**HUM 103: ETHICS AND CULTURE**

**Section 16 (SPRING 2021)**

**Class-Work #1: ETHICS AND MORALITY**

**Topic of Discussion: Introduction to Ethics**

**Date of Discussion: Wednesday, February 2, 2022)**

**DUE: Wednesday, February 2, 2022**

**Exercise 1**

1. Please note two points you learned from the lectures/readings on today’s topic.

-Moral relativism depends on what an individual or a culture believes to be true.

- Moral realism depends on moral absolutism and moral particularism.

1. Please write down two questions or areas of confusion about the lecture/reading.

* Is Moral relativism similar to Descriptive ethics?
* How is moral particularism different from moral relativism?

**Exercise 2**

Please answer ONE (1) the following questions based on the lecture slide.

1. How would you define the term “*ethics*?” How is this different or similar to the term “*morality*?”
2. Briefly discuss the main differences between descriptive, normative, and meta ethics.
3. Briefly discuss the three main arguments made by Moral Relativists to demonstrate that there is no objective moral fact or truth.
4. Briefly discuss how the Moral Realists might respond to the arguments by Moral Relativists that there is no such thing as objective moral standards.

**Shihab Muhtasim**

**Exercise 1**

1. Please note two points you learned from the lectures/readings on today’s topic.

-Moral relativism depends on what an individual or a culture believes to be true.

- Moral realism depends on moral absolutism and moral particularism.

2.Please write down two questions or areas of confusion about the lecture/reading.

* Is Moral relativism similar to Descriptive ethics?
* How is moral particularism different from moral relativism?

**Exercise 2**

1. Briefly discuss the main differences between descriptive, normative, and meta ethics.

(Shihab) Descriptive ethics is the belief and principles of different communities and groups of people which they follow to determine right and wrong. Again normative ethics focuses on what we ought to do and what should be done even though we ought to do things by the influence of descriptive ethics yet normative ethics can vary from person to person. On the other hand, metaethics is about questioning what it is that made descriptive or normative ethics to become true and if they are actually true or false in the first place. An example of descriptive ethics is that People help someone in an accident and in terms of normative ethics it would be that people ought to help someone in an accident. Now metaethics would question if helping someone in an accident really is a right thing to do?

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**CLASS READING WORK**

**Socrates Republic by Plato**

Plato talks about thrust or desire to be greater than the less when both are in the same time and tense. This greater quantity can be compared when measuring if something is fewer or lighter than another as well as in all the comparing situations where at a moment the greater one remains greater than the less. He again talks about particular knowledge on something where the object of a certain type of knowledge is taken under a separate subject when it has unique characteristics. Moreover in these particular fields of knowledge there remain two opposite types of knowledge for example the knowledge of health and the knowledge of diseases are both taken under the field of medical science. Again thirst for something lets someone to only it’s cravings and no other intentions. However, the thirst of drinking something and not wanting to drink something at the same time is not something that should happen. So the same thing cannot act in the opposite direction at the same time which can be compared to an archer pushing and pulling the crossbow at the same time. However, It is in fact seen in human nature to have a desire towards something and also having an urge to not do the same thing at the same time which can be seen as distructions or irrational acts.

**Nicomachean Ethics/23**

Aristotle describes people based on their behavior of how they take pleasure. When someone takes pleasure from the reality of life and avoids sensual pleasures that person is believed to be disciplined. Again when someone is irritated by this pleasure of reality is considered to be irrational. We are brought up in a way that we act in different manners without even realizing the reason behind it. Then Plato says it is the right education that sets us to realizing the reason behind our ethical acts. Moreover, virtue is concerned with pleasures and pains since virtues are derived from our actions and passions. Again, the shaping of the soul depends on both pleasure and pain as this experience makes the soul of men good or bad. A good man always chooses from three objects of choice and a bad man goes for the three of avoidance. Again choosing something has a lot to do with how we grew up from a younger age practicing certain virtues. As a result, to feel pleasure or not has an effect on deciding what we will do. A lot of us measure this more or less. Doing the good is even better when it is harder than doing something that we are angry about. Therefore the man who properly realizes how to maintain pleasure and pain and act accordingly will be good, he who uses them badly bad.

**Worksheet 1:**

**1. Eudaimonia: 2. Elenchus: 3. Instrumental goods:**

1. Eudaimonia is a form of happiness which originates from one's well being.

2. Elenchus is a Socratic method of finding the definition of an object by asking and answering questions and eliminating certain definitions to reach a conclusion.

