

Contemporary Moral Problems

In partial fulfillment of subject:ITETHICS

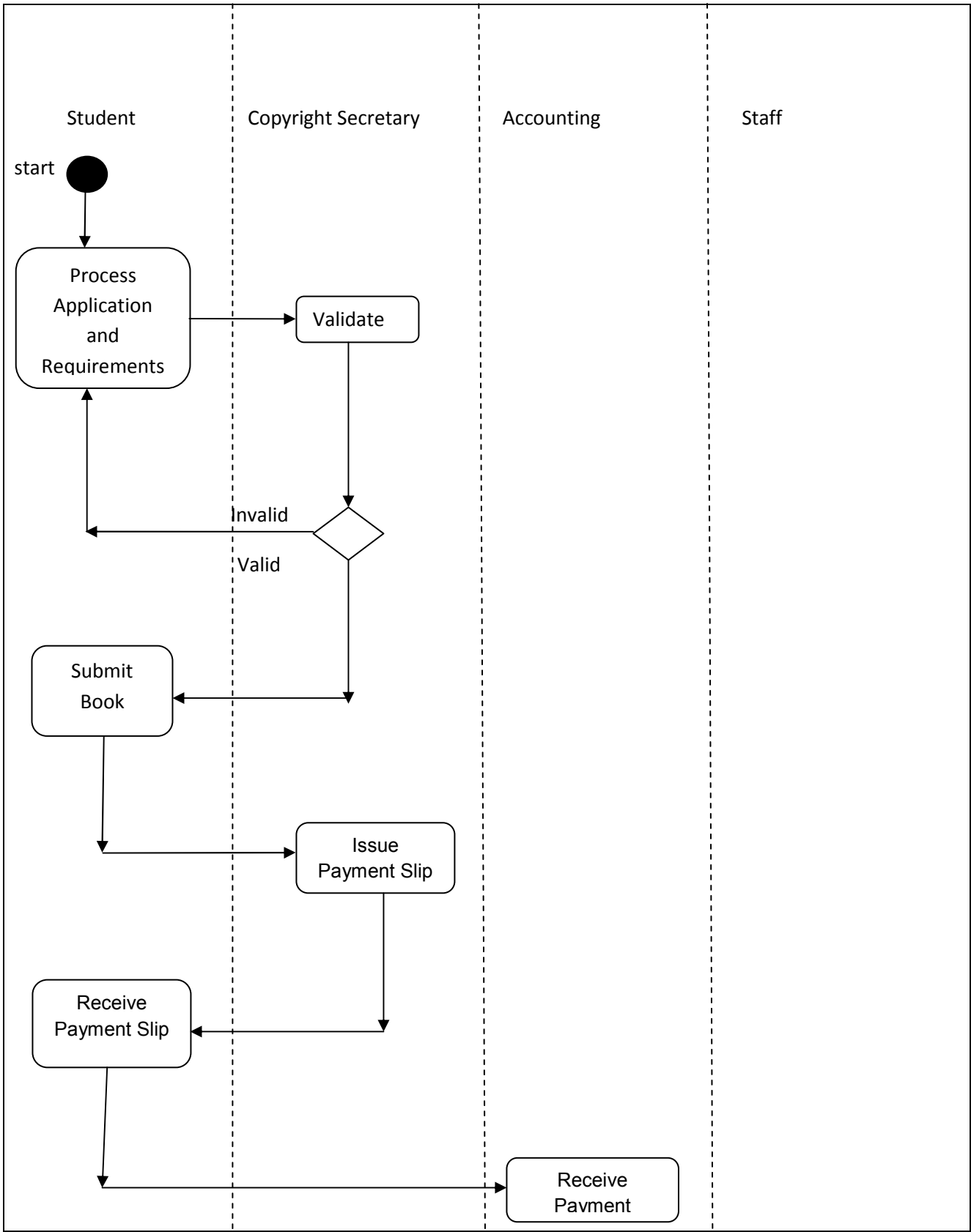
By: Jerome E. Jose

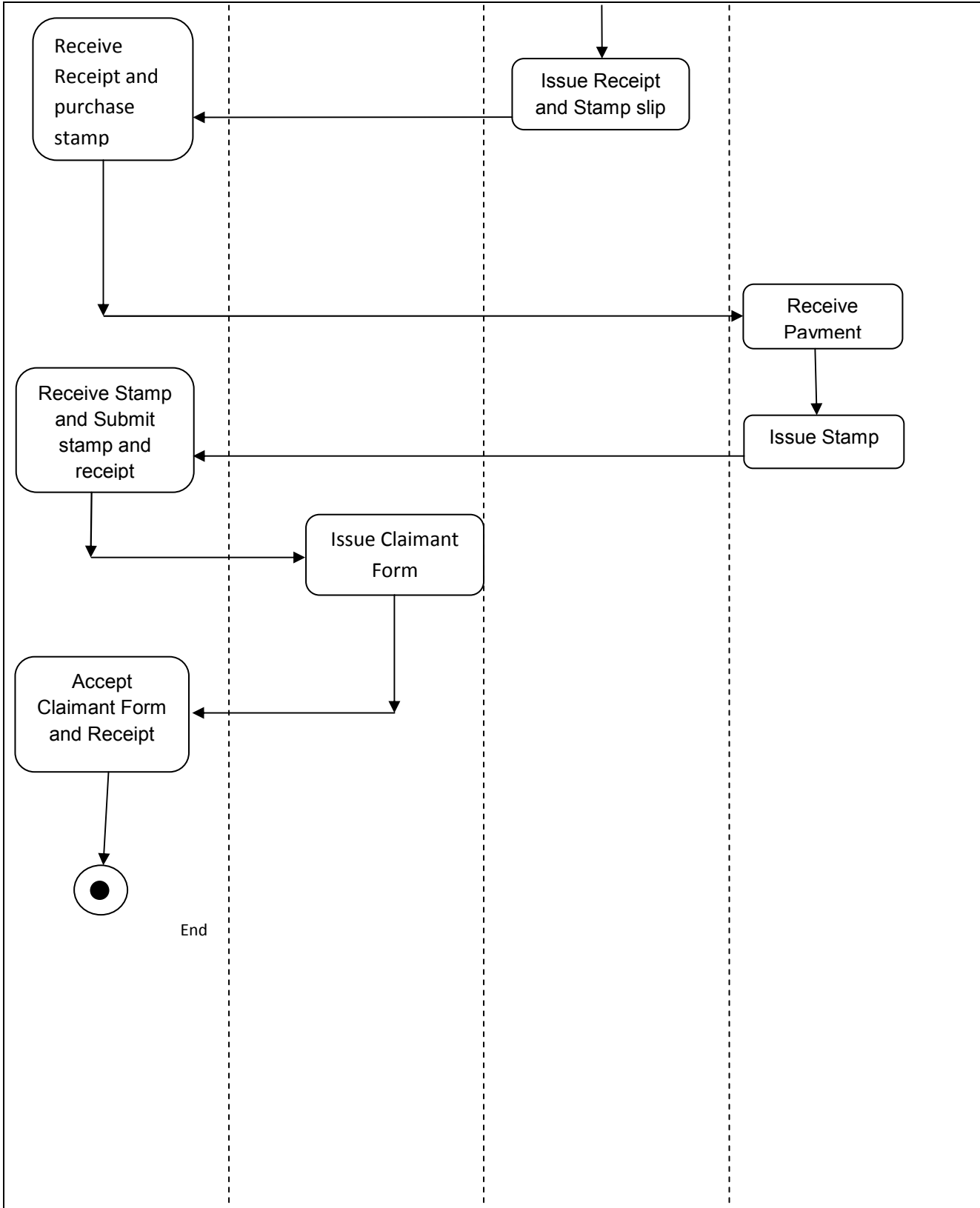
Submitted to: Sir. Paul Pajo
2/27/2009

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Existing Activity Diagram

Existing Use case Narrative:

Identification Summary

Title: Application for Copyright

Summary: The student will apply for copyright for his own book.

Actors: Student, Copyright Secretary, Accounting, Staff

