Solano Center for Human Flourishing Companion Book

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Contents

Although the Star Citizen project is still under development, it is playable and has a large world-wide following and many supporters. Being under development means that there are features that are under developed, missing, being planned, waiting to be implemented, or just outright broken. Which is which changes with regular frequency.

It is my belief that the unfinished nature of the project is what makes it valuable as a sociological study of online communities. The fact that features of the game are still under development means that much about the game is unpredictable. Although there are playable missions, it is not clear which missions work and

which do not. Players share information in real time with one another to try to add some predictability, but like real life, experience is the best judge. In other words, Star Citizen is a Massive Multiplayer Online that though playable, is currently under development by Cloud Imperium Games, CIG. It is my view that the unfinished and unpredictable nature of Star Citizen's environment makes it most suitable for the following theoretical usage.

Imagination plays a central role in the activities of everyday life. These activities can include pretending to be a princess in a faraway land, to pretending that a foreign threat has infiltrated your national defenses through a critical security gap.

Noticeably, these are two very different uses for imagining, philosophers call the first transcendent and the latter instructive.

> When we think about the imagination, examples like the following naturally come to mind: Fred finds himself, in an idle moment, alone with his thoughts. Feeling unsuccessful and unappreciated, he embarks on a daydream in which he is rich and famous. He calls up images of applauding constituents, visiting dignitaries, a huge mansion, doting women, and fancy cars. But alas, reality eventually reasserts itself and Fred gets back to selling shoes. (Walton 1990, 13)

The former affords us the opportunity to transcend reality while the latter teaches us something about reality. Philosophers argue that this presents us a puzzle, namely how one mental activity can be both transcendent and instructive at the same time? This project exploits the ability of imaginative use to explore and examine philosophically theoretical concepts using the MMO/Space Sim Star Citizen. Star Citizen is a Massive Multiplayer Online that though playable, is currently under development by Cloud Imperium Games, CIG. It is my view that the unfinished and unpredictable nature of Star Citizen's environment makes it most suitable for this theoretical usage.

The best way to understand this puzzle, is to start somewhere close enough to the beginning. Our focus is the imagination. Are starting point is art. Why art you ask? Art stimulates our imagination. What is art you ask?

- paintings
- novels
- stories
- plays
- films

And of course games. Some games or all games? Video Games certainly fit this category. What about board games?

What do each of these have in common? They are all representational. They are representative of something about our experiences. One way to determine whether something fits an "art" category, is to ask ourselves whether it is representative.

But what about flow charts as these represent processes? Diagrams can represent data, are diagrams, spreadsheets, charts and graphs art?

One way to delineate between representative art and representative non-art is considering whether one is fictional or not. This once again according to Kendall Walton.

> I will carve out a new category, one we might think of as a principled modification—not just a clarification or refinement—of an ordinary notion of representational art. I will call its members simply "representation," preempting this expression for my own purposes and assigning it an extension both broader and narrower than it is usually understood to possess. . . . The works of "representational art" most likely to spring to mind are, like our initial examples, works of *fiction*—novels, stories, and tales, for instance, among literary works, rather than biographies, histories, and textbooks. (Walton 1990, 3)

The fact that something is fiction means that it is made-up, or make-believe. There are various cognitive faculties that each perform a particular role in mental activity. Belief is a faculty that deals with things that are either true or false. We can either have true beliefs say when we believe that we will be late to the opera. Or false beliefs, say that we are wrong that we will be late to the opera.

Other mental faculties, like imagination, or desire, deal with things that are neither true nor false. We might desire to eat chocolate cake. Unlike belief, desire is not an apprehension of the way the world is, but of the way we want the world to be and imagination is not about how we want the world to be, but how the world might be.

Chapter 1

Equivocation and Imagination

It may not be initially clear, but this is a video about philosophy . . . well that and the Space MMO Star Citizen. What does the one have to do with the other? In my previous video, I briefly expressed the hope that virtual game worlds can be used to teach us about our philosophical intuitions, including moral, ethical, metaphysical pre-judgments. However, many may justifiably think that this is a fools errand. They are going to say that philosophical exploration and analysis requires that we leave the extra curricular behind.