3. Instrumental goods are things we sought to do not for its own good but to achieve something else.

**D) 2. The general Laches first defines the ‘man of courage’ as “someone who does not run away, but remains at his post and fights his enemy.” Why and how does Socrates disagree with this definition?**

Socrates disagrees with the general Laches first definition of the ‘man of courage’ by using the socrates method (method of elenchus). When Elize Marcus and Malaysias asked Nesius and Laches to train their son in military virtue, they convinced Socrates to also be a part of it. As Socrates asked both Nesius and Laches to come up with definitions of courage, Socrates tried to come to a conclusion of the definition using the Socratic method. When Laches gives the definition of courage as someone who does not run away, but remains at his post and fights his enemy Socretes interjects this with two different categories of reasons which are false positive and false negative. False positive is the case that does not fall under the definition but defines the object. Hence, he argues with false positives that there are other ways to be courageous. For instance one can be courageous by attacking a stronger opponent to their post or even raising voice against something wrong which doesn’t necessarily have to be in the battlefield. Again engaging in a new experience could also be courageous. Furthermore, Socrates contradicts this definition with a false negative where he mentions cases that fall under the definition but do not define the object as standing and fighting isn’t always courageous. For example one can stand at his post while the opponent attacks and be prepared to die as he is scared and not courageous. Again if a weaker army attacks an even stronger army and they decide to stand and fight that is not courageous. Since this can be interjected by both false positive and false negative in the Socretes method (method of elenchus), Socrates disagreed with Laches this definition of ‘man of courage’.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (SPRING 2022)**

**Class-Work #4: CONFUCIUS**

**Topic of Discussion: Confucian Ethics and Key Concepts (*Ren*, *Li*, *Junzi*)**

**Due: Monday, Feb 14, 2022**

**EXERCISE ONE**

1. Please note two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

**EXERCISE TWO (Answer Two of the following)**

1. What does “pre-theoretical experience” refer to in Chinese ethics? How is this related to theoretical experience?
2. What is the meaning of *Ren* in the broader and narrower senses?
3. What is the meaning of *Li* in the broader and narrower sense?
4. Why is Confucian ethics considered both individual and collective ethics?
5. According to Confucius, who can be considered an exemplary person (*Junzi*) and why?

**Shihab Muhtasim**

**Exercise 1**

1. Confucius was a Chinese philosopher born in the spring and autumn period who developed the moral and political philosophy in ancient western China.

**Exercise 2**

The reliance on teachings of past kings and sages in Chinese ethics is known as pre-theoretical experience which guides ethical behavior.

5. According to Confucius, who can be considered an exemplary person (*Junzi*) and why?

According to Confucius, a person who cultivates the virtue that makes it possible to achieve the right way to do things in life is considered to be an exemplary person. We are not born perfectly but Confucius believed we can make ourselves perfect by repeated practices. So when a person tries to do the right thing by making it a habit eventually he becomes a desirable model to others and gains ethical nobility who is a gentleman with a motive to do the right thing (the way). That’s why a person with such motives can be considered an exemplary person.

2.What is the meaning of *Ren* in the broader and narrower senses?

A virtuous and exemplary person who also cares for others is a person of ren in a narrow sense. The word ren means individual which also in a sense means a person cultivating moral values and becoming junzi. Ren is a state where someone has become an example for others by doing the right thing and practicing ethical behavior. Again in a broader sense a person of ren is not only someone with these characteristics but also is someone who helps others to fulfill their ethical goals and motivates others to also be him. So in a broader sense a person cannot be a person of ren unless he helps others to also achieve ren.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (SPRING 2022)**

**Class-Work #4: CONFUCIANS AND CRITICS**

**Topic of Discussion: Mencius, Xun Kuang, Laozi, Mozi**

**Due: Monday, February 16, 2022**

**EXERCISE ONE**

1. Please note two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

**EXERCISE TWO (Answer TWO of the following)**

1. What are the two main differences between the thoughts of Mencius and Xunzi?
2. What is Mencius’ view of human nature and how does this relate to views on moral cultivation?
3. What is Xun Zi’s view of human nature and how does this relate to his views on moral cultivation?
4. What is the role of feelings in Mencius’s ethical philosophy?
5. Based on the lectures/readings, provide a brief summary of the main views of Laozi.
6. Based on the lectures/readings, provide a brief summary of the main views of Mozi.