Creation Date: February 27, 2009

Date of Update: N/A

Version: 1.0

Person in charge: Jerome E. Jose

Flow of events

Preconditions:

1. The student should have a complete application form.
2. The affidavit should be notarized.
3. The book should be complete.

Main Success Scenario

1. The Copyright secretary will release receipt for payment
2. The accounting will release stamp slip

Alternative Sequences

n/a

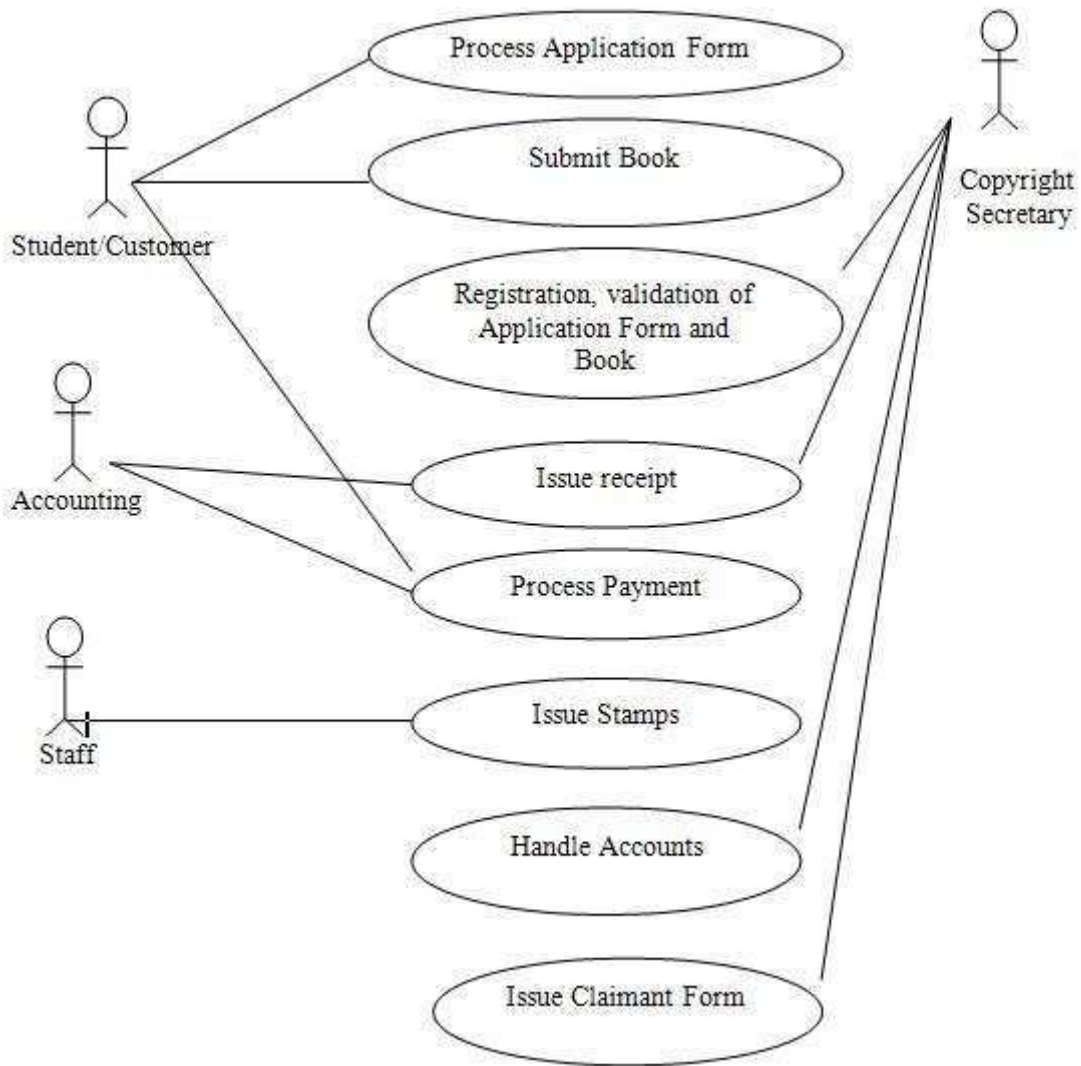
Error Sequences:

1. Incomplete Application Form
2. Affidavit is not notarized.
3. Incomplete book requirements.

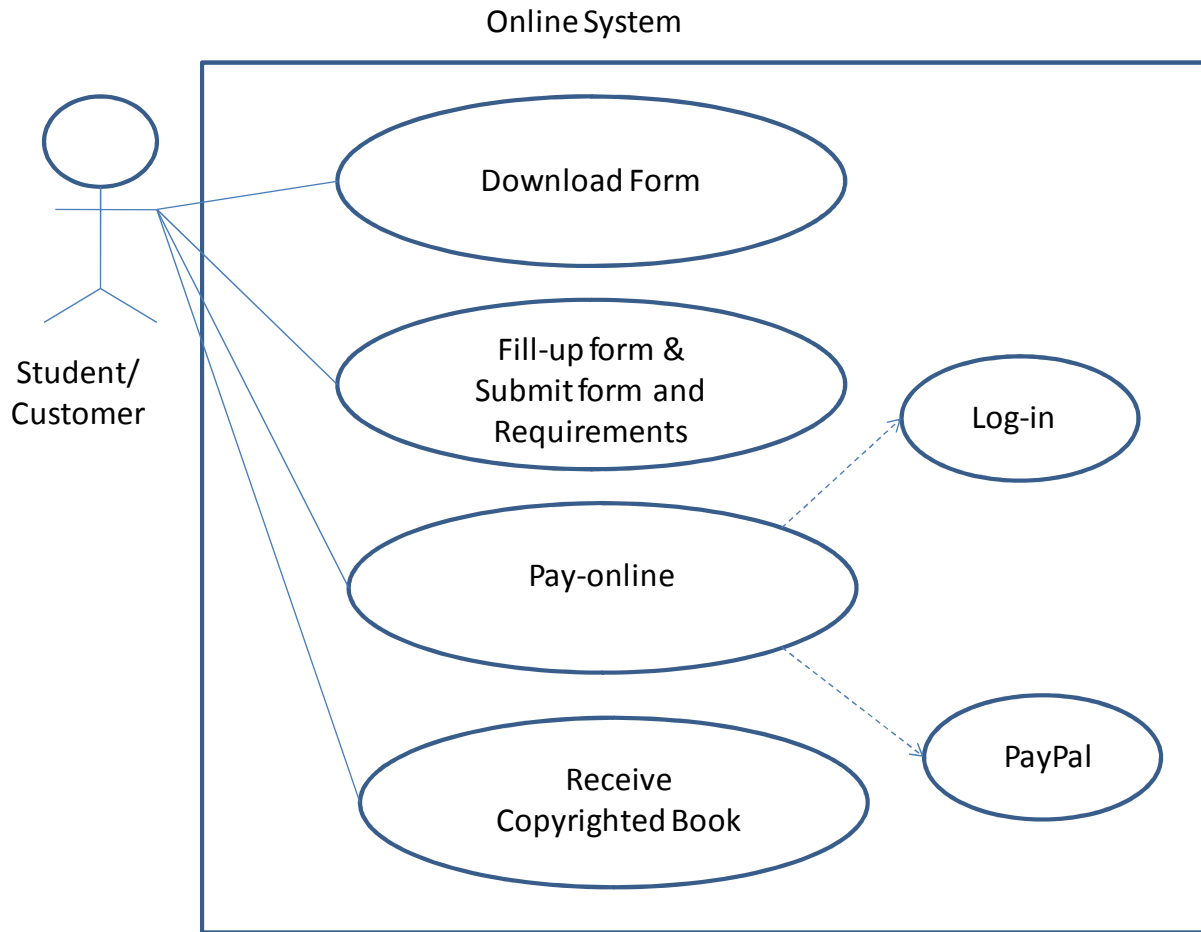
Post Condition

1. The copyright secretary will issue a claimant form that means you can claim your copyrighted book in a month.

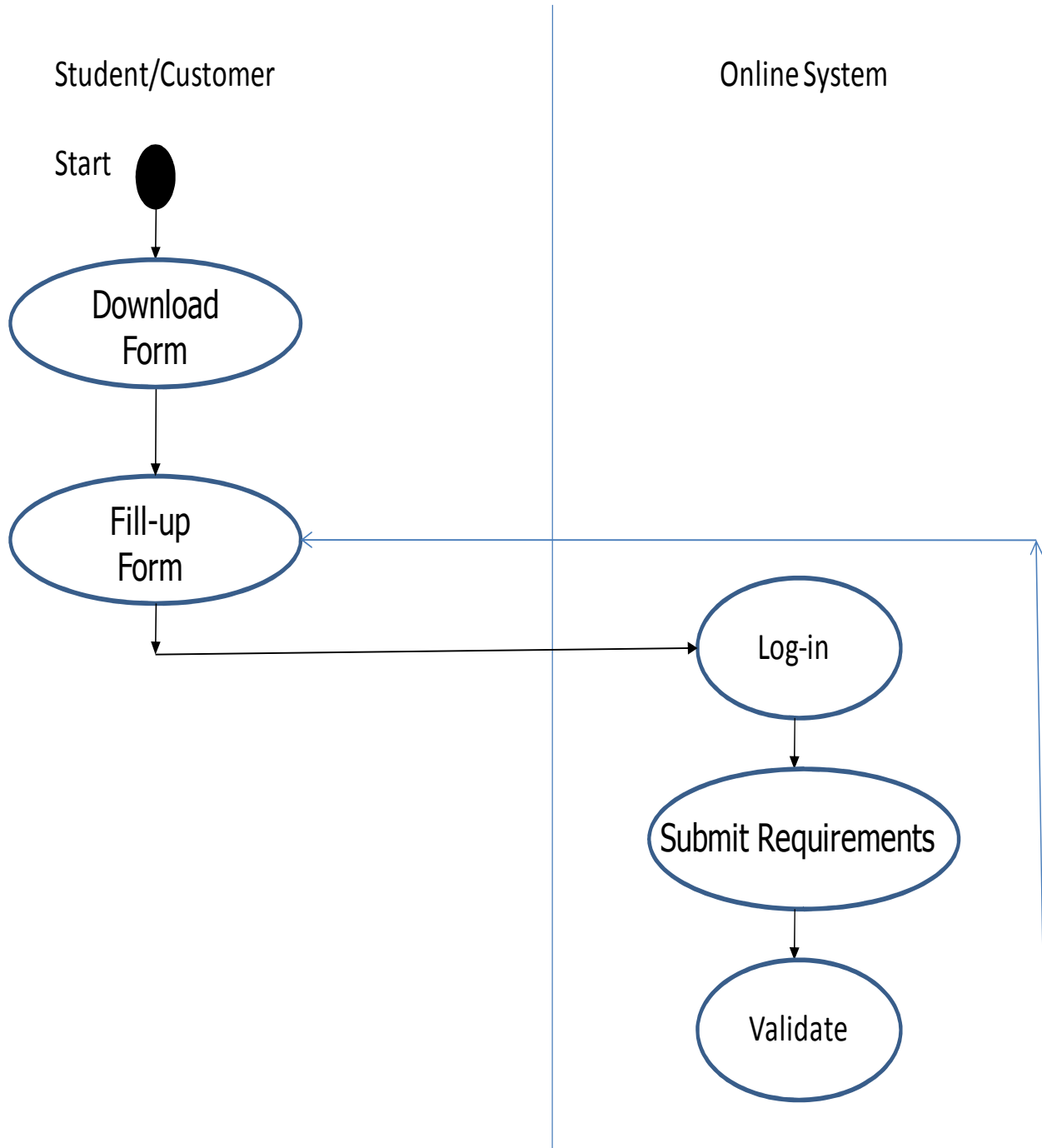
Existing Use-Case Diagram

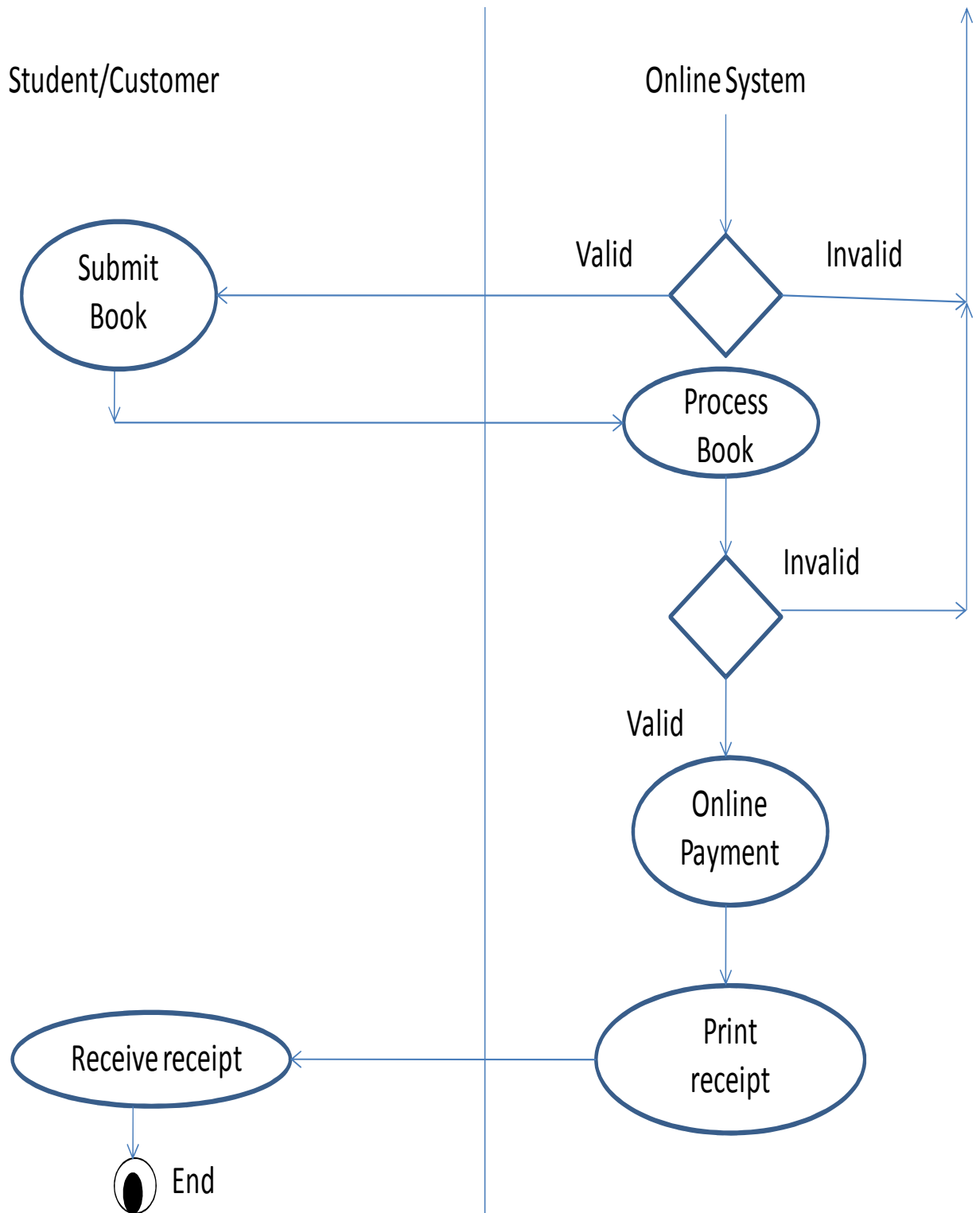


Proposed Use Case Diagram



Proposed Activity Diagram







**Official Receipt
 of the
 Republic of the Philippines**

Nº 8583216 0

February 27, 2000 Date 101

Agency Jerome E. Jose

Fund

Payor

Nature of Collection	Account Code	Amount
Copyright 0	628	₱ 200.00
TOTAL		₱ 200.00

Amount in Words Two Hundred And 00/100 Pesos

Type of Payment:	<input type="checkbox"/> Cash	Drawee	Number	Date
	<input type="checkbox"/> Check	Bank		
	<input type="checkbox"/> Money Order			

Received the amount stated above.

NORMA C. BUMANLAG
 Collecting Officer

NOTE: Write the number and date of this receipt on the back of check or money order received.

COPYRIGHT OFFICE
THE NATIONAL LIBRARY
T.M. Kalaw Avenue, Manila
Tel. No. 524-19-70

2-27-09

Date

CLAIM SLIP

Copyright Applicant/s: Jerome Jose
Class of work: 0
No. of applications filed: _____
CLAIM DATE: 3-27-09
Comment: input
Received by: M. FLW

Jerome E. Jose

Feb.06, 2009

BS-IS

Sir.Paul Pajo

Book: Contemporary Moral Problems

Library Reference: none

Amazon Link: http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=sr_1_1?ie=UTF8&qid=1233910528&sr=1-1

Quote: *"The legend of Gyges is about a shepherd who was said to have found a magic ring in a fissure opened by an earthquake. The ring would make its wearer invisible and thus would enable him to go anywhere and do anything undetected."*

What I expect to learn:

To know the "real" meaning of Egoism and Moral Skepticism

Review:

For me, at first, I really have no idea about what Moral Skepticism is. I don't even know who James Rachel's is. As I read the article, I've got to know the real meaning of egoism. It means that people always act selfishly, to foster their own self-interest or happiness. People always and invariably act to foster their own self-interest. I somehow believe on this because we do things because we have some reasons behind it whether it's for our own good or for the good of others.