That the virtue of the philosophical method is its semantic precision. Each word choosen for a specific purpose, that only that word could fulfill in that context. This philosophical insight requires that we directly articulate the nature of a given problem, and clearly and concisely explain counter examples, expressing our reasons in a way they can be understood by anyone, and that there force is immediately recognized, it enables a special kind of insight. The narrative arts, movies, fiction, etc., complicate such explications.

Welcome to the next episode. If you recall, previously, which you will see a link for here; we discussed the puzzle of imaginative use, which is a question about how a game's transcendent properties help us to learn something about the real world.

As I alluded to in that video, Star Citizen is an ambitious Space MMO, which makes it something like a communally played game. But you don't have to *play* the game, and that, in my opinion is what makes it special. So what game will we play instead?

When I was younger, there were games like Mario World, The Legend of Zelda, Pong. These games gave you a well defined goal, and specific constraints that

were placed on you in completing a goal. In order to participate, you had to play the game.

You could not harvest the plants in Zelda, or cut down the flag pole at the end of the first level in Mario, build a home in Pong, etc. You could play other games, for instance performing a speed run where the object is not to kill the npcs, but to get to the end as quickly as possible. You could kill only blue targets, or avoid leveling up for as long as possible.

Many games coming out now, attempt to give the player as many choices as possible, many more than these other player defined choices. More importantly, by doing so, we are not running afoul of the aims of the developer. The developer wants us to define our own objectives. So *these* choices aren't just choices about how to progress through the game, they include choices about what progression through game means for the player.

Star Citizen is like this. I might have a goal to fly to Microtech, sit on the bank of a stream and eat lunch. I've experienced watching the sun rise on the surface of a moon and taken note of the difference in build quality for a ship like the 890 Jump and Drake Cutter. Some of my more memorable moments in the game have consisted of reflecting on and admiring the wood paneling embedded seamlessly in the floor running along the edge of the carpet in the former, in contrast to the riveted paneling in the latter. But what do such experiences, experiences of trancendence, have for learning facts about the real world? This is a puzzle, hum.

Philosophy is filled with puzzles, from Meno's paradox, to the problem of other minds and the experience machine to mention a few. The puzzle of imaginative use questions why one mental faculty, namely imagination, can be used for both transcendence, play, absorption, entertainment, and instruction, planning, discovery.

Does a game like Star Citizen offer a better chance at teaching me something since it does afford me more opportunities to engage my imagination than Mario Kart Racing.

In Star Citizen, I could race, say for instance if I decided to participate in one of the yearly races on Daymar, or I could refrain from doing so and lay down in the grass and gaze up at the sky through the leaves of a forest on Micro Tech.

More importantly, how can a mental faculty that seems primarily dedicated to pleasure, experiencing my reflection on a simulated pool of water, and entertainment for instance flying a Terrapin with my friends, and absorption grinding a mining loop so that I can save up for the Origin 325i, uses which are transcendent, also be used for instruction, such as when planning for the future. What can Star Citizen teach me about the real world? The hear and now? The twenty-first century? While I might learn what ship to purchase, or discover what I should take with me when embarking on a mission in Star Citizen, say food and water, do I also learn what car I might purchase when considering a new business

endeavor, or what to take with me when driving cross-country to visit in-laws in the real-world?

In a collection of views about the potential for the instructive uses of the imagination, Amy Kind and Peter Kung in *Knowledge Through Imagination*, argue that the way forward, explaining the instructive use of the imagination, requires being able to recognize when constraints are placed on imagination.[1] When the proper constraints are put into place, then imagination can help us "discover truths about the real world". It is not initially clear what these constraints might be at the outset however, but if this is true, then Star Citizen should have restrictions in place to satisfy the epistemological aims of man-kind.

Fortunately however, I think that their solution does appear to be what Star Citizen is aiming for in its game-play. Namely modeling the real-world where choices are not forced and outcomes are not indefinitely fixed. Initially then, it might be difficult to square this with the solution suggested earlier, that to explain the instructive use of the imagination, we have to first be able to recognize what constraints exist in the game. Only when we understand what is metaphysically impossible, do we begin to understand what is metaphsyically possible and thereby discover through imagination, something true about the real-world.