**Shihab Muhtasim**

**EXERCISE ONE**

1. i) Introduction on two of the prominent followers of Confucianism Mencius, Xunzi

ii)The feeling of commiseration described by Mencius

1. None

**EXERCISE TWO**

1. Xunzi believed that humans are Innately evil and they are innately doing bad things whereas Mencius believed the innate nature of people is good but something is blocking them to act accordingly which they might give priority to. Again Xunzi doesn’t believe that giving punishments is the way to make humans do good rather he thinks it is through the knowledge of ethics which is not innate within humans or arising within them rather it has to be taught through education and training but Mencius believed that ethics is within people and they know what is right and wrong yet they don’t do it for different reasons.
2. Xunzi believed that humans are Innately evil and they are innately doing bad things. In order for them to cultivate morality they have to learn ethics which he believed is not within humans but they have the capacity to help others or care for others. Even so they did not do it because Xunzi believed ethics is artificial and it has to be developed among people. They have to achieve it through education and constant practice which is what Xunzi believed to be the way of people cultivating morality.

**Worksheet 2**

A. Multiple Choice: 1. The Chinese term Junzi refers to: (c) Exemplary Person

2. Which Chinese term denotes Ritual practice in Confucian ethics? (b) Li

3. Which of the following philosophers held that human nature is inherently evil? (d) Xunzi

4. Which one of the following is the key concept in Laozi’s teachings? a) Dao;

B. Definitions/Identifications (1 or 2 sentences): 1. Relational Ethics 2. Dao 3. Junzi

1. Relational ethics is a form or morality which has not only to do with the betterment of individuals but also has an impact on their community or society.

2. Dao is a never ending process or way towards becoming an exemplary person.

3. An exemplary person whose characteristics people should try to emulate by doing the things they do is junzi.

4. True/False:

1. According to Confucius, “We are not born perfect, but we can be perfectible.” ­­­­\_\_\_\_

2. Confucian ethics give preference on individual interests over societal needs. \_\_\_\_

3. Laozi considered virtues as simply characteristics of Dao. \_\_\_\_

4. Mencius considers human nature to be inherently good. \_\_\_\_

1. True

2. False

3. True

4. True

5. Please answer ONE of the following questions in your own words. (100-150 words)

4. What are the main areas of differences between Mencius and Xunzi? Explain their different views of human nature, and how these differences influence their understanding of moral cultivation.

4.

The main areas of differences between Mencius and Xunzi was that they had opposite points of views on Human Nature. Xunzi believed that humans are Innately evil and they are innately doing bad things whereas Mencius believed the innate nature of people is good but something is blocking them to act accordingly which they might give priority to. According to Mencius, self-cultivation is an internal urge that arises from inside. In this context, he stated that if people are generally good, no customs or norms are required. Xunzi believed that in order for them to cultivate morality they have to learn ethics which he believed is not innate within humans but they have the capacity to help others or care for others. Even so they did not do it because Xunzi believed ethics is artificial and it has to be developed among people. They have to achieve it through education and constant practice which is what Xunzi believed to be the way of people cultivating morality. On the other hand, Mencius believed that ethics is within people and they know what is right and wrong yet they don’t do it for different reasons. So, It is not something that has to be taught through education or training as Xunzi said. To sum up, Mencius is considered an idealist, while Xunzi is considered a rationalist. Therefore, their viewpoints on human nature impacted their entire sense of moral evolution.

In addition, Mencius is viewed as an idealist, but Xunzi is regarded as a rationalist. As a result, their perspectives on human nature had an influence on their understanding of moral development as a whole.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (Spring 2022)**

**Class-Work #5: Classical Islamic Philosophers**

**Topic of Discussion: *Al Kindi, Al Farabi, Ibn Sina, Ibn Rushd***

**Date of Discussion: Wednesday, February 23, 2022**

**EXERCISE ONE**

1. Please note two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

**EXERCISE TWO (Answer ONE of the following)**

1. According to Al-Farabi, which part of the soul constitutes the highest faculty= Why?
2. Why does Al-Kindi maintain that “dispelling sorrow” is possible in the world of the intellect?
3. Briefly outline Al-Farabi’s concept of happiness.
4. Briefly out the main difference between Al-Farabi’s concept of happiness and that of Aristotle.