There are two kinds of egoism: Moral and Psychological Egoism. Before, I am confused about these two things because I have no idea about them. Now I know their differences: Both Hobbes and Thrasymachus think that psychological egoism is true: that humans are, at best, indifferent to everything except what directly benefits them. Thus, we must re-think our views about what's moral. Hobbes and Thrasymachus urge a "new" normative ethics, which states that it is morally *right* to pursue self-interest and wrong not to. This view is called *ethical egoism*.

To sum it up, we do things on our own interest but we cannot generalize everything. We shouldn't do all the things that are for our own interest because it's bad. Ethical egoism teaches

us that we should also think about the result of our actions and how will it affect ourselves and others.

What I've learned:

I have now deeply understood the true meaning of Egoism and Moral Skepticism relationship that James Rachel's is talking about

Integrative Questions:

1. Who is Gyges?
2. What is Ethical Egoism?
3. What is psychological scepticism?
4. What is the legend of Gyges all about?
5. What are moral sceptics?

- **Explain the legend of Gyges. What questions about morality are raised from the story?**

It is about a fantasy story of a shepherd that has found a magic ring that could make you invisible. The question here is that can you the responsibility if you are given with that kind of power.

- **Distinguish between psychological and ethical egoism.**

Psychological egoism means that people are acting based on their self interest. For example: if someone helped somebody, it is because of the personal interest that certain individual will get. Ethical Egoism is a normative view about men ought to act. Meaning it is in their self-interest whether to act upon on their actions.

- **Rachels discusses two arguments for psychological egoism> what are these arguments, and how does he reply to them?**

There are 2 arguments that James Rachel's mentioned: First is that "the agent is merely doing what he most wants to do". Second is that our actions are based on our self interests. For me, there are people who are selfish and who are unselfish. We're all unique on our own way and it's just normal. We get satisfaction based on our actions. I believe that not all people do the same thing just to achieve self satisfaction. They do it because it their choice and not just to be "satisfied" because they believe that it is the right thing to do.

- **What three commonplace confusions does Rachels detect in the thesis of psychological egoism?**

There are 3 confusions on the psychological egoism. First is about confusion of selfishness with self interest. You just think of yourself in times of trouble or when some people are in need. Second is that every action is done either from self interest or from other regarding the motives. Third is that concern for one's own welfare is incompatible with any genuine concern for the welfare of others.

- **State the argument for saying that ethical egoism is inconsistent. Why does Rachels accept the argument?**

The argument is: *"To say that any action or policy of action is right (or that it ought to be adopted) entails that it is right for anyone in the same sort of circumstances."* According to Rachels, she think that this argument would be unwarranted; for he think that we can show, contrary to this argument, how ethical egoism can be maintained consistently.

- **According to Rachels, why shouldn't we hurt others, and why we should help others? How can egoist reply?**

The reason that we should help others and not hurt them is that welfare of human beings is something that most of us value for its own sake, and not merely for the sake of something else; we should take into considerations on our community for it all concerns us. We are part of our community.

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Quote: "Conscience is "social" not in the sense that morality is determined by surveying what others in the society thinks"

What I expect to learn:

The meaning of Religion, Morality and Conscience and the importance of it on our society

Review:

Well, to start this chapter, I can say that this will all be about religion, morality and our own conscience. John Arthur states that morality and religion are two different things. Although they both affect our actions and our society, it's completely different things.

He also stated that without religion, people tend to do bad things and somehow, I agree with him because religion is a vital part of our life. It will make us into better persons and it will help us decide on things that could motivate our life.

Divine Command Theory is "claim that something is right because God wills it. It is shows that morally right are determined by the will of the single supreme deity. "Arthur rejects it because this theory says that all the things that God command are right, if it isn't commanded by God, therefore it is wrong. I believe that what God commanded is right for Catholics and for non-Catholics, it may be wrong.

What I've learned:

I have now deeply understood the true meaning of Religion, Morality and Conscience relationship that John Arthur is talking about

Integrative Questions:

1. What is religion?
2. What is the connection of religious morals with the societal morals? How does it affect us?

3. What is Divine Command Theory?
4. What is morality?
5. What is Conscience?

- **According to Arthur how are Morality and Religion different?**

Morality has something to do with the things that are happening around us. All the things that occur on our environment like those killings, sufferings, killing, etc. while Religion has something to do with our faith with God. All the prayers and beliefs.

- **Why isn't religion necessary for moral motivation?**

There was a problem with the argument, however, is that religious motives are far from the only ones people have. And so it seems clear that many motives for doing the right thing have nothing whatsoever to do with the religion. Even if we are not that active on our religion, it doesn't have anything to do with our morality. If you have done something bad then it's not because of your religion. Although it may help you in some instances in your life.

- **Why isn't religion necessary as a source of moral knowledge?**

Based on the book, we cannot ever know for certain what is right without the guidance of religious teaching. That's why human understanding is simply inadequate to this difficult controversial task; and so morality involves immensely complex, problems and so we must consult religious revelation for help. As I have said, religion can only guide us on the things that we do and we shouldn't make it as a basis for doing bad things.

- **What is divine command theory? Why does Arthur reject this theory?**

Based on the book, Divine command theory is that god has the same sort of relation to moral law as the legislature has to statutes it enacts without god's commands there would be no moral rules just as without legislature there would be no statutes. Arthur reject this theory because according to him it seems wrong to conclude automatically that morality cannot rest on anything but religion and it is also possible that morality doesn't have any foundation or basis at all

- **According to Arthur, how are morality and religion connected?**

According to the Article, morality and religion are independent of each other. People moral views are shaped by their religious training and their current religious beliefs. The relationship is not, however, one sided; morality has also influenced religion, as the current debate within the Catholic Church over the role of women, abortion, and other social issues shows.

- **Dewey says that morality is social, what does this mean according to Arthur?**

For Arthur, this means that Dewey is not saying that what is right is finally to be determined by the reactions of actual existing other people or even by the reaction of society as a whole. Morality is inherently social in many ways. It governs relationships among people.

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Quote: *"Aristotle argues that all human beings seek happiness, and that happiness is not pleasure, honor, or wealth, but an activity of the soul in accordance with virtue. Virtue is of two kinds: moral and intellectual. Moral virtue comes from training and habit, and generally is a state of character that is a mean between vices of excess and deficiency".*

What I expect to learn:

The meaning of happiness and virtue and the importance of it on our society.

Review:

For Aristotle, Practical wisdom is essential to happiness or moral virtue. So, for Aristotle, moral virtue is a "fixed and permanent disposition of character" from which one deliberately chooses to do what is right "for its own sake" as an excellence of practical activity. One's natural capacity for acquiring this disposition is achieved not so much by instruction as by practice. It's sort of "practice makes perfect." Practicing virtue develops the habit of behaving in the way in which virtuous persons behave. Therefore, I agree with Aristotle that we have to be smart enough to decide and do things properly for it will affect our life later on.

