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Book: Contemporary Moral Problems: Egoism and Moral Skepticism by James Rachels

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: "Our ordinary thinking about morality is full assumptions that we almost never question"

Learning Expectation: On this chapter, I am expecting the following:

1. Understand the concept of Egoism and Moral Skepticism.
2. Know the difference between Psychological and ethical egoism.
3. Find the answer on my question "is people really an egoist in nature?"

Review:

To be honest, I do have lots of fun reading this chapter about egoism and moral skepticism though it is really challenging because I don't get it on the first reading(maybe it's a given because it is an ethical reading).

I like that this chapter starts with a story that really reflects what the author wants to talk about. Actually what strikes me is the question that somewhat similar to these: Why be moral when no one is watching over you? Why you should do well to others when no one asked you to do so?

If I do have a ring like on the legend on the Gynes, I can't say that I will be good to it and used it for the sake of other people because it is what hypocrites do. I can say right now that I know if I had that kind of ring, there is a point in time when I will used it for my own selfishness. For the things that I wanted to have and the things that will never be mine.

My actions would fall only on two classifications of egoism; ethical or psychological. At first I do have difficulty on distinguishing their difference because they are almost the same. Psychological egoism talks about that no matter what we do, even we are helping other people, and we are still doing it for ourselves. Ethical egoism for me is the more vulgar one. On this view or classification, people are only living for their self-interest and selfishness; they don't care about their environment or the people living with them. The only important thing to them is being the ruler of their word.

What I have learned:

Reading this chapter makes me think about human selfishness and self-interest. Actually, as I read this, I think about myself and the example given by this chapter. There are times that I do well to others hoping that they will also do well to me, the payback mentality is on it. And if I will look at that closely, somewhere on that experience I value self-interest.

Self-interest is something that we can't free ourselves from. One point or another, we humans are egoist in nature. That is the reason when you watch reality shows like *Survivor*, you can see that people intend to do something bad or unacceptable to others because it is a battle of survival. Though we are naturally egoist, I still don't believe that we are just living for ourselves.

We want to be a better person, but we are also a being who care for his/her other beings.

Review Questions:

1. Explain the legend of Gyges. What questions about morality are raised by the story?
2. Distinguish between psychological and ethical egoism.
3. Rachels discusses two arguments for psychological egoism. What are these arguments, and how does he reply to them?
4. What three commonplace confusions does Rachels detect in the thesis of psychological egoism?
5. State the arguments for saying that ethical egoism is inconsistent. Why doesn't Rachels accept this argument?
6. According to Rachels, why shouldn't we hurt others, and why should we help others? How can the egoist reply?

Answers:

1. The legend of the Gyges, is about a shepherd who said to found a magic ring in a fissure opened by an earthquake. The ring would make its wearer invincible and thus would enable him to go anywhere and do anything undetected.

The question being raised by the story was, what reason is there for him to continue being moral when it is clearly not to his advantage to do so?

2. Psychological egoism is a view in which men are selfish in everything they do even if they were helping others. For Psychological egoism, people help others because they actually are benefited on what they were doing. Ethical egoism is a view how men ought to act. On this view, a man doesn't have any obligation to do anything except when it is for their own self interest. He is not concern on whatever happens or his actions effects to others.
3. **A.** The first argument says that if we describe one person's action as selfish, and another person action's as unselfish, we are overlooking the crucial fact that in both

cases, assuming that the action is done voluntarily, the agent is merely doing what he most wants to do.

Rachel says on his sample about Smith staying on his country to help his friend instead of going abroad. There is a possibility that Smith mostly wants to be in the country than going abroad, and it's just happens that his friends needs help which becomes his excuse. We can't say that what he do can be classified as unselfishness. But that sample is too bad, that it shouldn't be taken care of seriously. People will never do anything voluntarily is a false. There are two exceptions to this generalization.

- a. One set of action is when we not want to do something, but we do anyway as a means to an end which we want to achieve.
- b. We do things even we don't want because we feel we have the obligation to do them.

B. The second argument is about reaching or achieving a pleasant state of consciousness, rather than to bring about any good for others.

We will use the same example, if Smith stays on his friend, he will feel much better than leaving him, and that is the real point of the action. Smith feels much better and will assure that everything is okay. This argument says that unselfish man is also selfish because they get satisfaction on other people.

4. The three commonplace confusion are as follows:
 - a. Confusion between selfishness and self-interest
 - i. Selfishness is a behavior in which it ignores the interest of other people, in case their interest is being ignored.
 - ii. Selfish is not to describe someone's action but to condemn it. As a sample, you will not call someone selfish when someone is eating a normal meal on normal circumstances, yet you can call his action as his self-interest, because he needs to eat.
 - b. Confusion about the assumption that every action is done either from self-interest or other-regarding motives.
 - i. This is false, once classic example is a man who continues to smoke cigarettes even he knows that he could have the possibility to get cancer. It is far from self-interest because it would dictate that he should quit smoking.
 - ii. "The thing to be lamented is, not that men have so great regard to their own good or interest in the present world, for they have not enough" (Butler)
 - c. Confusion about the common but false assumption that a concern for one's own welfare is incompatible with any genuine concern for the welfare of others.

5. Ethical egoist can't meet the requirement of being consistent because ethical egoist would not want to act others the same way he did. Rachels didn't accept this because he said we need to interpret egoist position in a sympathetic way. And if somebody adopts this as his ideal, he would not advocate universal egoism, but he would want or advocates other people to be altruist. This would not be inconsistent; instead it's the other way around, his goal of creating a world where his interest is maximized.
6. According to Rachels we shouldn't hurt others because it can harm them, and the reason why we should help them is because they can be benefitted.

Though you are expecting that egoist will not be happy about this, but you are wrong. There is a stop about this argument, if the egoist doesn't really care about other people – if he honestly doesn't care whether they are helped or hurt by his actions, it already reached its limits.

Discussion Question:

1. Has Rachels answered the question raised by Glaucon, namely, "Why be moral?" If so, what exactly is his answer?
2. Are genuine egoists rare, as Rachels claims? Is it a fact that most people care about others even people they don't know?
3. Suppose we define ethical altruism as the view that one should always act for the benefit of others and never in one's own self-interest. Is such a view immoral or not?

Answer:

1. I think Rachels, answers Glaucon question, we should be moral because we can harm other people if we wouldn't act morally.
2. I do think yes, most people cared about their environment and the people who are living with it, with or without their knowledge. It is a natural thing for us to care for other people. Even people can care for animals, what more for their fellow human beings.

It is also immoral because you become a martyr and you neglect your own happiness. There are points that you should give way, and there are also moments that you should be the boss and order around.



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Book: Contemporary Moral Problems: Religion, Morality and Conscience by John Arthur

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Religion is necessary to morality, because without God there could be no right and wrong"*

Learning Expectation: On this chapter, I am expecting the following:

1. Understand The Divine Command Theory
2. Know why Arthur said that Religion and Moral is different
3. Knows what Dewey means that Morality is Social

Review:

I do like this chapter though I can say that it took me a hard time to understand what it really means.

I actually don't know if I will contest The Divine Command Theory because I am torn in this idea. I do believe that we have moral values because God says so, but I am also thinking what if it turns the other way around? What it will be if God says that the wrong things are what we all know as right? And those are rights are the things that we think that is wrong. Would we really accept this idea and just swallow whatever God wanted us to do?

I also do agree with Arthur that Religion and Morality is two different things because morality according to Arthur is to tend to evaluate (perhaps without even expressing it) the behavior of others and to feel guilt at certain actions that we perform. While Religion, on the other according also to John Arthur involves beliefs in super natural power that created perhaps also control nature, the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structure and authoritative texts.

Though they are two different things, I can't say that they don't work hand in hand. They are related because one affects the other. Religion influences Morality as same as morality influenced religion. This connection is something that no one I think can contest because it is already proven by history.

Though they influence each other, I also agree to Arthur that Religion isn't a necessity to moral motivation and knowledge because it can sometimes bring confusion due to the fact that there are different religions. And no one knows which is the real one, of course one religion would say they were the "right one", others will also claim that tag.

What I have learned:

I learned that sometimes there is an instance where I will wonder what if God says the opposite of what I knew, would I contest that or agree to him fully? Actually reading this chapter makes me realized that there is a similarity between God and our Legislature.

I also learned that it wasn't easy think that Religion is a necessity to morality because like what I read on the book, it said that you doesn't know how much Religion you need to be moral, and you also don't know whether your Religion is the real one because only God will know about it, and you are not God in any aspects expect the body structure.

Review Questions:

1. According to Arthur, how are morality and religion different?
2. Why inst religion necessary for moral motivation?
3. Why isn't religion necessary as a source of moral knowledge
4. What is the divine command theory? Why does Arthur reject this theory?
5. According to Arthur, how are morality and religion connected?
6. Dewey says that morality is social. What does this mean, according to Arthur?

Answer:

1. Morality according to Arthur is to tend to evaluate (perhaps without even expressing it) the behavior of others and to feel guilt at certain actions that we perform. While Religion, on the other according also to John Arthur involves beliefs in super natural power that created perhaps also control nature, the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structure and authoritative texts.