Continuing on, in future videos, I will explore other attempts at solving the puzzle. These include the equivocation view, three historical treatments including Descartes, Hume, and Kant. Three contemporary views, including Kendall Walton, some Modalist views, and mind-reading, or knowledge or other minds, whichever locution you prefer. Finally, we will look at Kind and Kung's own suggested constraints and ask ourselves how these views are exemplified in the Star Citizen universe.

1.1 Taxonomies of Philosophies

For those are stumbling on this video for the first time, this is a discussion about the philosophical puzzle of how a single mental activity can be both transcendent and instructive at the same time. If this is your first time with us, I will recommend that you go back and watch *Part I of Imagining a Philosophy of Star Citizen*. In this video, we will be covering with more depth the equivocation solution to the puzzle of imaginative use. According to it, the way we explain how the one mental state of imagination can be used for both instructive and transcendent uses is because philosophers equivocate between different senses of imagination.

One helpful way to understand the philosophical discipline, is to first recognize how enduring philosophical questions have been divided up into subdisciplines. These often are presented as puzzles.

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[1] Kind and Kung (2016)

They include Metaphysics, questions about the nature of reality, time etc. Well known questions in this genre include Saint Anselm's Ontological argument. God is a being greater than any being that can be conceived. If you imagine a being that is omniscient, omnipotent, omni-benevolent, then this is by definition God. However, the second premise asks you to consider the non-existence of such a being. Here is where we run into a conceptual contradiction. Existence is greater than non-existence, and therefore a being that is omnipotent, omniscient, omni-benevolent, but does not exist cannot be God. Therefore, it is impossible to imagine such a being that does not exist without contradiction.

Questions in epistemology include questions about the nature of knowledge, Value theory, questions about the nature of what we value, or what is valuable. Included in these questions are those about ethics, right, good, etc., aesthetics, beauty, etc., etc. and so on. For a helpful outline, you can peruse PhilPapers.

Given that we are talking about games, we might be asking questions about art, the beautiful, and representation. But while this is plausible, and there are very good discussions about video games and video game properties (including one that I hope to do a video in the near future on the in universe work of art *Tears of Fire*) among other discussions about the nature of the beautiful, this is not that.

Within the disciplines of metaphsyics and epistemology, there are questions about the nature of internal mental states. I guess a question about metaphysics can include questions about the correlation of mental states with brain states. Does one directly infer, or is entailed by the other? Are mental states distinct from brain states or are they identical? While it might be appropriate to correlate brain states with mental ones, within the domain of philosophy, we still treat the two as distinct from one another. But those are questions for another day, in fact however, we are getting closer to our original topic. I apologize for the digression.

When speaking of the metaphysics of mental states, it would be helpful to talk about what we mean by mental states. Perhaps you will have already guessed what we mean by mental states, but it is important to be precise and specific. So in the interests of clarity, I will first give some examples, these include desire, belief, and attention to name but a few. Why is attention a mental state? Well, imagine that your wife is telling you how her day went, which bills are coming due, the friend she met at the gun range etc. She ends the dialogue with a question, what's for dinner? and you respond: that's nice. Well, you were not paying attention and now you've been caught and she calls you out on this. Further, she now *has* your attention. What was your state of mind before, and what is your state of mind now? What distinguishes one from the other? Further, there are two mental states of concern here, attention and in-attention. What does each look like and what are their natures?

This is an interesting question for Star Citizen. How many times have we failed to pay attention and lost cargo and other valuable loot because of a mental

distraction or other? How many of us have run full speed into the salvage vehicle we were navigating towards and failed to pay attention as we got closer to it? But this question does finally get us closer to the original, I recognize that this video is taking longer than it needs to, I apologize.

I digress yet again.