**Shihab Muhtasim**

**EXERCISE ONE**

1. i) Islamic philosopher Ibne Sinha’s works are based on the comprehension of Islamic urgency situations.

ii) In Islamic philosophical tradition Al Farabi was often called the second teacher.

1. None

**EXERCISE TWO**

2. Dispelling sorrow is a concept by philosopher Al Kindi where he explains that the source of our sorrow lies in our want for wealth and physical good condition and we get sorrowful when we lose them. However, Wealth and physical well-being are temporary since people can get corrupted by their greed for more and lose it all or even jealous people can steal it from people. However, It is still possible to maintain dispelling sorrow in the world of the intellect as by learning to use our intelligence, making decisions based on those as intelligence cannot be stolen. Figuring out reasons behind doing everything we do gives us a strong base to our decisions which lead to maintaining wealth and physical good preventing all barriers.

**Worksheet 3 :**

**1. The Kindi Circle:** The kindi circle was an Arabic tribe of kindi who translated Greek philosophy into Arabic.

**2. The Four Noble Truths:** The four noble truths are Buddhist’s teachings on the reality of how humans face sorrow and how they can stop it.

**3. The Eightfold Path:** The Eightfold Path is the way in Buddhist’s teachings of how to stop the sorrow human beings face.

**C. True/False: 1. Averroes has been referred to as the “Commentator” in the Latin West. ­­­­\_\_\_\_\_\_\_\_\_\_\_ 2. The “Kindi Circle” was well-known for translating many Greek texts into Arabic. \_\_\_\_\_\_\_\_\_\_ 3. The Buddhist morality must always be conducive to the attainment of nirvana. \_\_\_\_\_\_\_\_\_\_\_\_ 4. In Buddhism, ethics is considered the parent of wisdom. \_\_\_\_\_\_\_\_\_\_\_\_ \*’**

1. True
2. True
3. True
4. True

**1. In Buddhist teachings, what is the relationship of the Eightfold Path to the Four Noble Truths?**

**2. What advice does Al-Kindi offer to dispel sorrow?**

Al Kindi was an Islamic philosopher who wrote about a lot of different topics throughout his time. But the one significant concept that created an impact is the concept of dispel sorrow. Dispelling sorrow is a concept by Al Kindi where he explains that the source of our sorrow lies in our want for wealth and physical good condition and we get sorrowful when we lose them. However, Wealth and physical well-being are temporary since people can get corrupted by their greed of wanting more and lose it all. Moreover, in some cases jealous people can steal someone’s well being by trying to divert them into losing it all or forcing them to give up in different manners. However, Al-Kindi offers advice that It is still possible to maintain dispelling sorrow in the world of the intellect by learning to use our intelligence, making decisions based on those learnings as intelligence cannot be stolen. Again, figuring out reasons behind doing everything that we do gives us a strong base to our decisions which lead to maintaining wealth and physical good, preventing all obstacles that may come upon us. Sometimes when people don't know why they're doing something, they just do it because everybody else does or told them to do so. This is harmful for humans since someone else can change their mind to doing something that's bad for them. In order to avoid these situations following Al Kindi’s way one must find good reasons by themselves to do something and once they know the reason behind deciding something, nothing can divert them into doing anything wrong for them.

**3. According to Buddhist thought, can suffering be ended by following the Eightfold Path?**

**4. Why does Al-Farabi consider the rational faculty as critical for the attainment of ‘ultimate happiness’ in this life and in the afterlife?**

**5. Why is ethics viewed as the parent of wisdom in Buddhist ethical teachings?**

**6. How does Alfarabi define “ultimate happiness”? How is this similar to and yet different from Aristotle’s conception of “eudaimonia?”**

**7. Why is Avicenna’s approach to medicine considered a “holistic” approach to medicine?**

**Class-Work #7: Hedonism**

**Topic of Discussion: *Hedonism & Egoism***

**Date of Discussion: Monday, February 28, 2022**

**Google Doc stays open for editing until 11.59 p.m. tonight (Feb 28).**

Each student submit your reflections under your name. You can write directly on the document below, or copy/paste from another document. See Class-Work Instructions for further details.