The Morality involves attitude towards various forms or behaviors and typically expressed using the notions of rules, rights and obligations. While the religion typically involves prayer, worship, beliefs about supernatural forces or beings and authoritative texts.

2. Religion though it wasn't really clearly stated isn't necessary for moral motivation is because we have variety or others perspective that we look when we do things that we might say "right".
3. Religion isn't necessary a source moral judgment or knowledge because first, we don't know how much religion we would need to know in order for it to provide moral guidance. And there are too many religions in the world which can confuse us which among these religions is true and how we will know that your religion is the right one. And if you are on the "right or real" religion, you still needs to find out what it is that he wants to do, which lead you on thinking about the revelations.
4. The divine command theory says that God has the same sort of relation to moral law as the legislatures has to statutes it enacts; without God's command there be no moral rules, just as without a legislatures there will be no statutes.

Arthur reject this theory because he said that if we will examine The Divine Command Theory, it also says that actions are right because God commanded it,

same as when we think of something is wrong means that God doesn't command it. So according to Arthur, if God hadn't commanded us not to do certain actions, then they would not be wrong.

5. Religion and morality is connected because they historically exerted an influence toward each other. People's moral views are shaped by their religious training and their current religious beliefs. Morality is then influenced by religion.
6. Dewey morality is social is Arthurs fourth idea which says that depends on appreciating the fact that to think from the moral point of view, as opposed to the selfish one, for instance, demands that we reject our private, subjective perspective in favor of the perspective of others, envisioning how they might respond to various choices we might make.

Discussion Question:

1. Has Arthur refuted the divine command theory? If not, how can it be defended?
2. If morality is social, as Dewey says, then how can we have any obligations to nonhuman animals?
3. What does Dewey mean by moral education? Does a college ethics class count as moral education?

Answers:

1. Arthur does contest or refute the divine command theory because he said that if what if God changes what we know right and wrong, what if he commanded that vices are right and good habits and exercises are bad, are we going to agree with him or not?
2. I think, we have an obligation even to non-human because we are asking our selves if what we are doing is right. And living to this world, we are given the awareness that we should care for all the living things.
3. Moral Education according to Dewey is something that must be taught an early age. It depends on our ability to imagine other's reaction and to imaginatively put ourselves into other shoes. It also has a voice of conscience and indeed morality itself. It is an education where you listen to others, reading about what others think and do and reflecting within ourselves about our actions and whether we can depend to them.

I do think yes, because on an ethics class, students are asked to reflect about their actions. They are also do thing such as reflection which allow the student to check his conscience level.



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Book: Contemporary Moral Problems: Master and Slave Morality by Friedrich Nietzsche

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: "Every elevation of the type of man has hitherto been the work of an aristocratic society – and so will always be – a society believing in a long scale of graduations of ranks, differences of worthy among human beings, and requiring slave in some form or another"

Learning Expectation: On this chapter, I am expecting the following:

1. Understand the concept of Master and Slave Morality
2. Know why people wanted to be a slave or be the master.
3. Understand Nietzsche point of view regarding about a healthy society.

Review:

Master-Slave Morality, I remember that the first time I heard this term is on my history class way back in high school. I really like the topic because it is something that we, Filipinos experienced on Spanish hands, that is the reason why we are in need if maids to do stuff for us.

According to Nietzsche, a healthy society is a society where there are only two types of people, the superior and the inferior. It is a healthy environment because on his view, having this kind of society can bring peacefulness. Fights are less because people will be submissive to other people. The inferior will never said anything in front of their superior, because like what I always heard "I have no rights!".

Though it is okay to live on environment like that, where arguments can only exist between same classes, less conflict because the number of people who can fight towards another decreases. Like what I said, it is okay to live on that environment, because the chance of making it so peaceful is very high, though I don't want to live on it because an inferior doesn't have any voice in relations to their rights.

Master Morality on these ethical theories is very powerful because they can be a creator of value in which they have the ability to do what they think is right. Having this concept in mind, I remember Marie Antoinette and Louis The Sixteenth because both of them represent the bad side of Master Morality.

Slave Morality on the other hand is just allowing other to step on his right with a belief that it is bad to rule or be on the top. I can say on my own words that this morality is

for the coward who doesn't want to take any risk. Without thinking or dreaming for the star, how can I even land on moon or clouds?

What I have learned:

Nietzsche is somewhat promoting Nazism, in which I don't want to happen. If Nietzsche thinks it is better, what if he will be on the slavery part? Would he be happy and accept it?

Submission is good on some point, especially when you knew it is the right thing to do. It is okay to raise your white flag when you know or realized that it is more okay to have a negotiation or peace talk rather than killing and be killed. But like I said, it is on some point because a person should also fight for what he believes in. It is really fulfilling knowing that somewhere in your life; you fought for the things that you know can make you happy, that once in your life the world becomes your slave.

Review Questions:

1. How does Nietzsche characterize a good and healthy society?
2. What is Nietzsche's view of injury, violence, and exploitation?
3. Distinguish between master-morality and slave-morality.
4. Explain the Will to Power.

Answers:

1. Nietzsche characterizes a good and healthy society allows superior individuals to exercise their "will to power", their drive toward domination and exploitation of the inferior.
2. Nietzsche view injury, violence and exploitation as something that can occur if all people will have actual similarity of the amount of force and degree of worth.
3. According to Nietzsche, Master Morality or the superior, emphasize power, strength, egoism and freedom, while Slave-Morality calls for weakness, submission, sympathy and love.
For Master-Morality, good and bad practically means noble and despicable. The noble man regards himself as a determiner of values, he doesn't require any approval, and he is a creator of values.
While Slave-Morality is essentially the morality of utility, for them an evil man arouses fear, in contrast to the Master-Morality who sees the good man as the arouser of fear. Inferiority or Slave-Morality is a shade of depreciation, it may slight and well-intentioned. For them, the good man must in any case the safe man.
4. Will Power endeavors to grow, to gain ground, attract itself and acquire ascendancy-not owing to any morality of immorality, but because it lives, and because life is precisely Will to Power.

Discussion Question:

1. Some people view Nietzsche's writings as harmful and even dangerous. For example, some have charged Nietzsche with inspiring Nazism. Are these charges justified or not? Why or why not?
2. What does it mean to be "a creator of value"?

Answers:

1. As I read Nietzsche argument, I can say that the charges are true because Nazism is about Superior-mentality, like the Master-Morality. For the Nazi's Germans are super mans, which have the only right to live. Nietzsche argument was not as morbid as that, but still he promotes Master-Slave relationship, in which the slave should do whatever their masters will tell them to do. It's the same thing as what the Nazi's promoting and enforcing during Hitler's time.
2. Creator of Values is something that a Master-Morality characterizes with. This phrase simply mean as someone who determine values. He doesn't need or requires any approval; he passes judgment such as "What is injurious to him is injurious itself". He acknowledges himself as the one who confers honors on things.



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Book: Contemporary Moral Problems: Trying out ones new sword by Mary Midgley

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Nobody can respect what is entirely unintelligible to them. To respect someone, we have to know enough about him to make a favorable judgment, however general or tentative."*

Learning Expectation: On this chapter I am expecting to learn the ff:

1. What is Tsujigiri?
2. What is the main issue on this sub-chapter by Mary Midgley?
3. How come Moral Isolationism hinder us to critique one's culture.

Review:

I do enjoy reading this chapter because it really caught my interest.

I do agree on what Midgley says that how can we judge our own culture if we cant judge others. Actually, for me it wasn't just judgment or criticism per se. Midgley just want us, people to be aware on what other cultures do because one way or another it can affect us also.

On this chapter she tackled about Moral Isolationism in which anthropologist says that we cannot criticized on others culture. This theory or view shouldn't see as a general rules because like what the cliché says, there is an exemption to the rule. Like what the Samurai's tradition, the tsujugiri in which they are already stepping onto others people from other cultures right.

Tsujigiri it is literally mean as crossroads-cut. This Tsujigiri is very controversial because it is a verb on classical Japanese which means "to try out ones new sword on a chance wayfarer". A Samurai sword had to be tried out because, if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Otherwise the new sword can humiliate his honors, ancestors and his emperor. Any wayfarer is okay, as long as he is not a Samurai.

Actually, while reading this chapter, I am thinking if other people doesn't criticized this Japanese tradition, maybe up to now, this tradition still exist and it is very dangerous for the foreigners who will visits the land of the rising sun.

I do think that it is the right of each culture to be respected and to be criticized and judged because that makes their identity. Outsiders can't easily understand this wholeheartedly. In addition, I always remember the saying "when in Rome, do what the Romans do". But if it can affect other like, killing other culture to preserve or continue yours, I think that is a big no-no for me.

Every culture has the right, like what I said to exist and be preserved but it should make a point that it shouldn't affect other people's cultures as well, because it can't only create moral implications, it can also create chaos and conflict towards different cultures.

What I have learned:

What I learned on this chapter is that it is not wrong to create criticism or judgment towards others. Actually, making those things help other people to be better like what had happened on this chapter.

There is also a time in which you judge and make some criticisms to other people because you are also judging yourself and comparing what you should do in order to see what the things you failed to do are.

I also realized again, that there is no general rule in this wonderful world because like what Moral Isolationism states, and what Tsujigiri is create a moral implications. Rules or views are answering or perfectly made for one problem, view or perspective only. It can never be generalized because somewhere or another, there is something that it can't cover.