Ultimately, what is it like to fail to pay attention to an imagined scene? Isn't that what we are doing? Imagining that we've just traded valuable currency for an imagined wreck, from which we can derive valuable cargo and imaginatively sell this cargo for more valuable currency? While I am not in a position to answer that question, a question more near our initial one is what can our imagining in Star Citizen teach us about the nature of our various mental states? Including attention, inattention, and imagination itself? Therefore, perhaps by engaging in imaginative exercises, for instance those afforded to us in games like Star Citizen, we can better understand important truths about the real world such as the nature of mental states like imagination, attention, desire, etc. Of course, in looking at questions regarding the nature of a single given mental state like imagination, we can make our job of analyzing such a state easier by once again breaking it up into smaller questions, such as what are some of the functions of imagination. Here we see two. These include transcendent uses and instructive ones. And here we've come around full circle back to our initial question, namely how can we have the one without the other? From here then, we will look at our first proposed solution.

1.1.1 Equivocating Solutions to the Puzzle

What is imagination? Notice how we skipped over the question about what are mental states? A reason why we've done this is because sometimes it is helpful to break up larger questions into more manageable ones. When we asked what mental states were, the best answers we could give are examples of things we think are mental states, for instance desire, belief, imagination, attention and so on. So since the best we could do was give examples of things we think are mental states, it becomes obvious that one way to understand the bigger question about mental states, is to explore things that are mental states. That brings us here, to the mental state of imagination.

What is imagination, what counts as imagination? Perhaps transcendent uses of the imagination rely on one concept of the imagination while instructive uses another.

> If there are different senses of imagination in play in philosophical discussion, then perhaps it is imagination in one sense that is responsible for the transcendent use of imagination, while imagination in some other sense is responsible for the instructive use of imagination.

Well, we know that it is a mental state, but what is its nature or essence? Here there are many possibilities available to us. This is because many different

philosophers have given different answers to this question. This fact about historical treatments of the imagination has been cited as a reason why the puzzle of imaginative use persists. This is called the equivocation solution. According to it, when we focus on the transcendent uses of the imagination, we are talking about one set of proposed natures, while talking about another, we are focusing on the instructive uses.

Lets begin with an example. What if history extended beyond earth history? For instance, Star Wars is said to begin eons before human civilization on earth. The lore regarding the Star Citizen timeline models a similar history. According to it, the recorded history of the Xi'an empire begins during the earth year 300,000 BCE. However, the in-game events take place in the earth year 2954 and the player does not play from the perspective of the Xi'an, but rather from that of human society in the current earth year 2954. In consequence, those individuals participating in the imaginative enterprise that is Star Citizen are being asked to imagine that 930 years have elapsed from the time they first opened the RSI Launcher until the loading screen has finished its cycle and the player presses *F* and "gets out of bed".

There is also extensive documentation detailing many of the other imaginative requirements for successful participation in the game. These include the immediate experience of thirst and hunger upon opening their eyes. Perhaps developing a plan for "that day in the verse" which might include looking for lucrative bounties or cargo missions. Perhaps they have been saving their UEC credits for a particular ship and now they finally have enough. Maybe they have been saving the coordinates of a scenic mountain range on Microtech and they now finally have the real-world time available to visit this mountain range.

But notice here that some imaginations are necessary for participation in the simulation while others are contingent on the aims of the player. Is the former a more pure case of imagination while the later is not? I cannot avoid imagining that I am experiencing hunger and thirst. There have been many times that I have wanted to. I might be excited about climbing aboard a new ship and traveling to a package location. But then I look to the lower left of my screen and my "mobiglass" is telling me that my hydration is at 13%. I try to ignore it because it takes time to source hydration and I would rather spend that time flying my new ship rather than sourcing hydration, especially given that there are real-world time constraints that place demands on me in addition to the imaginative ones. But if I ignore the image the game is forcing on me, I will be ejected from my desired imaginative state, flying my ship, into a new one, namely waking up in a hospital bed.

But does this forced imaginative activity differ from the following, waking up at Port Elisar and flying my new ship to New Babbage to meet up with some friends. Meeting up with my friends at New Babbage is not necessary to participate in the imaginative activity that is Star Citizen while "eating and drinking" is.

Some imaginative activities are contingently necessary. A contingently necessary

imaginative activity is an imaginative activity that is necessary for an additional imaginative activity. Notice how eating and drinking might qualify as such. In order to fly my Aurora, I need to first eat and drink. However there are better examples, for instance, earning UEC credits by doing various tasks in order to buy a cargo ship that further enables me to transport cargo from one location to another.

