**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 the hypothetical imperative. Hence, categorical imperative follows no condition to achieve something rather gives clear instructions that 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.

WS5:

1. Good Will: The only good without qualification is goodwill, which results in action based on universal deliberation and regulated by the moral law.

2. Good without qualification : The good which will be good under any circumstances regardless of the conditions is called good without qualification.

5. Imperfect Duty: The duties one can do without having perfect reasoning and can do it how and when they want is called imperfect duty.

Worksheet 4

Definitions/Identifications (1 or 2 sentences):

1. Act Utilitarianism 2. Ethical Egoism 3. Social Contract of Thomas Hobbes 4. Rule Utilitarianism

1. Act Utilitarianism: Act utilitarianism is a utilitarian ethics concept that justifies if a human's actions that produce the best possible result are morally right or wrong.

2. Ethical Egoism: Ethical egoism is a norm ethical choice as claims that ethical individuals should focus on themselves. In this norm, people only act in their own best interests when making a decision.

3. Social Contract of Thomas Hobbes: Thomas Hobbes Social Contract is a social contract theory in which people in society have an ethical obligation to support or obey the social laws.

4. Rule Utilitarianism: When an action is morally right and it leads to the greatest good is called rule utilitarianism.

C. True/False

1. According to Aristippus, there are two types of pleasures. \_\_\_\_ 2.Ethical egoism claims that human beings ought to focus on their self-interest. \_\_\_\_\_3.Utilitarianism is an example of consequential theory of ethics. \_\_\_\_\_4.John Stuart Mill distinguishes between two types of pleasures: higher and lower. \_\_\_\_\_ .

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

5. What are the moral views of “ethical egoism” and what are some of its criticisms?

Egoism is a teleological perspective on self-interest that explains it in larger aspects than just temporary satisfaction. According to ethical egoism, everybody should always do what will enhance their own self-interest. It is our moral obligation to act in our own best interests.

If an activity's positive and optimistic effects for us are higher than its negative results, it is morally justifiable. It is morally required of us to act according to our own greatest advantage. Ethical egoism has gotten a lot of criticism. Numerous people believe that ethical egoism is incapable of providing solutions to moral instruction or judgment. For instance, If two people are acting in their very own self-interest and their beliefs conflict, they will be unable to reach an agreement because they both believe they are morally acceptable. It casts doubt on moral education, moral principle, and moral perspectives. Due to the requirement that an ideal spectator is impartial or unbiased, moral guidance becomes inconsistent. However, ethical egoism is not unbiased because it prioritizes individual interests, making it incompatible with a moral perspective. Humans cannot perform unselfish acts for others if they have been mentally programmed to be moral egoists.

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Ethical egoism is when the consequences of the actions someone takes end up in that person’s own self-interest. Egoism focuses on only the consequences of the actions for oneself. It is a teleological approach where any action taken is carried out towards some purpose and here it is taken in one’s best interest. Ethical egoism focuses on long-term benefits for individuals rather than getting temporary satisfaction from an action. According to the concept of ethical egoism, It is our moral obligation to act in our own best interests.

If an activity's positive and optimistic effects for us are higher than its negative results, it is morally justifiable. It is morally required of us to act according to our own greatest advantage. However, critics have pointed out some drawbacks to ethical egoism. Many believe that ethical egoism is unable to resolve conflicts between two or more individuals trying to act for their own self-interest. For instance, if two people want the same thing and one harms the other in the process of acting according to their own self-interest the other can also do the same where ethical egoism fails to resolve this issue. Again, when an action is guided by something else, many times one person's interest matters more because of the biased nature of ethical egoism where the other person is not prioratized. Thus, humans can not do good for other if they are programmed to be egoists.

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Egoism is the teleological approach that defines self-interest in broader terms than simply limiting it to immediate pleasure. According to ethical egoism, everyone should always do the things that will best benefit their own self-interest. It is our moral duty to follow our self-interest. An action is morally correct if it gives more positive and good outcomes and fewer bad outcomes for us. It is morally binding on us to follow our own self-interest. Ethical egoism got lots of criticism. Many say that ethical egoism can not provide answers to any moral education or judgment.As an example, if two people are following their own self-interest then if their ideas collide they can’t come to a solution as they both think they are morally right. It undermines the very notion of moral education, moral judgment, or a moral point of view. Because an ideal observer must be neutral or unbiased, it introduces a lack of consistency in moral advice. But ethical egoism isn’t impartial as it favors personal interest thus it is inconsistent with moral point of view. And humans cannot undertake selfless deeds towards others if they are psychologically taught to be ethical egoists.