Answer all questions:

1. Who was Aristippus and Epicurus? Please discuss the differences in their hedonistic philosophy.
2. Briefly explain the statement - “Not all egoists are hedonists, not all hedonists are egoists.”
3. Explain Thomas Hobbes’ view that our inbuilt egoistic human nature leads to constant competition which, in absence of state or government authority, would lead to a state of "war of all against all"? Do you agree with Hobbes’ view on human nature`Why or why not?

**Shihab Muhtasim**

**1.** Aristippus was a student of Socretes and also a great ancient Greek philosopher who believed happiness is in pleasure. He thinks the purpose of life is to achieve pleasure as much as possible and avoid pain. On the other hand, Epicurus was also a Greek philosopher who lived a bit later after Socrates who thought that one should not seek pleasure only but also avoid pain. Again he thinks individuals should seek higher pleasures more than physical pleasure.

**2.** Hedonism is acting according to one’s best interest but with also gaining pleasure from it and avoiding pain that results from it. Again An egoist acts according to his best interest but doesn’t necessarily gain interest from it. But at times they might also get pleasure from doing that even without having the intention to get it. So egoists can sometimes be hedonists but not all egoists are hedonists. Again as sometimes by doing some things that gets someone pleasure can end up in someone’s best interest and sometimes not so not all hedonists are egoists.

**3.** Thomas Hobbes was an English philosopher who lived through the 17th century and is known for his emerging view on human nature. Thomas had a very complex view of human nature that our inbuilt egoistic human nature leads to constant competition which, in absence of state or government authority, would lead to a state of "war of all against all". According to Thomas humans have endless desires both instant and also desires that they want to fulfill throughout their lives and they take actions in order to reach their desires. All humans of different races have this tendency of wanting more and more so when someone gets something they want more. This way everyone ends up against each other as a huge amount of people in most cases run for the same goal or ones achieving a desire ruin it for someone else. For this reason I agree with Thoma’s view since humans are not suppressed to a limited power. It is not a surprise if they fight against each other in order to fulfill their desire.

**MIDTERM**

In the Early Dialogues, Socrates relies on the method of elenchus to uncover the definitions of

different virtues. What is the method of elenchus (also known as the ‘Socratic Method’) and

how does Socrates employ the method to accept or refute particular definitions? First, briefly

define or describe the Socratic (or elenctic) method. Then, referring to each of the three

definitions of ‘courage’ in the early dialogue Laches, show how Socrates uses the elenctic

method to refute the definitions of courage offered by Laches and Nicias. Does the fact that

the use of Socratic method results in their inability to specifically define courage, ending in an

‘aporia,’ mean that the method is not useful for the pursuit of knowledge or definition of

virtues? Finally, how does this failure to define the specific virtue of courage stem from

Socrates’ notion of the ‘unity of virtues’?

**Points that i’m writing now:**

Intro:

* Socrates was a great Greek philosopher born in Athens in 470 BCE. He was the first moral philosopher and one of the most important ones to shape the western philosophy. He was generally regarded as one of the firsts to undertake the systematic philosophical inquiry focusing on the nature and pursuit of knowledge
* There is very little actual historical source as he didn’t make any writings of his philosophical views, many classical writers and philosophers immediately after Socrates' lifetime wrote down the works of socrates. Plato was one of Socretes’s students who wrote down his words in his creative literary works which are considered to be the authentic source of Socretes’s views.

* We can see from Plato’s writings that Socrates used the Elenctic method to break down the nature and ethical concepts of different virtues. The Socrates method or the method of elenchus is considered to be one of his greatest works which is still widely used to this day. It is one kind of dielectric mode of inquiry which Socrates used to examine key moral concepts by trying to come to a conclusion. It is a constant argumentative conversation between individuals that includes asking and answering questions that contradict different definitions to finally come to a conclusion.

In this method any view is accepted or refuted based on the contradictions that emerge in the process and repeated as long as it doesn’t reach a conclusion. In this method of elenclus certain definitions are refuted by using false positive and false negative. False positive is the case that does not fall under the definition but defines the object whereas false negative is the case where it false under the definition but doesn’t define the object.

* **Points from old worksheet:**

When Elize Marcus and Malaysias asked Nesius and Laches to train their son in military virtue, they convinced Socrates to also be a part of it. Socrates used the method of elenclus when he was helping Nicias and Laches to define courage. In this process he asked both of them to come up with different definitions of courage and he tried to come up with a more suitable interpretation by contradicting their views to reach a definition that will include everything that defines courage and exclude everything that doesn’t define courage.