One way we might define such distinctions is through the philosophical literature on imagination. The distinction is between imagination from the inside and imagination from the outside. Kind and Kung ask us to imagine ourselves skiing versus imagining ourselves having frozen cheeks on account of skiing. But once again, I think that Star Citizen can present us with a better example.

We might focus on our internal states of desire here. Internally, I have a desire to race in a canyon on Delmar. But it seems that my character has an ulterior desire to eat and drink, don a helmet when in a low oxygen environment such as space or a non-terraformed planet etc. In part, there is a connection between my character's states of desire and my own. Namely they are contingent, for every internal state of desire that I experience, fly among the stars, dip my hands into a stream, meet friends in a bar on New Babbage, my character develops a contingent set of desires.

The way Kind and Kung articulate this development is by pointing out that an important distinction regarding imagination from the inside versus that from the outside plays a role in predicting how we react to given scenarios. My desire to witness first hand the corrosive effects of the ocean on Crusader will enable my friends to predict that I am likely to "fly" to Crusader. Therefore, it may at first seem that the equivocation view is highly plausible. The fact that I can make predictions about what one is likely to do given a particular imaginative activity, infers that the instructive uses of imagination rely on imagining from the inside.

But what happens when we consider that the point of the imaginative activity is to be able to pan the game camera out to the third person view and *see* what one *would* look like if he or she were to stand on the shoreline of a maximally polluted ocean? This is imagining from the outside and yet, it still might be instructive. Or lets consider the in-game feature that allows us to try on items such as armor and fashionable clothes prior to purchasing them with UEC credits. I might do so to learn what they look like on my character.

Each of these examples seem to suggest that both imagining from the inside and from the outside can be instructive, or transcendent or both. As such, the equivocation is not really helpful for solving the problem of explaining how one mental activity can be both instructive and transcendent.

Chapter 2

The Good Life

I have found it difficult to explain to a seven year old why he shouldn't kill mobs in minecraft. Although this particular seven year-old will refrain from killing mobs in minecraft because he trusts my judgement, and so that when I say "don't kill mobs", he will generally say "okay, I won't, but why?" This is where I find it difficult to come up with a reason that seems satisfying. Consider deontology: do not kill mobs in minecraft because doing so will be treating them as an object. Well, they are objects aren't they? Consequentialists might point out that we are not hurting anyone. A natural law theorist? Is there a law giver, evolution, natural selection or God that would care? Would God care? Why?

2.1   Virtue as a human excellence

1. The first concerns the role in the human good life of activities and relationships that are, in their nature, especially vulnerable to reversal.

- friendship
- love
- political activity
- attachments to property or possessions

What is the role of these items in a good life, if one can easily loose these because of chance?

2. The relationship among these external goods

- Do they exist harmoniously?
- Can they impair goodness of an agent's life?
- Can they generate conflicting requirements?
  - E.g., can love cause someone to betray a friendship?

3. Self-suffiency, what is the ethical value of our appetites, feelings, and emotions, passions and sexuality?

- Does the value of Self-suffiency outweigh the value of these other *irrational attachments*?
- Do they have value even though they can disrupt our own Self-suffiency? E.g., in rational planning?

2.2 Examples of Fragility and Ambition

2.2.1 Aeschylus and practical conflict

- What can we learn from tragic poetry and literature?

  But the tragedies also show us, and dwell upon, another more intractable sort of case — one which has come to be called, as a result, the situation of 'tragic conflict'. In such cases we see a wrong action commetted without any direct physical compulsion and in full knowledge of its nature, by a person whose ethical character or commitments would otherwise dispose him to reject the act.

2.2.2 Sophocles' Antigon: conflict, vision, and simplification

- In response to what is learned from tragedy, we can simplify our value commitments.

  For the claim is that the human being's relation to value in the world is not, or should not be, profoundly tragic: that it is, or should be, possible without culpable neglect or serious loss to cut off the risk of the typical tragic occurrence. Tragedy would then represent a primitive or benighted stage of ethical life and thought. [51]

2.2.3 Conclusion to Part I

What have we learned?