Review Question:

1. What is "moral isolationism"?
2. Explain the Japanese custom of tsujigiri. What questions does Midgley ask about this custom?
3. What is wrong with moral isolationism, according to Midgley?
4. What does Midgley think is the basis for criticizing other cultures?

Answer:

1. Moral Isolationism is the view of anthropologists and others that we cannot criticize cultures that we do not understand.
2. Tsujigiri it is literally mean as crossroads-cut. This Tsujigiri is very controversial because it is a verb on classical Japanese which means "to try out one's new sword on a chance wayfarer". A Samurai sword had to be tried out because, if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Otherwise the new sword can humiliate his honors, ancestors and his emperor. Any wayfarer is okay, as long as he is not a Samurai.

Scientist recognizes a familiar problem about the rights of experimental subjects.

3. According to Midgley, moral isolationism would lay down a general ban on moral reasoning. This is the programme of immoralism and it carries a distressing logical difficulty.
4. Midgley think that the basis for criticizing others culture is the culture of our own. She raise the question "How can we can't judge others culture, can we really judge our own?"

Discussion Questions:

1. Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?
2. Do you agree with Midgley's claim that the idea of separate and unmixed cultures is unreal? Explain your answer.

Answer:

1. I don't think I can say yes because personally, I don't understand what immoralist really is because I am already sleepy. But if immoralist would mean being specialize on one moral, I can say that he is because he only thinks of Master-Slave Morality without considering other ideas.
2. I do agree to that, because on today's world, people already have mixed cultures due to what happened before, the colonization period. Except for that, even before the colonization period, people are already travelling and go on with the process of Barter. This process can be considered as mixing of cultures because people who are exchanging their goods already borrowed others culture and it is on called as Acculturation. Acculturation is borrowing others culture and later on tweak or change it until it becomes your own.



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Book: Contemporary Moral Problems: Utilitarianism by John Stuart Mill

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fools, or the pig, are of a different opinion, it is because they only know their own side of the question."*

Learning Expectation: I am expecting to:

- Understand the meaning of Great happiness?
- Know and understand more the Utilitarian concept
- Distinguish the higher and lower pleasures.

Review:

At first, I don't really understand the Utilitarian theory really is. All I know is that it is for the happiness of majority.

Utilitarianism is about like what I said the happiness of the majority. If the majority thinks it is good for them, regardless if it really against what ever law possible there is, it is still fall for the goodness.

Reading this make me concern about certain things like, if murder or killing people will be for the happiness of others, then it means that it can be legal? Like one concern that my ethics teacher said is it legal to kill disabled or people that can be classified as burden of the society just to said that it is for the betterment of all?

Another concern that I had on this theory is that you don't have a certain rules or jurisdictions. The only thing you know is it is for the happiness of everybody. So if you are a good speaker and can convince everyone to believe that it is for their own happiness, then whatever you do will be classifies as legal.

I do like what Mill say about higher and lower pleasures. People tend to choose lower pleasure because they didn't know what's on the higher pleasures. People like what I said choose the lower pleasures because they are more stable that those which is on the higher pleasures.

Actually reading this Utilitarianism by Mill makes me remember some quotes that say, when you want something higher, you will work higher also. That saying makes I think that most people tend to choose the latter part because they don't want to work more or give their effort more. They just go with the flow, no matter what happen, there will be people who wanted to achieve more and they will just hope that those will help them also.

What I have learned:

I learned on this chapter that most people will choose to the easiest way of pleasures that those they can feel more satisfied. There are only few people who have the guts to be different and make their own way.

I also learned that I am right when I think that there is more higher pleasures than physical pleasures. I mean I need physical pleasures, but the emotional and intellectual pleasures will give me contentment that I am really longing or looking for.

In this chapter I realized that I want a portion of Utilitarian government but not as a whole because in order to make a better society with this kind of theory, one should have a great discipline and strong and right foundation of what is right and wrong. I don't say that we don't have that, but we need to practice more and develop a strong foundation regarding self-discipline, the definition and boundaries of right and wrong.

Review Questions:

1. State and explain the Principle of Utility. Show how it could be used to justify actions that are conventionally viewed as wrong, such as lying and stealing.
2. How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?
3. How does Mill distinguish between higher and lower pleasures?
4. According to Mill, whose happiness must be considered?
5. Carefully reconstruct Mill's proof of the Principle of Utility.

Answer:

1. The principle of utility or the Greatest Happiness Principle states that the actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of Happiness. By happiness are intended pleasures and the absence of pain; by unhappiness, pain and privation of pleasures.

Principle of Utility or Great Happiness could be used to justify conventionally wrong action such as stealing and lying because both bring unhappiness. When someone lies to other people, there are two most common reasons that they have, first is that they don't want to hurt other people so they just lie, the second one is that the truth will badly affect what is important to his/her. But no matter on what aspect you will look, lying will only bring unhappiness because you hide something from someone which always being mislead or misinterpret as backstabbing or untrustworthiness.

With stealing, on Utilitarian point of view, it is wrong because a single snatcher or stealer can affect or can bring unhappiness to other people. By single pick-pickers,

s/he can victimize 20 people a day, which can bring unhappiness to the majority. And for the Utilitarian, what can cause unhappiness is wrong.

2. Mill said that it is degrading because the beast's pleasure does not satisfy human beings conceptions of happiness.
3. According to Mill, he said that a pleasure is merely a pleasure, and the only difference is the greater in amount. The higher pleasure is the one that all or almost all who have experience of both give a decided preference, irrespective of any feelings of moral obligation to prefer it.

The lower pleasure is when those who are competently acquainted with both, place so far above the other that they prefer it, even though knowing it to be attended with a greater amount of discontent, and would not resign it for any quantity of the other pleasures which their nature is capable of.

4. Though it wasn't clearly stated, according to what I understand, the happiness that should be considered is the majority or those higher in terms of number that can be happy by a certain events, decision, etc.
5. Mill said "The Utilitarian doctrine is that happiness is desirable, and the only thing desirable, and the only thing desirable, as an end; all other things being desirable as means to that end".

Discussion Questions:

1. Is happiness nothing more than pleasure, and the absence of pain? What do you think?
2. Does Mill convince you that the so-called higher pleasures are better than the lower ones?
3. Mill says, "In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility." Is this true or not?
4. Many commentators have thought that Mill's proof of the Principle of Utility is defective. Do you agree? If so, then what mistake or mistakes does he make? Is there any way to reformulate the proof so that it is not defective?

Answer:

1. Personally, I don't really think happiness is the absolute absence of pain and nothing more but pleasures. I said this because in reality, you know happiness because you experienced sadness. Happiness is something that you feel when you don't feel any pain, happiness is something that you feel when you know that even you have bunch or problems or you will be hurt, you still have the courage to smile or be happy because at least you do what you wanted, no regrets. In addition, for me happiness is not for a pleasure alone, you can only feel true happiness even the presence of pleasures is absent.
2. Actually, up to now, I don't really understand the difference of the two pleasures because the definition is too technical and my brain is already tired. Though I don't

fully understand it, I can say that higher pleasure is better because it requires man to be a really superior being.

For those people who chooses lower pleasures over the higher, I can say that those things are case to case basis or very subjective. You will chose something that is appropriate for what you have encountered in you walk through your life. I don't really think it would matter whether you are into higher or lower, because like what Mill said, it's both pleasures and the only thing they differ is the greater in number.

3. I do agree with this because the Golden Rule of Jesus of Nazareth stated that: to do as you would be done by, and to love your neighbor as yourself, constitutes the ideal perfection of utilitarian morality. On the principle of utility, you should do something that will benefit the majority. You should be the cause of happiness not the other way around, and in order to start or be the cause of others happiness, you main basis is yourself.
4. Midgley think that the basis for criticizing others culture is the culture of our own. She raise the question "How can we can't judge others culture, can we really judge our own?"



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Book: Contemporary Moral Problems: The Debate over Utilitarianism by James Rachels

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"There is a sense in which no moral philosopher can completely reject Utilitarianism."*

Learning Expectation: I am expecting to:

- Know why it is called a Debate over Utilitarianism
- Know if Rachel and I had the same sentiments about Utilitarianism

Review:

As Mill put it, or according to Mill "The utilitarian doctrine is that happiness is desirable and the only thing desirable, as an end; all other things being desirable as means to that end."

Based on this question, Rachels asked what really happiness is. What is this thing that it is desirable?

I read on this chapter said that the questions what things are good is different on what actions are right. But if you will ask a Utilitarian, it will refer to number one first before answer the number two questions. Like what I said on the previous review, Utilitarian point of view stated that right actions are the things that are good.

Back to what I stated on the first line, happiness is what people desire but what it is happiness?

According to hedonism, what could bring happiness is the ultimate good, and thus can't bring happiness is the ultimate bad. Like what it is also on this chapter, hedonism is not that good because it can make silly situation into a totally disastrous one. I do agree that Hedonism gets thing the wrong way around. It is really true because instead of looking at other perspective or the brighter side, people tend to be negative towards things.

Like what Rachel says, happiness is a response we have to the attainment of things that we recognized as good, independently and in their own right. It is subjective and not depends on what other people look at it.