When Laches gives the definition of courage as someone who does not run away, but remains at his post and fights his enemy Socretes interjects this with two different categories of reasons which are false positive and false negative. Hence, he argues with false positives that there are other ways to be courageous. For instance one can be courageous by attacking a stronger opponent to their post or even raising voice against something wrong which doesn’t necessarily require staying at a post. Again engaging in a new experience could also be courageous. Furthermore, Socrates contradicts this definition with a false negative where he mentions cases that fall under the definition but do not define the object as standing and fighting isn’t always courageous. For example one can stand at his post while the opponent attacks and be prepared to die as he is scared and not courageous. Again if a weaker army attacks an even stronger army and they decide to stand and fight that is not courageous as they already know the outcome. Since this can be interjected by both false positive and false negative in the Socretes method (method of elenchus), Socrates disagreed with Laches’s first definition of courage. (Taken from my worksheet)

Laches then comes up with another definition of courage which goes as courage is the endurance of the soul. As Socretes points out that enduring after something that is bad for oneself can lead to a bad outcome so there’s no point of being courageous, Laches modifies his definition and says it is the wise endurance of the coil which is courage. For instance if someone pursues robbery and works really hard to rob a bank, it will not be considered courageous as it brings no good to anyone rather that person would spend his life in jail if he gets caught. Then Socretes takes this modified definition and starts refuting it. There can be a variety of wise objectives that people can pursue which will bring good to them but they are not necessarily courageous. For example, if someone decides to save up money by adapting self control and enduring a long time to build a habit of it, it can be considered to be an important life skill but not courageous. Again making a habit of waking up early or studying to get good marks in the exam can also take lots of hard work but it is certainly not considered as courageous. These are the examples that fall under the definition but do not define courage. Again he refutes it with false positives. There are many cases that do not include wise endurance but are courageous. For instance, if someone sees an old man getting hit by a car and acts immediately to save him from that accident it doesn’t require any hard work or persevering for a long time as he takes immediate action. Again if someone takes immediate action to save someone from danger can be considered courageous even though it doesn’t fall under the definition of Laches. As two of Laches’s definitions had false positives and false negatives at this point Laches gave up and let Nachies give his views.

Nicias gives his definition of courage as it is knowing what to fear and what not to fear. However, Socrates refutes this definition by stating that there could be courageous acts that don't necessarily involve having knowledge about if. To illustrate this, if someone has to cross a dark forest where he doesn’t know what he has to go through and he still makes it, that act will be considered courageous even though it doesn’t fall under this definition. Likewise people have to sometimes sign up for challenges that life throws at them and deal with that which can be considered courageous and a contradictory false positive example to this definition. Additionally Socretes argues with this by a false negative by reasoning that there can be cases where people don’t do certain things because of a weak will even after knowing what is the right thing to do. For example people sometimes fear to say no even though they know what the right thing to do is. Again some might not accept their mistakes even after knowing that they are wrong due to their pride and ego. These examples contradict Nicias’s definition of courage yet Socretes decided to stick to this definition because it links with definitions of some other virtues.

Nicias’s opinion of courage leads Socrates to explicitly link knowledge with courage as knowing what is good and evil can be courageous. Moreover we tend to fear things that are not good for us and feel confident about what’s good for us. However this definition doesn’t particularly define courage as it defines other virtues as well. Hence not being able to define courage specifically they fall in an aporia which means the inability to properly define something. Although they haven’t been able to define courage, they have come to know all the things that are not courage for which they have acquired knowledge.

Finally after failing to define courage by saying that it is knowledge of what is good and evil, they arrived at a conclusion that helped to define the unity of virtues. Since their not being able to define courage has something to do with what they have arrived at, the failure to define courage pointed them to a definition that applies to a lot of virtues such as self control, justice, wisdom, friendship and so on that requires knowledge of good and evil. Likewise self control is about knowing what is the right thing to do or avoiding the wrong thing to do. Again being fair and honest to something can be called justice. Hence, they reach a definition which not only defines courage but also implies to many other virtues for which it is mentioned as the whole of virtues. Accordingly they reached this definition of whole of virtues because they failed to define courage in the first place or they wouldn’t have been able to define all these virtues by one definition.