Practical wisdom (understanding that virtue is the mean between extremes or moderation) leads to moral virtue when this living by moderation becomes a habit. Presumably, however, to say that happiness is the chief good seems boring, and a clearer explanation of what it is still desired. This might perhaps be given, if we could first determine the purpose of man. For just as for an artist, and, in general, for all things that have a function or activity, the good and the 'well' is thought to reside in the function, so would it seem to be for man, if he has a function.

What I've learned:

I have now deeply understood the true meaning of Happiness and Virtue that Aristotle is talking about

Integrative Questions:

1. To know deeply what is happiness is all about?
 2. What is virtue?
 3. What is moral virtue?
 4. What are two kinds of virtue?
 5. What is Aristotelian Mean?
- Genuine happiness lies in action that leads to virtue, since this alone provides true value and not just amusement. Thus, Aristotle held that contemplation is the highest form of moral activity because it is continuous, pleasant, self-sufficient, and complete. According to Aristotle, Happiness is not just pleasure, honor, or wealth, but an activity of the soul in accordance with virtue.
 - Moral virtue comes from training and habits. For Example, courage as a mean between the extremes of rashness and cowardice.
 - Yes it's possible. But only you must be a functional. As human beings, you must pursue excellence in virtue and with accordance to your human nature.

Discussions:

- A good man (they think), since he lives with his mind fixed on what is noble, will submit to argument, while a bad man, whose desire is for pleasure, is corrected by pain like a beast of burden. This is, too, why they say the pains inflicted should be those that are most opposed to the pleasures such men love.
- NO. Because for me, you don't need to be a philosopher just to be happy. A truly wise man will know what is right. Self-realization, the awareness of one's nature and the development of one's talents, is the surest path to happiness.

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Quote: *"Ideals like discipline and devotion will not move anybody unless he himself accepts them."*

What I expect to learn:

The true message of Mary Midgley's trying out new sword

Review:

Well, as I start reading this chapter about Mary Midgley, I have no idea what about the true meaning of "trying out new sword". For me, it is something that doesn't concern me. But as I continue reading on, little by little, I'm starting to understand what she's trying to say and I agree with her. She's saying that we don't have the right to judge other religion for we don't have enough knowledge about it.

In addition to this, she stated five points regarding her ideas and I agree with her. The strengths in Midgley's arguments are numerous. Her arguments do not contain any fallacies. She also defined exactly what she was arguing against. She didn't leave "moral isolationism" as an ambiguous phrase. Her first point is that moral isolationism leads to the conclusion that we cannot praise other cultures for holding certain values.

What I've learned:

I have now deeply understood the true meaning of trying out new sword of Mary Midgley

Integrative Questions:

1. To know what is Moral Isolationism?
2. What is tsujigiri?
3. To know what does it mean "trying out One's New Sword"
4. What is/are the basis of criticizing other cultures?
5. How can it be applied to our morality?

- What is "moral isolationism"?

Based on what I have read, according to Mary Midgley, moral isolationism "Consists in simply denying that we can never understand any culture except our own well enough to make judgments about it".

- Explain the Japanese custom of tsujigiri. What question does Midgley ask about this custom?

Tsujigiri is a verb in classical Japanese which means to try out one new sword on a chance to a new opponent. It is like trying your new learned skill/weapon to some opponent. Despite being considered immoral by many observers with different cultural backgrounds, was at least at one time considered acceptable by those within the culture in which it obtained.

Reference: <http://en.wikipedia.org/wiki/Tsujigiri>

- What is wrong with moral isolationism, according to Midgley?

Mary Midgley argues that we can understand cultures well enough to make moral judgments concerning their practices. She argues that if moral isolationism were true, it would block us from praising other societies. It would also result in all of our moral reasoning being void.

Reference: <http://www.geocities.com/fonzarelli4563/cr--midgley.htm>

- What does Midgley think is the basis for criticizing other cultures?

It simply means that if we don't have sufficient understanding about others' cultures, we simply cannot praise nor criticize it.

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Quote: "It has been remarked, that questions of ultimate ends do not admit of proof, in the ordinary acceptation of the term."

What I expect to learn:

The meaning of utilitarianism and the importance of it on our society

Review:

According to the internet, **Utilitarianism** is the idea that the moral worth of an action is determined solely by its contribution to overall utility: that is, its contribution to happiness or pleasure as summed among all persons. It is thus a form of consequentialism, meaning that the moral worth of an action is determined by its outcome: put simply, the ends justify the means. Utility, the good to be maximized, has been defined by various thinkers as happiness or pleasure (versus suffering or pain), although preference utilitarian's like Peter Singer define it as the satisfaction of preferences. It may be described as a life stance, with happiness or pleasure being of ultimate importance.

In our class, Sir. Paul Pajo explained the true meaning of utilitarianism. It had helped me understand the word Utilitarianism because honestly, at first, I have no idea of what it is all about. Now I know that it is about the majority. The decision for the greater good. It had helped me on my decision making because sometimes, I tend to be selfish and only think of myself. It had enlightened me that I could also think of others.

What I've learned:

I have now deeply understood the true meaning of Utilitarianism that John Stuart is talking about

Integrative Questions:

1. To learn the "Principle of Utility"?
 2. What is a utilitarian standard?
 3. What is the Greatest Happiness Principle?
 4. To know what is "Epicureanism"?
 5. Is there a difference between higher and lower pleasures?
- State and explain the principles of utility. Show how it could be used to justify actions that are conventionally viewed as wrong, such as lying and stealing.

Principles of Utility states that People choose that which provides greatest value (usefulness, happiness, utility). Their choices usually include consideration of other people. Things like lying and stealing are wrong because generally, most people know that it is wrong.

- How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?

In the Article, Mill has said that he doesn't consider the Epicureanism to have been by any means faultless in drawing out their scheme of consequences from the utilitarian principle. It is a degrading accusation for all human beings.

- How does Mill distinguish between higher and lower pleasures?

Higher Pleasures are like those tempting things which some people can't resist. Lower Pleasures are the like of taking care of your health, believing in the saying that "health is wealth".

- According to Mill, whose happiness must be considered?

The happiness of the majority of the people. If doing the good things will make everyone happy, and then it is the greatest happiness of all.