Happiness isn't the only thing that Rachel debated towards the Utilitarianism; he also said that it doesn't go with the ideal justice. And I do agree unto that because like what I said on my review on Utilitarianism, the justice or judgment will be based on how many people things that it is good or bad. If many think killing is good, it will legal and proper justice, but when you really look at it, it is not morally right.

Thought Rachel said those things, what I like about his point is that he classified the Utilitarianism, and Rule-Utilitarianism and Act-Utilitarianism. The Rule-Utilitarianism is like the classic view but the only difference is that it follows rules or laws, while the Act-Utilitarianism is the same as the old or the Utilitarianism.

What I have learned:

I learned that Rule are still okay when you want to create judgment or justice because you can say that it is fair and there are no biases. Unlike when it is right when everything thinks that it is right and wrong when you belong to the minority.

Having that kind of thinking is something that we can consider as discrimination because the law decided to be on the side of the majority even them were the one at fault.

I also learned on this chapter that Happiness is very subjective. You are the only one who can define what happiness is for you. You are the only one also who can change your perspective and outlook on whatever things you are dealing with.

Review Questions:

1. Rachels says that classical utilitarianism can be summed up in three propositions. What are they?
2. Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?
3. What are the objections about justice, rights, and promises?
4. Distinguish between rule- and act- utilitarianism. How does rule-utilitarianism reply to the objections?
5. What is the third line of defense?

Answer:

1. Classical Utilitarianism is classified as:
 - a. First, Actions are to be judged right or wrong solely in the virtue of their consequences.
 - b. Second, in assessing consequences, the only thing that matters is the amount of happiness or unhappiness that is caused.
 - c. Third, in calculating happiness or unhappiness that will be caused, no ones happiness as to be counted as more important than anyone else's.
2. Hedonism is the idea about happiness is the one ultimate good and unhappiness is the one ultimate evil. According to Rachels, the problem about Hedonism is it gets thing the wrong way around. Hedonism misunderstands the nature of happiness. Happiness is not something that is recognized as good and sought for its own sake, with other things appreciated only as means of bringing it about.

Utilitarianism sought a way to formulate their view without assuming hedonistic account of good and evil. There is one English philosopher, named G.E. Moore, who suggested that there are three (3) obvious intrinsic goods; a.) Pleasures, b.) Friendships, c.) And aesthetics enjoyment and that right actions are those that increase the world's supply of such things.

Other Utilitarians have tried to bypass the question of how many things are good in themselves, and then leaving it to an open question and saying only that right actions are the ones that have the best result, however goodness is measured.

3. The objections about Justice, Rights and Promises in relation with what was written on the book are as follows:
 - a.) Justice – If someone is on something like what the case on this book, on Utilitarian grounds, he SHOULD bear false witness against the innocent person.
 - b.) Rights – What about the morality of the officer's behaviors?
 - c.) Promise or Backward-looking reasons – Why is Utilitarianism vulnerable to what promises stated that if Utilitarianism says that consequences are the only things that matters, seems mistaken.
4. Act-Utilitarianism is the original theory while the new version is the Rule-Utilitarianism which rules are established by reference to the principle and individual's acts will then be judged right and wrong by reference to the rules.
5. The third line of defense is a small group of contemporary utilitarian's has had a very different response to the utilitarian arguments. That argument points out that the classical theory is at odds with ordinary notions of justice, individual rights, and so on; to this there response is essentially, "So what?"

Discussion Question:

1. Smart's defense of utilitarianism is to reject common moral beliefs when they conflict with utilitarianism. Is this acceptable to you or not? Explain your answer
2. A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?
3. Rachels claims that merit should be given moral consideration independent of utility. Do you agree?

Answers:

1. It is not acceptable for me because personally I wouldn't sacrifice moral beliefs over utilitarianism because mainly I am not a utilitarian, second, I don't just think it is okay to reject what you know ever since when just to make sure that Utilitarianism would not create or face-off with any conflicts.

2. According to my previous readings, utilitarian's focus more on human beings. I don't neglect the nonhuman animals and the lakes and the streams. I think there is also a part of Utilitarianism that protects these natures gift because it can affect or cause unhappiness to the most essential being, the humans.
3. I am agreeing to that because I think merit should really be something that given independently of utility because I think that people treat this differently.



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Book: Contemporary Moral Problems: The Categorical Imperative by Immanuel Kant

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: "Act only on that maxim through which you can at the same time will that it should become a universal law"

"Act only on that maxim through which you can at the same time will that it should become a universal law"

Learning Expectation: I am expecting to:

- Learn what is Categorical Imperative is
- Know Kant standpoint
- Understand Kant's good will

Review:

Personally, I love Kant's Good Will because I do think that what he said about it was true. Good will is something that you can have even you can't get everything that you want from this freaking amazing earth.

Like what Kant said, the Good will define the term character. As like Kant says that it is impossible to conceive anything at all in the world or even out of it except of the Good Will. Good will is something that makes intelligence, wit, judgment, and any other talents of the mind we may care to name or courage, resolution, and constancy of purpose as qualities of temperament as good character. Good will is good in itself.

Good will make what we know as character good, because without the power of self giving, any attitude can be tag as bad. I remember my moral class on high school; my teacher say will is the person voluntary act to do something without anyone asking him or her to do so. So in other words, the good will can show the world that we are person that wasn't really bad because we have this voluntary nature to do what we think is good.

In addition I think what Kant means on his first imperative that there is only one thing that can be said universal to everything that you will do. It is something that you can say as your principle regarding the things that you are living with. One sayings fit-all in other terms of word.

On the other hand, I think Kant's meaning on his second imperative says is that you should be the judge on your own life. Having an ends can means that what you are doing isn't a subject on any external critiques because it already reach it end, it already reach its limit.

What I have learned:

I learned things about the good will and how it can make our actions and good. In addition, I also learned that there are certain things that I can say bad but because there is a good will they become good.

I also learned that there are times that we should have our own universal law. But like what I said on the review, there are times that this universal law can't fit on our life because it do have too many perspective.

Review Questions:

1. Explain Kant's account of the good will.
2. Distinguish between hypothetical and categorical imperatives.
3. State the first formulation of the categorical imperative (using the notion of a universe law), and explain how Kant uses this rule to derive some specific duties toward self and others.
4. State the second version of the categorical imperative (using the language of means and ends). And explain it.

Answers:

1. Kant says that it is impossible to conceive anything at all in the world or even out of it except of the Good Will. Good will is something that makes intelligence, wit, judgment, and any other talents of the mind we may care to name or courage, resolution, and constancy of purpose as qualities of temperament as good character. Good will is good in itself.
2. Hypothetical imperatives in general say that you don't know beforehand the content until the condition is given, while on categorical imperative, you already know the content or what it contains.
3. The first formulation of the categorical imperative says "*Act only on that maxim through which you can at the same time will that it should become a universal law*"

Kant says that if all imperative of duty can be derived from this one imperative as their principle, then even although we leave it unsettled whenever what we call duty may not be an empty concept, we shall still be able to show at least we understand what the concept means.

I think what Kant means is that there is only one thing that can be said universal to everything that you will do. It is something that you can say as your principle regarding the things that you are living with.

4. Kant's second imperative says "Act so as to use humanity, whether in your own person or in others, always as an end, and never merely as a means but always as the same time as an ends."

I think Kant is saying that you should be the judge on your own life. Having an ends can means that what you are doing isn't a subject on any external critiques because it already reach it end, it already reach its limit.

Discussion Questions:

1. Are the two versions of the categorical imperative just different expressions of one basic rule, or are they tow different rules? Defend your view.
2. Kant claims that an action that is not done from the motive of duty has no moral worth. Do you agree or not? If not, give some counterexamples.
3. Some commentators think that the categorical imperative (particularly the first formulation) can be used to justify nonmoral actions. Is this a good criticism?

Answers:

1. I do thing that the two imperatives are similar because when you carefully look at it, you will realized that both imperatives says that you should be the ruler of your life. The first says that you should have one universal law which linked you to the second imperative that says you should be on the end or be definite.
2. I don't agree with him, because for me there are things or actions that you do beyond the motive of duty. There are instances that you do something without any feeling to do so because of the simple reason that you just wanted to do.
Ex. Liza goes to her enemy's house just because she just wanted to do so and also want to have reconciliation. It wasn't her duty to do so, but because she wanted to, she do what she wants, and I can say that it have its own worth.
3. Actually I don't know because personally, I cant really decipher the real meaning of the first imperative because I think that there is really no universal law because life does have different perspective in which you can never have one saying fits all thing.



Book: Contemporary Moral Problems: The Nature and Value of Rights by Joel Feinberg

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Even if there are conceivable circumstances in which one would admit rights diffidently, there is no doubt that their characteristic use and that for which they are distinctively well suited, is to be claimed, demanded, affirmed, and insisted upon...Having rights, of course, makes claiming possible; but it is claiming that gives rights their special moral significance."*

Learning Expectation: On this sub-chapter on Contemporary Moral Problem, I am expecting to:

- Further understand the Nowheresville.
- Acquire the importance of having rights like what Feinberg keep on emphasizing.

