

Professor David Emmanuel Gray Presents...

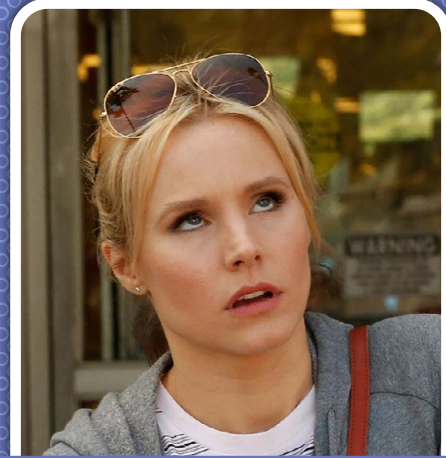
Ethics!

'Do Good,
Look
Fabulous!'

DO THE RIGHT THING!

The Practical Questions!

- * What ought I do?
- * Should I give more of my money to charity?
- * Do animals have rights?



**THEY
GHOSTED**
*After One Date,
That's Not Right!*

*I Pulled the
Lever!*



**I REGRET
NOTHING!**



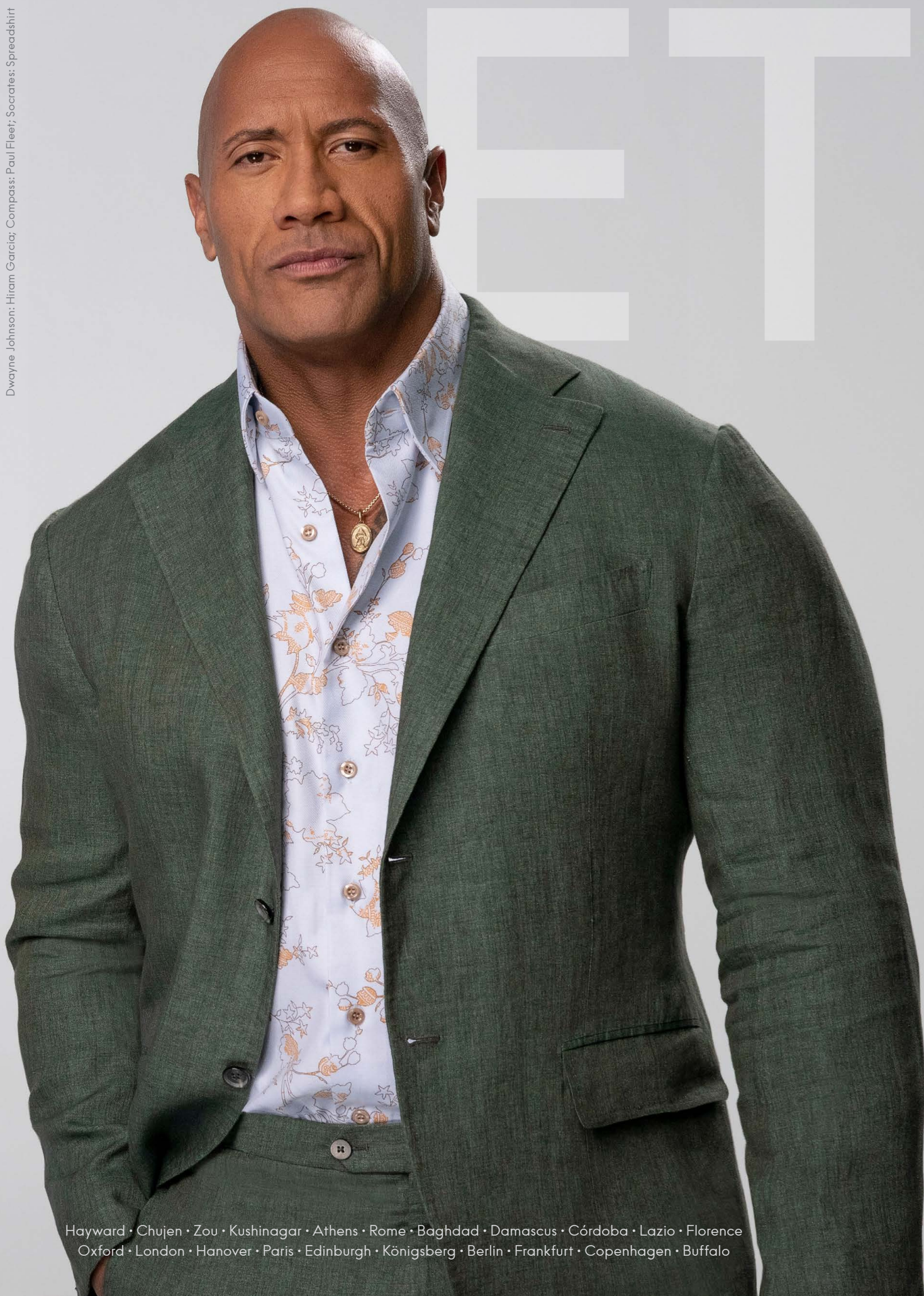
*Only I
Matter!*

EGOISM?

FALL 2022



PHI 107LEC GRA



ETHICS

www.moralcompasses.com

DWAYNE "THE ROCK" JOHNSON'S CHOICE.



ETHICS
since CA. 585 BCE

Overview

6 Course Description

6 Learning Outcomes

6 Learning Resources

7 Announcements &
Other Communication

7 Course Structure: This is
an online asynchronous course
with no regular class meetings!

Requirements

8 Course Activities

8 Earning Philosophy
Experience Points

9 Philosopher Advancement
& Letter Grades

9 Module Structure

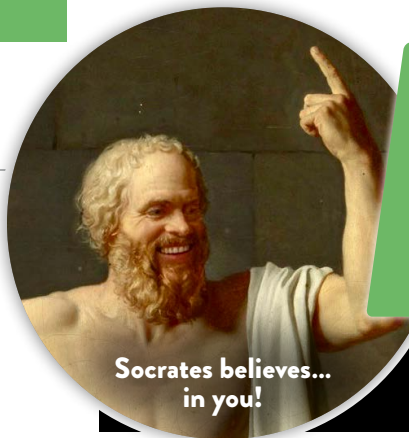
9 36-Hour Grace Period

10 Philosopher's Stones!
Earn these and you may unleash
legendary philosophical powers.

Schedule

12 Semester Calendar

14 Readings & Assignments



Ethics!

Fall 2022

Always ask the hard **questions**, discover
your **truths**, and strive for the **good life**!



MORGAN SACKETT / NBC

Other Stuff

5 Welcome Letter
18 Late Assignments

18 Accommodations
18 Equitable Access

18 Sexual Harassment
18 Health & Wellness

19 Academic Integrity