- Carefully reconstruct Mill's proof of the principle of utility

In my own understanding, Mill simply wants to say that if we do something, it should concern majority of the people so that many will be happy/proud of it. It also says that doing the right thing is good depending on its outcome.

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Quote: *"The utilitarian doctrine is that happiness is desirable and the only thing desirable, as an end; all other things desirable as means to that end."*

What I expect to learn:

The meaning of debate over utilitarianism and the importance of it on our society

Review:

In general, the term utilitarian refers to a somewhat narrow economic or pragmatic viewpoint. Philosophical utilitarianism, however, is much broader: most approaches, for example, consider non-humans in addition to people. Rule-utilitarianism has no difficulty coping with the three utilitarian arguments. Rule utilitarianism by difference is without cause watered down version theory which gives rule a greater importance than they merit. Act-utilitarian is however recognizes to be radical doctrine which implies that many of our ordinary moral feelings may be mistaken.

In general, rule of utilitarianism are the actions of each individuals that is equated in to the rules that will lead to greater good while an Act Utilitarianism states that the right action is one that will give happiness to a person. For me, Rule utilitarianism in generally for the greater happiness of many people.

What I've learned:

I have now deeply understood the true meaning of debate over Utilitarianism that James Rachels is talking about

Integrative Questions:

1. What is Hedonism?
2. What is it for?

3. What is Act Utilitarianism?
4. What is Rule Utilitarianism?
5. What is standard of utilitarianism?

- **Rachel's says that classical utilitarianism can be summed up in three propositions. What are they?**

Actions are judged right or wrong solely in virtue of their consequences

In assessing consequences, the only thing that matters is the amount of happiness or unhappiness that caused.

In calculating happiness or unhappiness that will be caused, no one's happiness is to be counted as more important than anyone else.

- **Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?**

Hedonism states that pleasure are the only thing that is good for a person. Utilitarianism defenders defended it in a quantitative and qualitative approach.

- **What are the objections about justice, rights and promises?**

Utilitarianism believed that pleasures do not necessarily share common traits besides the fact that they can be seen as pleasurable.

- **Distinguish between rule- and act- utilitarianism. How does rule- utilitarianism reply to the objections?**

Rule Utilitarianism is based on rules while act utilitarianism is based on acts for own happiness.

- **What is the third line of defence?**

Act-Utilitarianism

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Quote: *"The end justifies the means."*

What I expect to learn:

The meaning of Categorical Imperative and the importance of it on our society

Review:

According to Wikipedia, "Act only according to that maxim whereby you can at the same time wills that it should become a universal law." Well, basically based on what I've understood, Categorical Imperative means that we should act based on universal law. Kant expressed extreme dissatisfaction with the popular moral philosophy of his day, believing that it could never surpass the level of hypothetical imperatives: a utilitarian says that murder is wrong because it does not maximize good for the greatest number of people, but this is irrelevant to someone who is concerned only with maximizing the positive outcome for himself. Hypothetical imperatives tell you what to do in order to achieve a particular goal: "If you want to have enough money to buy a new phone, then get a job"; "If you don't want to go to prison, then don't steal cars".

What I've learned:

I have now deeply understood the true meaning of Categorical Imperative that Immanuel Kant is talking about

Integrative Questions:

1. What is categorical Imperative?
2. What is a good will?
3. What does it mean to say that the "end justifies the means"
4. What are the gifts of fortune?

5. What are the difference between hypothetical and categorical imperatives?

- **Explain Kant's account of the good will.**

The right motive is "to do the right thing", "to do one's duty", "to respect the moral law." A rational being with a Good Will automatically does its duty. For me, it means that in spite of all the distractions in this world, what counts is the will to do good!

- **Distinguish between hypothetical and categorical imperatives.**

A hypothetical imperative is a "must". You should do what you must or need to do, while categorical imperative is that, what you care about simply doesn't matter. Your duty is your duty.

- **State the first formulation of the categorical imperative (using the notion of a universal law), and explain how Kant uses this rule to derive some specific duties toward self and others.**

"Act only according to that maxim whereby you can at the same time will that it should become a universal law."

- **State the second version of the categorical imperative (using the language of means and end) and explain it.**

*"The end justifies the mean"*The result of your actions has something to do with how your every action.

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Quote: "A healthy society should allow superior individuals to exercise "will to power," their drive toward domination and exploitation of the inferior".

What I expect to learn:

To know the "real" meaning of slave and master morality

Review:

For me, Master and slave morality is not a good relationship between individuals because I believed that we are all unique. We are special on our own way. We are all equal and no one is above us except God. This "Master and Slave Morality" are based on two different concepts. For Nietzsche, good is helpful and bad is harmful. It is for those people who have strong will and determination.

As an example, those people who are in power like the government officials. They are the masters of our society. They should lead the people to do good and they shouldn't abuse their power because they owe it to the people who elected them. As for the people, we should elect wisely so that we will not be victims of political corruption. We are all to suffer in the end. In connection with Friedrich Nietzsche's concept of Master and Slave Morality, A healthy society can be produced if the inferior ones allow the superior to handle or to command them. We are all entitled to our own opinion. For Nietzsche, the essence of master morality is *nobility*. According to Nietzsche, Morality is designed to protect that which the strong-willed man values, and for slave and master, "Fear is the mother of morality.

What I learned:

I have now deeply understood the true meaning of slave and morality relationship that Friedrich Nietzsche is talking about. For me, it is not a good relationship but I know that sometimes, this kind of relationship is also needed so that more people will be determined to work harder and do good things to other.

Integrative Questions:

1. What is will power?
2. What is Slave Morality?

3. What is corruption?
4. How will you know if you have a healthy society?
5. Is it hard to attain a healthy society?

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Quote: "it takes three to marry!"

What I expect to learn: The meaning of Nature and the value of our rights and the importance of it on our society

Review:

Based from what I've read, Joel Feinberg tries to explain the reason behind "Doctrine of the Logical Correlativity of Rights and Duties". This is the doctrine that says all duties entail other people's rights and all rights entail other people's duties. That's why he tried to demonstrate it in his example like the nowheresville. In Nowheresville, not even superiors can claim against their subordinates, and there exist only powers of law creating indirect obligations, but not personal obligations to one another.

But there's one major difference with our world, its people do not know what it is to have either a positive or negative claim against their fellow citizens. Feinberg believes that the Nowheresvillians lack the notion of rights, and thus lack a notion of what is their due. At this point he makes one further distinction regarding what it is to have a "claim-right." To have a claim-right, the claimant must be at liberty in respect to, and have no duty to relinquish, that which she is claiming. In addition, her liberty is the ground of the duties of others to grant or not grant her that which she is laying claim to. From this, Feinberg concludes that rights necessarily entail the duties of others, such as the creditor's right to be paid by his debtor and the landowner's right to noninterference with his land. Rights against and duties toward are one and the same relation. A right is a type of claim, and a claim is the assertion of a right, but claiming is conducted as a rule-governed activity.