* What socrates method is
* How it works – how socrates uses false p, n to refute a definition

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Critical thinking

What is

eudaimonia, and how is this notion different from ‘pleasure’? How does Aristotle define the

term and why does he consider it to be the highest good? Second, why and how does Aristotle

define virtue as excellence? Third, how Aristotle distinguish between moral and intellectual

virtue? According to Aristotle, what is the role of habituation or habit formation in cultivation

of a morally virtuous person? Using examples, discuss why and how the rational thought and

actions of a morally virtuous person are guided by the ‘doctrine of the mean.’ Finally, think of

a figure who might fit the description of a ‘morally virtuous person,’ and explain why.

……………………………………………………………

Aristotle was one of the an ancient Greek philosophers who helped to shape the western virtue ethics being a student of Plato. He lived between the era 384 BCE to 322 BCE.

**Why does Aristotle make a distinction between instrumental and intrinsic goods, and how does this distinction allow him to arrive at the notion of the highest good?**

Aristotle describes goals and purposes that we pursue in his discussions of ethics as he believes every action or act aims for a purpose. Furthermore, he introduces two types of goals which are called instrumental and intrinsic goods.

instrumental good are the good stuff every person for the sake of something else

intrensic goods are the goods that we pursue for the sake of its own

**AFTER MID**

**HUM 103: ETHICS AND CULTURE**

**Section 16 (SPRING 2022)**

**Class-Work #7: Deontological Ethics**

**Topic of Discussion: *Kant: The Good Will***

**Date of Discussion: Monday, March 21, 2022**

**This document will remain open until 11:59 pm on March, 21, 2022.**

First Exercise

1. Please write down two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

Second Exercise (Answer any two of the following)

1. What does Kant mean by “good without qualification?”
2. What does Kant mean by “good will?” How is this related to his notion of duty?
3. Why does Kant argue that *happiness* cannot be considered “good without qualification?”
4. How does Kant distinguish between self-interest and duty?

First Exercise

1. i) We can figure out the right thing to do by only using our reasoning mind.

ii) If someone’s actions are motivated by good will then he will be considered to be a good person.

1. None

Second Exercise (Answer any two of the following)

There is only one good without qualification which is considered to be a good will by Kant. If we break it down, a good will reflects the motivation behind a free choice of a person or desire of doing something for a good cause. With a good will a person himself determines his actions within the boundaries of society with a motive to do something good. Hence, a good will is derived from the motivation of moral duty since a person has to have the intention to do good in order to have a good will, it is derived from the sense of moral duty. A good person is someone who takes good actions carried by the motivation of his moral duty.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (SPRING 2022)**

**Class-Work #10: Categorical Imperative**

**Topic of Discussion: *Kant: The Categorical Imperative***

**Date of Discussion: Wednesday, March 23, 2022**

**This document will remain open until 11:59 pm on Wednesday, March 23, 2022**

I. First Exercise

Please write down two points you learned from the lectures/readings on today’s topic.

Please write down two questions or areas of confusion about the lecture/reading.

II. Second Exercise

1. What does Kant mean by “categorical imperative”? How is this different from “hypothetical imperative?”
2. Is it okay to steal under some circumstances, or is it always morally wrong to steal?
3. Briefly explain the first formulation of the categorical imperative in your own words.

**Shihab Muhtasim**

I. First Exercise

1. i) Moral laws are laws taken by humans with their reasoning.

ii) Everyone makes promises and breaks them. Not to keep promises is irrational.

1. None

II. Second Exercise

1. categorical imperative gives clear injunctions to do or not do something without any conditions. It can represent moral laws which are rational decisions taken by rational creatures in certain situations.

On the other hand, Hypothetical imperative follows an if condition to achieve something. For instance, it someone wants to achieve something they have to take certain actions. If someone acts in a certain way or doesn't they get the consequences according to that. So when someone wants to buy a fridge they have to save up money. Here that saving up money is the condition of buying a fridge and it falls under hypothetical imperative. Hence, categorical imperative follows no condition to achieve something rather gives clear instructions which someone has to follow no matter what. For instance, one can not steal no matter what is a categorical imperative. Here it follows clear lows of what to do and what not to do.