Review:

Feinberg start his Nature and Value of Rights asking everyone to imagine Nowheresville, a world like our own except people living here doesn't have any rights. We are asked, as his reader to imagine that this place is does have abundant generosity and a person gives empathy very easily. They also have a high level of expressiveness, courtesy and politeness both in public and private discourse. But, like what I said on the first sentence they don't have any rights.

Then Feinberg takes us on a journey in examining the consequences, if there will slight changes were made to the Nature of Nowheresville. He introduces duty, but it was not the action that is due others and can be claimed through rights. They now have the duties required by the law and under pain of penalty, but they don't have duties to others and entail their rights. Duties here are meant the idea of something *due* to someone, and thus paying our dues becomes paying that which we owe others and they can *make a claim* to. Keep in mind that this does not have to be any kind of monetary debt, but something that naturally arises either from (a) the inherent worth of an individual such that the realization of his needs are *someone's* debt, or (b) the establishing of a contract which binds two or more people together as to what each owes the other, given the obtaining of certain circumstances.

Because Nowheresville lack of duties, if some is at fault for hurting us, example someone break your car window because they are playing baseball near on your parking area. We can complain that they were wrong but because they have no right and duty, we have no moral justifications for making any claim that they have a duty on fixing what they have broke. Feinberg said that those thing, when we are a Nowherevillians doesn't cross our mind because the person has no moral duty to us, therefore they have no responsibility on what they did. We can make a complaint, but not regarding to moral duties.

The important conclusion yielded from his thought experiment – or what he is claiming as important – is that no matter what else Nowheresville has, if it does not have the idea of rights then something “morally important” is missing

What I have learned:

On this sub-chapter, I learned that no matter what kind of good traits you have, if you don't have any duty to others, you will just think that what you do is always right. You, as a person will not do something to payback what you have done, because like what the Nowherevillians, you don't have any rights and any duties towards others.

The duties that we know is something that give us moral values because we think that we need to do something in order to pay the damages that we cause to other people. Rights are also something that makes us claim what other people done to us. This is what entitles us, and other people as well to be fair.

Review Questions:

1. Describe Nowheresville. How is this world different from our world?
2. Explain the doctrine of the logical correlativity of right 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?

Answers:

1. Nowheresville, a world like our own except that people do not have rights. As a result, people in this world cannot make moral claims when they are treated unjustly. They cannot demand or claim just treatment, and so they are deprived of self-respect and human dignity.
2. The doctrine of the logical correlativity of rights and duties is the doctrine that all duties entail other people's rights and all rights entails other people's duties. John Feinberg says that his answers are a sense of yes and no. He said, etymologically, the word duty is associated with actions that are due someone else, the payments of the debts to creditors, the keeping of agreements with promises, the payment of club dues, or legal fees, or tariffs levies to appropriate authorities of their respective.

3. Personal desert is when a person is said to deserve something good from us what is meant in parts is that there would be certain proprietary in our giving that good thing to him in virtue of kind of person he is, perhaps, or more likely, in virtue of some specific thing he has done.
4. Sovereign monopoly is about the latter case that he could be said not merely to deserve the good thing but also have a right to it as his due; and of course we will not have that sort of things in Nowheresville. That weaker kind of proprietary which is mere dessert is simply kind of fittingness between ones party's character or action and another party's favorable response, much like that between humors, laughter, or good performance applause.
5. The conceptual linkage between personal rights and claiming has long been noticed by legal writers and is reflected in the standard usage in which "claim rights" are distinguished from other liberties, immunities, and powers, also sometimes called "rights", with which they are easily confused.

Discussions Questions:

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 of right?

Answers:

1. I do think that Feinberg make a convincing case for the importance of rights because in the Nowheresville, people doesn't believe in rights.
2. Claim right is to have a right is to have a claim against someone whose recognition as valid is called for by some set of governing rules or moral principles.



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Book: Contemporary Moral Problems: Taking Rights Seriously by Ronald Dworkin

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"The institution of Rights is therefore crucial, because it represents the majority's promise to the minorities that their dignity and equality will be respected."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- Why it is entitled taking Rights Seriously
- How it is connected with Law, Government and individual Rights

Review:

I do agree on what Dworkin says that the government should dispense with the claim that citizen never has the rights to break the law and it must not define citizen right that these are cut-off for supposed reason of general good.

I agree to this because there are certain instances that government should tolerate law-breaking in some cases, namely, when laws conflict with rights. On Dworkin's example, if our army captures an enemy soldier, the right thing to do for the enemy soldier is to escape, because he will be punished on the context that he only does his duty as a citizen of his country. I didn't not say that we should let him escape, what I am pointing is that we think that if we look on other perspective, the law can tolerate this because he will die if ever he doesn't do these actions.

Another example that I can think of is if the employee doesn't show up in her work and doesn't have any resignation letter. The employee can be sued in terms of unprofessionalism but it can be tolerated by the law if the reason why she did that was because her boss was harassing her.

Another point that I also agree on is what Dworkin says that any Government's harsh treatment of civil disobedience or campaign against vocal protest may therefore be thought against its sincerity. Government and laws do subsist because they protect their citizen's right. It helps its citizen to be protected against circumstances that can harm her. And if the government does such things, we can really conclude that they don't have full sincerity on their duty to their inhabitant.

I also agree that the government view is necessarily the correct views; anyone who thinks it does must believe that men and women have only such moral rights as government chooses to grant which means that they have no moral rights at all. Like what I said earlier, government are there because it protect us, but it doesn't mean that it cover everything. We have rights that can't be cover by what Government laws states, these rights are our edge on our Government.

What I have learned:

I learned on this chapter that sometimes you need to break what everyone think as right in order to make them realized that there is a better right. Sometimes, the time changes what we think right and turned them into hidden wrong. This instances need to be corrected in order to make this assumptions right in all manners possible.

I also learned that Government should allow law breaking provided that you don't harm other people and it is really necessary. Breaking the law in this manner will also have consequences but it will never as heavy as it main prestatation says.

Review Questions:

1. What does Dworkin mean by right in the strong sense? What rights in this sense are protected by the U.S. Constitution?
2. Distinguish between legal and moral right. Give some example of legal rights that are not moral right, and moral right that are not legal rights.
3. What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?
4. According to Dworkin, what two important ideas are behind the institution or rights?

Answers:

1. On Dworkin's view about the rights he said that if a people have a right to do something, then it is wrong to interfere with them. For example, if citizen have a right to free speech, then it is wrong for the government to interfere with the exercise of this right (unless this is necessary to protect other right). And there are two rights that have been protected by the U.S Constitution, the legal and moral rights.
2. Moral Rights are rights which are not contingent upon the laws, customs, or beliefs or a particular society or polity in contrast Legal rights are rights conveyed by a particular polity, codified into legal statutes by some form of legislature, and as such are contingent upon local laws, customs, or beliefs.
3. The first model recommends striking a balance between the rights of the individual and the demands of the society and was described in this way, has great plausibility, and most laymen and lawyers he think would respond to it warmly, while the second model is the more familiar idea of political equality. This supposes that the weaker members of a political community are entitled to the same concern and respect of their government as the most powerful members have secured for themselves, so that if some men have general good,

then all men have the same freedom. Dworkin find more attractive on the second model.

4. According to Dworkin the institution of right must require an act of faith on the part of the minorities and the second was the Government will not reestablished respect of law without giving the law some claim to respect.

Discussion Question:

1. Does a person have a right to break the law? Why or why not?
2. Are rights in the strong sense compatible with Mill's utilitarianism?
3. Do you think that Kant would accept right in the strong sense or not?

Answers:

1. Yes they have a rights to do that as long as they are not doing wrong and it can be applied the concept of Dworkin that if a people have a right to do something, then it is wrong to interfere with them meaning to say that if the people didn't agree on what is stated on the constitution they have a power to break it as long as they have a well acceptable reason to proved their complains.
2. Yes it is compatible because Mill's utilitarianism state that the actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of Happiness meaning to say rights are promoted just for us to attain freedom, and if there is freedom of course there will be peace and happiness.
3. Yes he will accept it because rights are the only things that can gave every individual a freedom for them to choose what they want and what is the best for them as long as they will be happy and also as long as their decisions doesn't break the law.



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Book: Contemporary Moral Problems: A Theory of Justice by John Rawls

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Justice as Fairness is not a complete contract theory. For it is clear that the contract idea can be extended to a choice of more or less an entire ethical system, that is, to a system including principles for all the virtues and not only for justice."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- What is Theory of Justice according to John Rawls
- His two principles of Justice and how the two differ from each other.

Review:

Rawls's theory states that there are two principles of justice: The first principle involves equal basic liberties, and the second principle concerns the arrangement of social and economic inequalities. According to Rawls theory, these are the principles that free and rational persons would accept in a hypothetical original position where there is a veil of ignorance hiding from the contractors all the particular facts about themselves.

It wasn't easy to understand what Rawls is saying. Though if you will think about what he said, we can say that Justice has major two components, the basic notion of equality which the court protects and the second is about the external factors such as environment, and society.

The first principle states that equal basic liberties are involves meaning to say that justice should regulate all subsequent criticism and reform of institutions then having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact law, and so on, all in accordance with the principles of justice initially agreed upon.