Ethics! (Class #20165) PHI 107 GRA, Fall 2022, is a 3.00-credit OR (recorded not real time) course at the State University of New York (SUNY) at Buffalo taught by Professor David Emmanuel Gray, Clinical Assistant Professor of Philosophy, 118 Park Hall, UB North Campus, Buffalo, NY 14260-4150, 716-645-0164 (phone), 716-645-6139 (fax), degray@buffalo.edu, @ProfessorDEG (twitter). Copyright 2022 Professor David Emmanuel Gray. All rights reserved. This syllabus along with all other course documents are solely for the personal use of students enrolled in **Ethics!** Unauthorized distribution and/or uploading of this material without the instructor's written permission is strictly prohibited. **COVER IMAGES:** *The Good Place* photos by Colleen Hayes (overly happy couple, man holding trolley lever, and fancy man with a golden chalice), Vivian Zink (very annoyed-looking woman), and Justin Lubin (very cute dog) for the National Broadcasting Company (NBC). **MADE IN THE U.S.A.**

Welcome! Everything is fine.

JUSTIN LUBIN / NBC



YOU
TOTALLY
GOT THIS!



LETTER FROM THE PROFESSOR

Hello, hello, all you lovely people!

I'm Professor David Emmanuel Gray and I'd like to welcome you to Ethics!

As you will soon find out, I'm *extremely* passionate about the study of ethics, and so I look forward to guiding you through this wonderful field. By this December, I hope you have the practice and confidence to deliberate on your own, and with others, about difficult moral issues.