**Worksheet 5**

**C.4**

Kant believes that a rational agent should never make false promises by adhering to his concept of the moral law, which is founded on the categorical imperative. Three stages, according to Kant, can be taken to determine whether a maxim is moral or reasonable. As an example, consider borrowing money to be a false promise. The first step is to define the maxim, which in this case is somebody will borrow money and promise to return it even if they do not even know how to, resulting in a false promise. The second step is to make the maxim universal, which causes everyone to make false promises. The third step is to see if there is any inconsistency. In this instance, if everybody continues to make false promises, no one would be able to maintain them, and hence no promises can be made. As a result of the conflict, the maxim is immoral. Therefore, a rational person must always follow his word. Again, maintaining false promises cannot be an imperfect obligation since imperfect tasks are more open to interpretation and one isn't always obligated to do them. Rather, one should always follow through on their promise. As a result, Kant thinks this to be an ideal obligation to others.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (FALL 2021)**

**Class-Work #9: Nietzsche’s Critique of Morality I**

**Topic of Discussion: *Slave and Master Morality***

**Date of Discussion: Tuesday, March 29, 2022**

**Please complete this by 11:59 p.m. on March 29, 2022**

First Exercise

1. Please write down two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

Second Exercise (Answer any two of the following)

1. What does Nietzsche mean by the revolt of Slave morality against Master morality?
2. What does Nietzsche mean by the term Ressentiment, and what are the sources of ressentiment according to Nietzsche?
3. What do you think about Nietzsche’s critique of Western morality? Do you agree with his critique of morality? Why or why not?

**Shihab Muhtasim**

**Excercise 1:**

1. i) When ressentiment transforms into creativity and gives birth to values, the slaves' moral revolution begins.

ii) Nietzsche and his concepts on finding the origin of morality.

2. None

**Excercise 2:**

1. The primary distinction between master and slave morality is that the former focuses and appreciates power and pride, whilst the latter stresses and values traits such as empathy, kindness, and sympathy. As a result, master morality values hardness and severity and considers life to be glorious, whereas slave morality considers humans to be weak and powerless, and life to be painful. When the slave morality perceives the master's morals as being evil, insurrection occurs.
2. Nietzsche used the term resentment to describe the slave class's suppressed anger. Because slaves are unable to exact direct revenge on their masters, they divert their rage into works such as literature, which criticize the masters as evil. Nietzsche believe if a slave class or anyone is supressed by anyone from higher class then in the afterlife the higher class people will get the punishment in their next life or be thrown in hell whereas the slave class would be in heaven.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (FALL 2021)**

**Class-Work #10: Nietzsche’s Critique of Morality II**

**Topic of Discussion: *Slave and Master Morality***

**Date of Discussion: Wednesday, March 30, 2022**

**Please listen to the second Nietzsche lecture on Bux in order to answer the questions below.**

**The document will remain open until 11:59 p.m. on March 30, 2022**

First Exercise (Answer both questions)

1. Please write down two points you learned from the lectures/readings on today’s topic.
2. Please write down two questions or areas of confusion about the lecture/reading.

Second Exercise (Answer any TWO questions)

1. **Briefly** explain the meaning of “Morality in a Pejorative Sense” (MPS) in your words.
2. Why does Nietzsche think “free will” is not possible?
3. How does Nietzsche characterize the highest or higher human beings?
4. Why does Nietzsche think MPS is harmful to the “highest” human beings?

**Shihab Muhtasim**

First Exercise

1. i) Morality in a Pejorative Sense is harmful to people.

ii) Free will is not possible for any human being to have.

2. None

Second Exercise

1. Morality in a Pejorative Sense is moral beliefs that are harmful to people who want to reach the highest goals in their lives. It has three components such as free will, transparency of self, the similarity of people. Again, these beliefs can be good for people with low power to do good but it is seemingly not possible. Firstly because all people are bounded by many rules and regulations so they are never free of their will. Again, people always don’t know the motives of their actions because they are surrounded by many things that they are often not certain about their motives for certain actions. Finally, no one is the same as all people grow up differently with different views and opinions so it is not possible for everyone to be the same. Therefore, morality in a pejorative sense is harmful to people with the highest dreams.
2. Human beings are responsible for their actions. They make actions according to their will. But Nietzsche argues that nothing is self-generated. People are generated by god, country rules or obligations, thoughts that come to mind because of the beliefs of the society they live in or other people's interactions with them. It can also be genetic or the teachings they get from their home. All these subconsciously affect their free will of thinking. Since people can not be self-generated it is never possible to think or take actions according to their pure rational thinking as everyone as an individual is generated by everything around them. Hence, nothing is completely independent. All of the elements of society make us who we are and our actions. As a result, it is not possible to have free will.