The second principle states that it was concerned on the arrangement of social and economic inequalities meaning to say that our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. It will then be true that whenever social constitutions satisfy these principle those engaged in them can say that they are cooperating on terms which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principle hence this principle cannot be sacrifice no society can, of course, be a scheme of cooperation which men enter voluntarily in a literal

sense; each person finds himself placed at birth in some particular society, and the nature of this position materially affects his life prospects

What I have learned:

I learned that Justice has two principles; the first principle is applied to the basic structure of society. They are to govern the assignment of rights and duties and to regulate the distribution of social and economical advantages. This principle is about protecting us against factors that can harm us or can take advantage on us.

Review Questions:

1. Carefully explain Rawls's conception of the original position.
2. State and explain Rawls's first principle of justice.
3. State and explain the second principle. Which principle has priority such that it cannot be sacrificed?

Answers:

1. Rawls's theory states that there are two principles of justice: The first principle involves equal basic liberties, and the second principle concerns the arrangement of social and economic inequalities. According to Rawls theory, these are the principles that free and rational persons would accept in a hypothetical original position where there is a veil of ignorance hiding from the contractors all the particular facts about themselves.
2. The first principle states that equal basic liberties are involves meaning to say that justice should regulate all subsequent criticism and reform of institutions then having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact law, and so on, all in accordance with the principles of justice initially agreed upon.
3. The second principle states that it was concerned on the arrangement of social and economic inequalities meaning to say that our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. It will then be true that whenever social constitutions satisfy theses principle those engaged in them can say that they are cooperating on terms which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principle hence this principle cannot be sacrifice no society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense; each person finds himself placed at birth in some particular society, and the nature of this position materially affects his life prospects.

Discussion Question:

1. On the first principle, each person has an equal right to the most extensive basic liberty as long as this does not interfere with a similar liberty for others. What does this allow people to do? Does it mean, for example, that people have right to engage in homosexual activities as long as they don't interfere with others? Can people produce and view pornography if it does not restrict anyone's freedom? Are people allowed to take drugs in the privacy of their homes?
2. Is it possible for free and rational persons in the original position to agree upon different principles than give by Rawls? For example, why wouldn't they agree to an equal distribution of wealth and income rather than an unequal distribution? That is, why wouldn't they adopt socialism rather than capitalism? Isn't socialism just as rational as capitalism?

Answers:

1. The first principle is applied to the basic structure of society. They are to govern the assignment of rights and duties and to regulate the distribution of social and economical advantages. The aspect of the social system that defines and secures the equal liberties of the citizenship and those specify and establish social and economic equalities. The basic liberties of citizens are, roughly speaking, political liberty (the right to vote and to be eligible for public office) together with freedom of speech and assembly; liberty of conscience and freedom of thought; freedom of the person along with the right to hold personal property; and freedom from arbitrary arrest and seizure as defined by the concept of the rule of the law. These liberties are all required to be equal by the first principle and not those people engage in homosexual because as we all know God create man and woman not the other way around. So if you violate the rule of the law there is some punishment equivalent to your wrong doing.
2. I do think yes, because even like what they say that people are selfish in nature, we are also taught to live for other people. And those values are the reasons why we can agree on different principles that we know as right.

As for the example, I do think that people will still choose socialism because they knew that what they do are the right things. In addition, people also knew that in capitalism, only few people will be benefited and this will be against what the moral values that they knew.



Book: Contemporary Moral Problems: Happiness and Virtue by Aristotle

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"We can do noble acts without ruling the earth and the sea, for even with moderate advantages one can act virtuously."*

Learning Expectation: I am expecting to:

- Knows what is Happiness for Aristotle
- Learn on how we be happy
- Understand why virtue and pleasures go hand in hand with happiness

Review:

Happiness, this word is what I always heard from Utilitarianism, Debate over Utilitarianism and now on Aristotle Happiness and Virtue.

Like what Rachels asked, what is Happiness? For Aristotle happiness is a virtuously activity of the soul. It is something that you can gain through contemplating. Happiness is said to be related with virtue because according to Aristotle, virtue is a state of character that concerned with the intermediate, mean or what we commonly known as middle. We need to be on the mean because like what the old saying goes, having too much and too less is something that be consider as dreadful. To Aristotle, having something that is excessive and deficiency can destroy our own happiness.

Pleasure, this is something that always put hand in hand with happiness. For Aristotle, pleasure like what almost people said so is also happiness, but it can be considered as the lowest form because it will only give people temporary happiness. Unlike what Happiness on Aristotelian point of view, that it will give you something that even your soul can be fed up.

Aristotle also said that Moral virtue is what makes the mean. Moral virtue is something something that a product of training and habits, it is also the mean between the vices of excess and deficiency. According to him, moral virtue wasn't arises by nature because you can't change natural things, like the way you can't train the rain to pour from you feet upwards. He also said that moral virtue is like a good work of the art, excessiveness and deficiency on it can destroy its beauty but the mean can preserve it. In addition, moral virtue should be feeling on the right time, with the right objects towards the right people. Moral Virtue is the mean that makes things right.

What I have learned:

Aristotle Happiness and Virtue is my main favorite among the 12 chapters because it really gave me a hard time to understand what he is talking about.

I really learned that Happiness is easy to have, as long as the person knows how to contemplate and think of the things that "really" makes him happy. Things that he knows he will regret if ever he didn't do it, something that can last for maybe a lifetime.

I also learned that we are the one who create our own happiness. Happiness is very subjective that you alone can tell whether you are happy or not. You alone can also dictates on when or how can you be happy.

Review Questions:

1. What is happiness, according to Aristotle? How it is related to virtue? How is it related to
2. How does Aristotle explain moral virtues? Give some examples.
3. Is it possible for everyone in our society to be happy, as Aristotle explains it? If not, who cannot be happy?

Answers:

1. Happiness according to Aristotle is a virtuously activity of the soul. Virtue is the state of character that concerned on the intermediate, or the mean, because excessiveness and deficiency destroy something. Virtue is related to happiness because it is the one who find the mean or the best thing inside of us that we doesn't see because we are blinded by the excessiveness and deficiency of the our wants. Pleasure is related to happiness because most men and those who are a vulgar type define happiness as life enjoyment, and great example of it is what we called Pleasures.
2. Aristotle explain the moral virtue as something that a product of training and habits, it is also the mean between the vices of excess and deficiency. According to him, moral virtue wasn't arises by nature because you can't change natural things, like the way you can't train the rain to pour from you feet upwards. He also said that moral virtue is like a good work of the art, excessiveness and deficiency on it can destroy its beauty but the mean can preserve it. In addition, moral virtue should be feeling on the right time, with the right objects towards the right people. Moral Virtue is the mean that makes things right.
3. On what I read, I can say that everyone has the possibility to be happy because all you need is to have a moral virtue that we said is a product of a habit or training. And this can be achieved by the means of contemplating, like what stated on the chapter, "Happiness therefore must be some form of contemplation". In addition, I really like what this sentence is implying "we can do noble acts without ruling the earth and the sea, for even with moderate advantages one can act virtuously", this quotation is a proof that it is easy to be happy, as long as you know how to be morally virtuous.

Discussion Question:

1. Aristotle characterizes a life of pleasures as suitable for beast. But what, if anything, is wrong with a life of pleasures?
2. Aristotle claims that the philosopher will be happier than anyone else, why is this? Do you agree or not?

Answers:

1. I think it is because Life pleasures are all temporary and just can satisfy your physical self. We know that we also have moral and spiritual self unlike the beast who is here just to live, nothing more, so they all need to find food and mates. Human isn't like that, we also seek for something beyond physical things, and pleasure is something that just can satisfy you for a year or so, but it can never bring you absolute happiness.
2. He said that the philosopher will be happier than anyone else because even by himself he can contemplate, and contemplation is some form of happiness. I do agree on him because people aren't used to contemplate, instead of doing contemplation, you most probably see him enjoying life pleasures that we are all know as temporary. In addition, I personally think that philosopher see life in a much sensible perspective due to their willingness and habit to contemplate. Contemplation really defines happiness because this is the way you can know your self more and realize the actions you need to do in order to experience self-fulfillment. In addition, have you realize that every time a hardship or feeling of lacking comes to a person's way, he tend to contemplate because that is the only way to find the best solution that will lead to their own happiness.



-12-

Book: Contemporary Moral Problems: The Need for More Than Justice by Annette Baier

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Justice as Fairness is not a complete contract theory. For it is clear that the contract idea can be extended to a choice of more or less an entire ethical system, that is, to a system including principles for all the virtues and not only for justice."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- What is Theory of Justice according to John Rawls
- His two principles of Justice and how the two differ from each other.

Review:

A distinguishes between the justice perspective of philosophers such as Kant and Rawls and the care perspective Gilligan found in her studies of the moral development of women. Baier argues that the justice perspective by itself is inadequate as a moral theory. It overlooks inequalities between people, it has an unrealistic view of freedom of choice, and it ignores the importance of moral emotions such as love. The best moral theory, she claims, is one that harmonizes justice and care.

I do agree on what Baier said that the best moral theory is the harmonized justice and care because I also do think that they go hand in hand with each other. Justice will be at the corner if a person does have care for each other. With care, people will know that they already hurt other and will do something to compensate for what they have done wrong.