- Values taken in the singular are vulnerable
- *Irrational attachments* can disrupt.
- *Irrational attachments* can become grounds of conflict.

But this was an over-ambitious attempt to eliminate luck from human life.

- This shows the importance of human value, *rational choice*. [*tuché]

2.3 Plato: Goodness without fragility

Two problems:

1. Dialogue
2. Development

Some approaches

- lack of response to positive role of vulnerable values in the goodlife
- Plato's insuffienct critique of tragic literature

2.3.1   The *Protagoras*: a science of practical reasoning

How to develop a *tuche*

- social political techne → technai.
- Important: defeated threats from physical environment, but what about the social environment?

How does science save and transform us?

- how do we rank activity independent of the feelings they produce?
- how do we deal with the vulnerability and instability of individual human pursuits?

2.3.2   Interlude I: Plato's anti-tragic theater

Two ways of dealing with the question about mitigating luck in the social environment:

- Tragic theater: but irrational attachments can disrupt rational choice
- techne (science): but lack of response to positive role of vulnerability in human values

E.g.,

> Here, as in the *Protagoras*, Plato very deliberately creates a speech that will give the impression of not having been deliberately formed. It is not artless; but its art is one that claims to go straight to the truth-telling part of the soul. It is simple rather than flowery, flat rather than emotive or persuasive. [132]

2.4   The *Republic*: true value and the standpoint of perfection

Defends a life of goodness without vulnerability.

Q: What is valuable about a human life? A: Being invulnerable to luck by quarantining ourselves from irrational attachments.

2.5   The Speech of Alcibiades: a reading of the symposium

> I believe that a deep understanding of the *Symposium* will be one that regards it not as a work that ignores the pre-philosophical understanding of *er0s*, but as one that is all about that understanding, and also about why it must be purged and transcended, why Diotima has to come once again to save Athens from a plague. (Nussbaum 2001, 167)

How?

> *Eros* is the desire to be a being without any contingent occurrent desires. It is a second-order desire that all desires should be cancelled. This need that makes us pathetically vulnerable to chance is a need whose ideal outcome is the existence of a metal status, an artifact.

To be whole means not having any desires. Yet, we want to be whole, but also to have desires. This conflict however, can only be expressed through experience, *pathonta gnonai*, **understanding through experience**.

Which is:

- the cognitive activity of imagination
- emotion
- appetitive feelings

But the *Symposium* shows us that desire does have an important function, which is to not only move us towards the good, but guide us as well. (As defended in *The Phaedrus*)

> . . . in people of good nature and training, the sensual and appetitive response is linked with, and arouses, complicated emotikons of fear, awe, and respect, which themselves develop and educate the personality as a whole, making it both more discriminating and more receptive. (Nussbaum 2001, 215)

To be moved towards beauty:

- open and receptive
- towards truth
- engrossed in a respect for the other person's choices

Chapter 3

Emotionism

3.1 Sensibility

3.1.1 The Emotional Construction of Morals (Prinz)

1. Sentimentalism by Michael Slote
2. The Discernment of Perception, Nussbaum 1990

Metaphysical Emotionism:

- Darwall et all., 1992
- McDowell (1985)
- Wiggins (1987)
- D'Arms and Jacobson (2006)

Epistemic Emotionism:

- Gibbard 1990
- Ayer 1952
- Stevenson (1937)
- McMillen and Austin 1971

3.1.2 Apt Imaginings (Gilmore)

Moral Judgments and the Emotions:

- Greene et al 2001
- Lerner et al 1998
- Tye 1995, 100. Intentionality
- Sentimentalism about Moral Understanding

Representative Appraisal Theories:

- Arnold 1960

- Lazarus 1984
- Smith and Ellsworth 1985; Scherer, Schorr, and Johnstone 2001; Smith and Lazarus (1993); Schacter and Singer (1962)
- Greenspan (1988); de Sausa (1987); Roberts (1988)

Cognitivists Theory of the Emotions:

