mary Midgley, “Trying out one’s new sword.”

(Due in two weeks): Read “All Animals are Equal” and answer the attached questions (due in two weeks)

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