She also discusses the theory of moral development which she said has two dimensions; the first is to aim at achieving satisfying community with others, the other aiming at autonomy or equality of power. The relative predominance of one over the other development will depend both upon the relative salience of the two evils in early childhood, and on early and later reinforcement or discouragement in attempts made to guard against these two evils. Baier said that these provides the germs of a theory about why, given current customs of childrearing, it should be mainly woman who are not content with only the moral outlook that she calls the justice perspectives, necessary though that was and is seem by them so have been to their hard worn liberation from sexist oppression. They, like the blacks, used the language of rights and justice to change their own social position, but nevertheless see limitations in that language, according to Gilligan's findings as a moral psychologist. She reports the "discontent: with the individualist more or less Kantian moral frame works that dominates Western moral theory and which influenced moral psychologist

such as Lawrence Kohlberg, to whose conception of moral maturity she seeks an alternatives. The target of Gilligan's criticism is the dominant Kantian traditions.

What I have learned:

The main topic that I learned is the Justice and Care should be hand in hand. Justice will be at the corner if a person does have care for each other. With care, people will know that they already hurt other and will do something to compensate for what they have done wrong. There is no need for too much enforcement because people already know what the proper thing to do is.

Review Questions:

1. Distinguish between the justice and care perspectives. According to Gilligan, how do these perspectives develop?
2. Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?
3. Baier says there are three important differences between Kantian liberals and their critics. What are these differences?
4. Why does Baier attack the Kantian view that the reason should control unruly passions?

Answers:

1. She distinguishes between the justice perspective of philosophers such as Kant and Rawls and the care perspective Gilligan found in her studies of the moral development of women. Baier argues that the justice perspective by itself is inadequate as a moral theory. It overlooks inequalities between people, it has an unrealistic view of freedom of choice, and it ignores the importance of moral emotions such as love. The best moral theory, she claims, is one that harmonizes justice and care.
2. The theory of moral development has two dimensions the first is to aim at achieving satisfying community with others, the other aiming at autonomy or equality of power. The relative predominance of one over the other development will depend both upon the relative salience of the two evils in early childhood, and on early and later reinforcement or discouragement in attempts made to guard against these two evils. Baier said that these provides the germs of a theory about why, given current customs of childrearing, it should be mainly woman who are not content with only the moral outlook that she calls the justice perspectives, necessary though that was and is seem by them so have been to their hard worn liberation from sexist oppression. They, like the blacks, used the language of rights and justice to change their own social position, but nevertheless see limitations in that language, according to Gilligan's findings as a moral psychologist. She reports the "discontent: with the individualist more or less Kantian moral frame woks that dominates Western moral theory and which influenced moral psychologist such as Lawrence Kohlberg, to whose conception of moral maturity she seeks an alternatives. The target of Gilligan's criticism is the dominant Kantian traditions.

3. The three important differences between Kantian liberals and critics Baier says are, first it was dubious record, second was its inattention to relations inequality or its pretence of equality. The third reason is its exaggeration of scope of choice, or its inattention to unchosen relations.
4. Baier attacked the Kantians view because the Kantian picture of a controlling reason dictating to possibly unruly passions also tends to seem less useful when we are led to consider what sort of person we need to fill the role of parent, or indeed want in any close relationship. It might be important to fathers figure to have rational control over their violent urges to beat to death the children whose screams enrage them, but more than control of such nasty passions seems needed in the mother or primary parent, or parent-substitute by most psychological theories. They need to love their children's not just to control their irritation so the emphasis in Kantian theories on rational control of emotions. Rather than on cultivating desirable forms of emotions, in challenged by Gilligan, along with the challenge to the assumption of the centrality of autonomy, or relations between equals, and of freely chosen relations.

Discussion Questions:

1. What does Baier mean when she speaks of the need "to transvalue the values of our patriarchal past"? Do new values replace the old ones? If so, then do we abandon the old values of justice, freedom, and right?
2. What is wrong with the Kantian view that extends equal rights to all rational beings, including women and minorities? What would Baier say? What do you think?
3. Baier seems to reject the Kantian emphasis on freedom of choice. Granted, we do not choose our parent, but still don't we have freedom of choice about many things, and isn't this very important?

Answers:

1. " To transvalue the values of our patriarchal past " this is what Baier speaks meaning to say that we have to continue the ancestral values that we carry out on everyday living for example the work of the wife are to do all the households chores and have the obligation to take care of their children's while the husband is the one who need to work to provide the needs of the family and now it doesn't mean that the new values replace the old ones but the point is because of the poverty both of them are now working just to sustain their primary needs like foods, clothes, shelter and education.
2. The wrong about the Kantian view is that people will feel that they are obliged to do the things they want or not wanted to do. I think that since women and children has the equal rights to the adult, then their duty is the same as the adult which is unfair, they needed to be protected first.

I think Baier would say that those people shouldn't feel any force obligation on their shoulder.

3. It is very important because we are here on this world by fate, but fate doesn't give us everything we needed to be called as grown up man/woman. We have our own choices because by doing this we learned the things that school can teach us. In addition, we also learned about certain instances in life in where it can define who you really are.



Identification summary

Title: Accomplishing Necessary Forms

Summary: This use case is for the completion of all the necessary documents before going to the National Library.

Actors: **Main:** Copyright Applicants, **Secondary:** Attorney, Photocopier

Creation Date: February 27, 2009

Date of Update: N/A

Version: 1.0

Person in Charge:

Flow of Events (mandatory)

Preconditions:

1. The Copyright Applicants should have a book
2. The applicants should have the Copyright Form

Main Success Scenario:

1. **The Applicants will write the accurate information being asked by the form**
2. **The applicants should make the form Notarized**
3. **Produce additional copy of the form**

“Alternative Sequences:

A1: Put wrong information on the form

1. Print another copy of the copyright form

Error Sequences

E1: the book was not created by the Applicant

1. The applicants should not make the application

PostConditons:

1. **All the necessary forms are completed.**

Identification summary

Title: Copyrighting

Summary: This use case is for the process of the Copyrighting the Applicants own book.

Actors: Main: Copyright Applicants, National Library

Creation Date: February 27, 2009

Date of Update: N/A

Version: 1.0

Person in Charge:

Flow of Events (mandatory)

Preconditions:

1. The Copyright Applicants should accomplish the necessary documents

Main Success Scenario:

1. **The Applicants go to National Library**
2. **The applicant purchase the stamp**
3. **The applicant pay the fee**

“Alternative Sequences:

A1: the applicant can't locate the Coop

1. Ask the guard on the ground floor

A2: the applicant can't locate the Office

1. Ask the guard on the ground floor or the information desk

Error Sequences

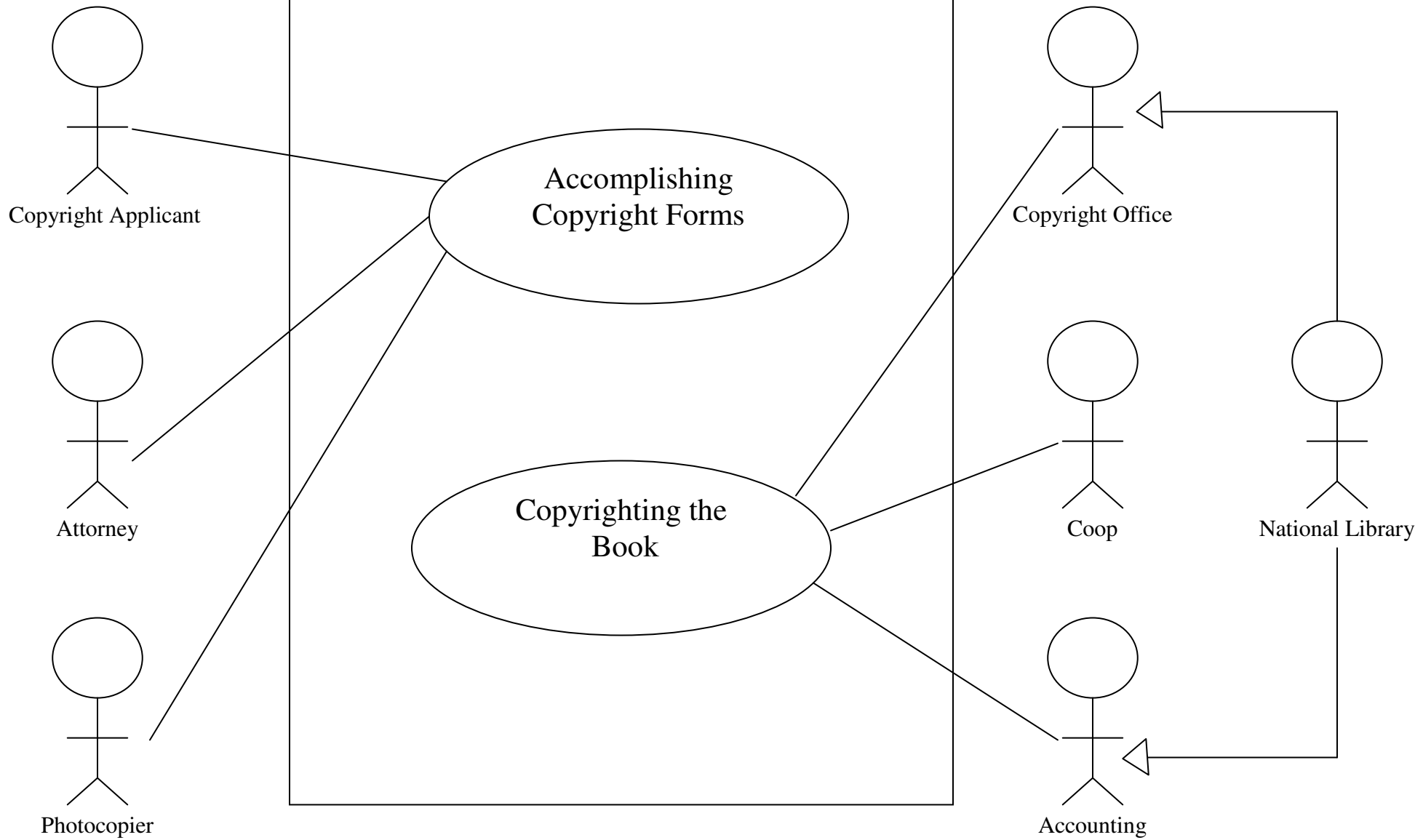
E1: the book was not created by the Applicant