- Nussbaum 2001; Solomon 1993; Lyons 1980; Kenny 1963; Gordon 1990; Lazarus 1984; Lazarus 1991
- Nussbaum 2004
- Goldie 2000; Goldie 2009 (distinctive kind of evaluative state)
- Prinz 2004

2. Chapter 3 of Apt imaginings

3.1.3   Fragility of Goodness, Wandering in Darkness

Sensibility and Well-Being:

- Nicomachean Ethics
- Chapter 14 of Wandering in Darkness
- Vulnerability of the Goodlife 1, and 2 (Fragility of Goodness)
- Finely Aware and Richly Responsible, Nussbaum 1990

Tragic Emotions:

- FG Interlude 2: Luck and the tragic emotions
- WD, Ch. 9, The Story of Job: Suffering and the Second-Personal
- That Obscure Object of Desire: Pleasure in Painful Art [pdf]

Chapter 4

Ethics

Week 1, Chapter 1 in Ethics, Why Study Ethics?, In class reading handout, The Phadros, Some language constructions in logic

Week 2, Chapter 2 in Ethics, Religion and Global Ethics

Week 3, Chapter 3 in Ethics, Ethical Relativism

Week 4, Chapter 4 in Ethics, Egoism, Altruism, and the Social Contract

Week 5, Chapter 5 in Ethics, Utilitarianism

Week 6, Chapter 6 in Ethics, Deontological Ethics

Week 7, Chapter 7 in Ethics, Natural Law and Human Rights

Week 8, Chapter 8 in Ethics, Virtue Ethics

Week 9, Chapters 9 and 10 in Ethics, Caring for Others

Week 10, Chapter 11 in Ethics, Abortion and Euthansia

Week 11, Chapter 12 in Ethics, Biotechnology and Bioengineering

Week 12, Chapter 13 in Ethics, Equality and Discrimination

Week 13, Chapters 14 and 15, in Ethics Economic and Global Justice

Week 14, Chapters 16 and 17, in Ethics, Individual Morality

Week 15, Chapter 18 in Ethics, Peace, Violence, and War

Chapter 5

Blocks

5.1 Equations

Here is an equation.

$$f(k) = \binom{n}{k} p^k (1-p)^{n-k} \tag{5.1}$$

You may refer to using `\@ref(eq:binom)`, like see Equation (5.1).

5.2 Theorems and proofs

Labeled theorems can be referenced in text using `\@ref(thm:tri)`, for example, check out this smart theorem 5.1.

Theorem 5.1. *For a right triangle, if c denotes the* length *of the hypotenuse and a and b denote the lengths of the **other** two sides, we have*

$$a^2 + b^2 = c^2$$

Read more here https://bookdown.org/yihui/bookdown/markdown-extensions-by-bookdown.html.

5.3 Callout blocks

The R Markdown Cookbook provides more help on how to use custom blocks to design your own callouts: https://bookdown.org/yihui/rmarkdown-cookbook/custom-blocks.html

Chapter 6

Sharing your book

6.1 Publishing

HTML books can be published online, see: https://bookdown.org/yihui/bookdown/publishing.html

6.2 404 pages

By default, users will be directed to a 404 page if they try to access a webpage that cannot be found. If you'd like to customize your 404 page instead of using the default, you may add either a `_404.Rmd` or `_404.md` file to your project root and use code and/or Markdown syntax.

6.3 Metadata for sharing

Bookdown HTML books will provide HTML metadata for social sharing on platforms like Twitter, Facebook, and LinkedIn, using information you provide in the `index.Rmd` YAML. To setup, set the `url` for your book and the path to your `cover-image` file. Your book's `title` and `description` are also used.

This `gitbook` uses the same social sharing data across all chapters in your book-all links shared will look the same.

Specify your book's source repository on GitHub using the `edit` key under the configuration options in the `_output.yml` file, which allows users to suggest an edit by linking to a chapter's source file.

Read more about the features of this output format here:

https://pkgs.rstudio.com/bookdown/reference/gitbook.html

Or use:

```
?bookdown::gitbook
```

Kind, Amy, and Peter Kung, eds. 2016. "Modals and Modal Epistemology." In
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