**HUM 103: ETHICS AND CULTURE**

**Section 16 (Spring 2022)**

**Class-Work #10: FEMINIST ETHICAL THEORIES**

**Date of Discussion: Monday, April, 2022**

**The document will remain open until 11:59 p.m. on April 4, 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 Aplecture/reading.

II. Second Exercise

1. Do women and men differ from each other psychologically? Explain with examples.
2. Do women and men differ from each other morally?
3. Are constructions of human beings into genders of men and women historical or natural? Explain your answer with examples.

**WS6**

**DEFINITIONS:**

1. A portion of an employee's pay is held away to be reimbursed at a later period which is known as deferred compensation.

2. Resentment arises when suffering occurs as a result of someone's inability to achieve their goal.

3. Morality in the Pejorative Sense is a revaluation of existent traits in such a way that it manifests itself as an appeal to be universally moral rules or something to that effect.

4. Higher mortality means continuously striving for greater wealth, power, and knowledge.

5. Slave morality is founded on resentment, which devalues what the master values and the slave lacks. Additionally, it involves not striving for greater wealth, power, and knowledge.

Ans to q:

**2. What does Nietzsche mean by the “inversion” or “transvaluation” of values?**

The moral terms came into being based on the differences between the ruling and the ruled

class. The terms such as morally positive were applicable for the ruling class only while terms being lesser or bad were applicable for the ruled class. The ruling values were first threatened by the priestly class within it. These differences resulted in the slave revolt where the aristocratic scale of values was replaced by those of the slave values. This is known as the inversion of values. Thus the values that were viewed as good from the aristocratic point inverted into evil. Such as strength and power to aggression. And what was bad became good. The transition resulted in the aristocratic notion of good turning into slavish evil. This later resulted in the psycho moral victory of the slaves which lead to a revaluation of values. Slave morality rose up in opposition to master morality through caution disruptions rather than using power and strength. Thus the inversion or transvaluation of values was an important feature of slave morality according to Nietzsche.

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Morality began to be defined by social distensions between ruling and ruled groups, where qualities of rulers who used to rule the poorer once were considered to be morally ethical positive values, whereas qualities of the ruled groups were considered to be less than the positive ethical values defined by the ruler groups. However, due to the concept of inversion or transvaluation of values, the slave group turned their morality in place of the values of the ruling groups because of there in commencement of anger which is seen in early Christianity. Consequently, there took place slave revolts focused on the changes in values which were successful. As a result, whatever was good became bad and every bad became good. For instance, what was before known as strength and power turned into aggression making a good value change into something negative. Thus, Inversion or transvaluation of values arises when values are moved away from the higher scale and turned into values that are totally opposite to each other, causing the values of the ruling class and the class dominated by them to become completely opposite.

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**HUM 103: ETHICS AND CULTURE**

**Section 16 (Fall 2022)**

**Class-Work #13: MEDIA ETHICS**

**Date of Discussion: Monday, April 11, 2022**

**This document will remain open until 11:59 pm on April 11, 2022**

I. First Exercise

Please write down two points you learned from the videos on today’s topic.

Please write down two questions or areas of confusion about the videos.

II. Second Exercise

1. Do you think a journalist should be forced to divulge their confidential sources of information if it leads to public benefits? Present viewpoints of Ethical Egoism, Utilitarianism, and Duty ethics.
2. What do you think are the most important ethical issues related to the use of social media?

**MD Zulkar Naeen**

**First Exercise:**

**1**.

* Social media should be used ethically.
* No matter what there must always be consent.

**2**. **N**one

**Second Exercise:**

Answer to the question no 2: The most important ethical issue that is related to the use of social media is that ot is a very common site that there is a lack of privacy. If we use an example then

Shihab Muhtasim:

First Exercise

1. i) Journalists should not generalize any info based on a single individual's actions

ii) We have to think about the accuracy of a news before spreading it.

Second Exercise

1. Social media has become