What I've learned:

I have now deeply understood the true meaning of Nature and the value of our rights that Joel Feinberg is talking about

Integrative Questions:

1. What is personal desert?
 2. Where is Nowheresville?
 3. Is there really such place?
 4. What are the disadvantages and advantages of a world without rights?
 5. What are claim-rights?
-
1. **Describe Nowheresville. How this world different from our world?**
 2. **Explain the doctrine of the logical correlativity of rights and duties. What is Feinberg's position on this doctrine?**
 3. **How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?**
 4. **Explain the notion of a sovereign right monopoly. How would this work in Nowheresville according to Feinberg?**
 5. **What are claim rights? Why does Feinberg think they are morally important?**
-
1. **Does Feinberg make a convincing case for the importance of rights? Why or why not?**
 2. **Can you give a noncircular definition of claim-right?**

Jerome E. Jose

Feb.06, 2009

BS-IS

Sir.Paul Pajo

Book: Contemporary Moral Problems

Library Reference: none

Amazon Link: http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=sr_1_1?ie=UTF8&qid=1233910528&sr=1-1

Quote: *"Not all legal rights or an even constitutional right represents moral rights against the government."*

What I expect to learn: I expect to learn everything about the value of people's right and to Mr. Ronald Dworkin

Review:

Ronald Dworkin mentioned that we don't have the right to stop anyone from doing something that he/she want. Meaning this are the rights that are under the legal systems for example individual rights of free speech, equality and due process and the like. For example, anyone has the right to form an assembly and express our self. we should not interfere with him. It is his rights. But if the man obstructs other rights, then it is the time you can stop him. If he joined rally, and this rally violates the right of other people, you can prevent the man for exercising his right. I think what the quote above tries to explain is that as a human being, we all have rights. We all have the capability in exercising our rights. But we in doing so, we should not cause destruction to other rights and harm with other people. Legal rights are, clearly, rights which exist under the rules of legal systems. As an addition it is also called moral rights or inalienable rights, are rights which are not contingent upon the laws, customs, or beliefs or a particular society or polity.

What I've learned:

I have now deeply understood the true meaning of Taking Rights Seriously that Ronald Dworkin is talking about

Integrative Questions:

1. Do we need to follow the government just to say that we have our rights?
2. Does the right of free speech protect this sort of speech?
3. What are controversial rights?
4. What are the rights of citizens?
5. Is it wrong to break the law? Why or Why not?

1. What does Dworkin mean by rights in the strong sense? What rights in this sense are protected by the USA Constitution?

- No one has the right to stop anyone from doing something that we want. It's our own freedom.

2. Distinguish between legal and moral rights. Give some examples of legal rights that are not moral rights, and moral rights that are not legal rights.

- Legal rights has something to do with our laws while moral rights are rights based on our society like abortion, etc.

3. What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?

- The first model recommends striking a balance between rights of the individual and the demands of society
- The second one is that the government inflates a right.

4. According to Dworkin, what two important ideas are behind the institution of rights?

- Act of faith by the Majorities and Minorities

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Quote: *"The principles of justice are chosen behind a veil of ignorance"*

What I expect to learn:

I expect to learn everything about the the theory of our justice and to Mr. John Rawls

Review:

The first principle of justice: Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. "The second principle is also called the difference principle, and it specifies how economic advantages should be distributed. It has two parts. Firstly, there is the difference principle proper, the principle for the distribution of acquired wealth in society. This is basically the principle to regulate taxation and redistribution. The second part of the second principle is the principle of equal opportunity. It regulates access to coveted social positions - basically jobs and positions of authority. This theory simply means that everything should be equal so that all will end well.

What I've learned:

I have now deeply understood the true meaning of a theory of Justice that John Rawls is talking about

Integrative Questions:

- To know the two principles of Justice.
- Who stated the theory of Justice?

- To know what is the view of Rawls with Justice.
- What is the main idea of justice?
- What do you mean by justice as fairness?

- **Carefully explain Rawl's conception of the original position.**

We are all equal in our society. He said that Original Position, behind a 'veil of ignorance' that conceals from the parties facts about themselves.

- **State and Explain Rawl's first principle of Justice.**

"Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others."

- **State and Explain the second principle. Which principle has priority such that it cannot be sacrificed?**

The second principle is also called the difference principle, and it specifies how economic advantages should be distributed. It has two parts. Firstly, there is the difference principle proper, the principle for the distribution of acquired wealth in society. This is basically the principle to regulate taxation and redistribution. The second part of the second principle is the principle of equal opportunity. It regulates access to coveted social positions. In short, it is for the equality of everyone in our society.

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Quote:

"Justice is a social value of very great importance and injustice an evil."

What I expect to learn:

I expect to learn everything about The Need for More Than Justice and to Ms. Annette Baier

Review:

Annette Baier states that the shortcomings in our society are based on justice. For me, Gilligan's position is said to be contrasting Kohlberg's idea because of the care and justice perspective. Our opinions, suggestions and our ideas are very important because it will have an effect on the things that we do to our life and to our society. Fighting our need for more than justice is what we seek but what is beyond justice? Kohlberg's theory was categorized into 3 levels: pre-conventional, conventional, and post-conventional. According to the book, Kohlberg's version of moral maturity aspect for person and for their rights are as equals did not shared by many men, and the women most likely to speak with different opinions.

What I've learned:

I have now deeply understood the true meaning of The Need for More Than Justice that Ms. Annette Baier is talking about

Integrative Questions:

1. What is justice perspective?
2. To know more about moral theory related to justice
3. Are justice considered as blind and one eyed?
4. Explain the moral theory.
5. What do you mean by counterculture?

1. Distinguish between the justice and care perspective. According to Gilligan, how do these perspectives develop?

Gilligan said that women are most unlikely to take only the justice perspective, since the care perspective is a woman's natural role as the primary caretakers of young children.

2. Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?

The concept of identity expands to include the experience of interconnection.

3. Baier says there are three important differences between Kantian liberals and their critics. What are these differences?

- The relative weight put on relationships between equals
- The relative weight put on freedom of choice
- The authority of intellect over emotions

4. Why does Baier attack the Kantian view that the reason should control unruly passions?

She's selfish and only open to her own theory and opinion.