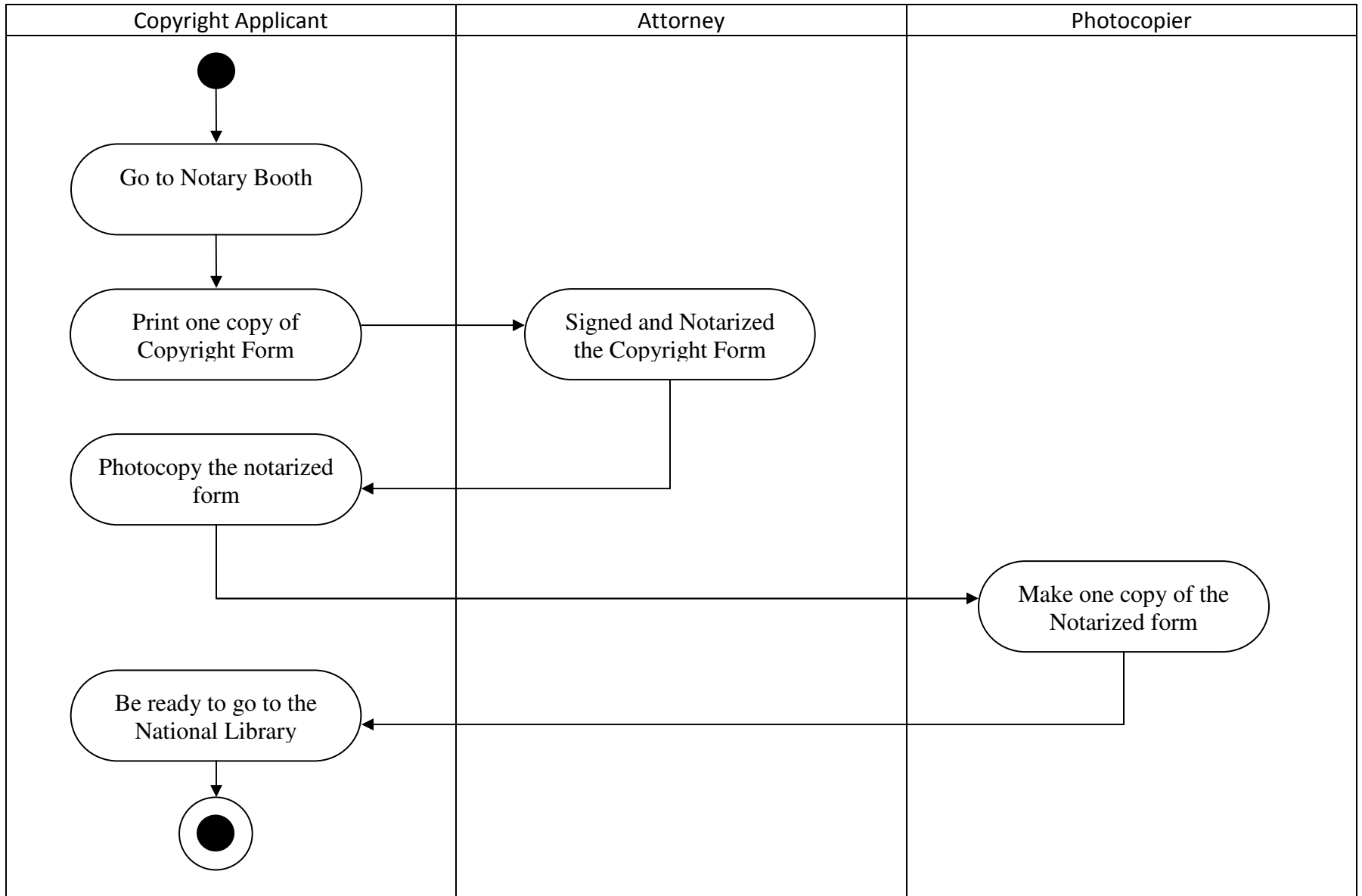
1. The applicants should not make the application

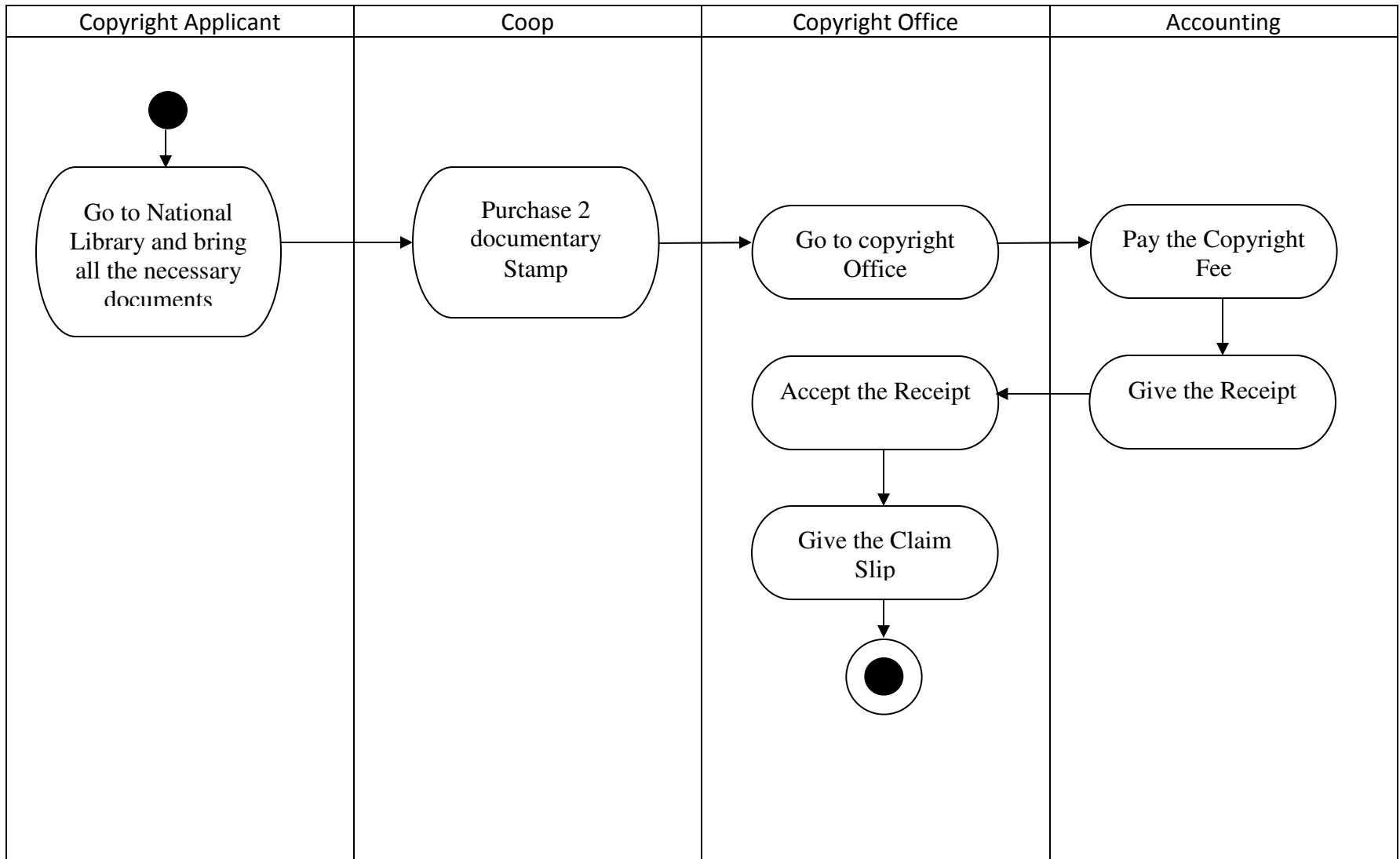
PostConditions:

1. **The Applicant received a Claim Slip.**

Copyrighting Process







The proposed System:

Based on what I experienced and witness, the existing diagram does not a proposal since the process/activity itself are okay and already efficient.