My teaching philosophy is simple: You arrive as a humble lump of coal, but with the careful application of heat and pressure, you will become a diamond. I will do my utmost to fuel your fire and passion for ethics, encouraging you to successfully overcome the stress and pressures of this course. However, if



you ever feel about to crack, let me know—I want you to come out of this shining bright!

Throughout this learning process, I embrace the fact that there is nothing embarrassing about making mistakes when doing something new. Mistakes are perfectly normal. If

anything, I encourage you to make at least one truly *spectacular* mistake this semester—because that's precisely when we usually learn the most!

This is why I have structured the course to allow you to mess up while also having opportunities to recover from them. For example,

you will earn “philosopher’s stones” that you may use for extensions, redoing exam questions, and making up for missed quizzes or participation. We all have bad days, but those days should not be the ones that ultimately define us.

Finally, I know that you may only be taking this course as part of a Pathway. There is nothing wrong with that! Even so, I encourage you to keep an open mind, take risks, express your views, challenge me when you think I err, and reflect on how the course material applies to the issues you find important. Do all that, and I promise that you will leave the course with a greater appreciation of ethics and its role in your life. Who knows, you might even decide to take more advanced courses in ethics!

Otherwise, do not be shy and never be a stranger. Always feel free to reach out via Twitter, Email, Zoom, or my Student Meeting Hours. I am always glad to respond to your questions or to simply chat about whatever interests you.

Sincerely,

David Gray
David Emmanuel Gray
Clinical Assistant Professor

Ethics! OVERVIEW

What have we gotten ourselves into?

It's 🔥🔥



ETHICS is the branch of philosophy examining the nature of morality, good and evil, and right and wrong action. At bottom, ethics addresses the most practical question: “What ought I do?” As such, this is not some hypothetical concern, but something with which we all continually wrestle, as we go about our day-to-day lives. This suggests that ethics is an inherent and inescapable part of human existence.

In this course, we will look at several influential attempts to answer that practical question of ethics. Throughout, we will discover how these divergent, and often conflicting, approaches frame present-day discourse surrounding a variety of issues—such as ghosting, gaslighting, sexual consent, using social media, gender quotas for university admissions and job hiring, drone attacks, world poverty, eating factory-farmed meat, human rights, course grades, and ethical leadership.

As you will soon see, the most important issues in ethics rarely have obvious right and wrong answers. Nor is there a simple “ethics checklist” to consult when you are confronted with a hard choice or difficult moral dilemma. There are instead many different reasonable approaches, and those approaches may often conflict with one another.

Therefore, it is ultimately up to you, *and you alone*, to reflect on and reach your own conclusions on these matters. This means that **I am not here to tell you what is right and what is wrong**. After all, who am I to tell you what it is you should value for your life?

As a result, my primary goal is to cultivate *your* cognitive and affective capacities for practical deliberation on your own, and with others, about moral issues. This will equip you to better understand these issues for yourself and, in turn, meaningfully engage with others. After all, only the hermit lives in isolation. For the rest of us, **we must be prepared to secure the legitimate cooperation of those with whom we may disagree**.

This is a basic principle of ethics, and I will do my best to immerse you in the deliberative process it entails. I cannot think of a better way to assist you in becoming a future leader in your communities and chosen fields of study.

LEARNING OUTCOMES

This course introduces you to the philosophical study of ethics and some of its practical applications. In addition, you will learn (I hope!) more about yourself and your place in the world.

To help guide us, this course has five learning outcomes. By this December, you will be able to...

1. Identify and employ common terminology for philosophical approaches to ethics,
2. Explain and summarize arguments within philosophical texts,
3. Apply important ethical concepts and theories to various hypothetical and real-world situations,
4. Assess competing claims concerning the demands that morality places on your actions and decisions, and
5. Reflect on your own assumptions and form more considered judgments on moral issues.

I have designed all course activities with these outcomes in mind.



VIVIAN ZINK / NBC



COLLEEN HAYES / NBC

LEARNING RESOURCES: FIND THEM ALL ONLINE!

There are no textbooks to buy for this course. The course website will have all the readings along with some reading questions for you to consult. I expect you to read that material according to the class schedule.

The course website will also have assignments and other materials, along with any updates to our schedule.



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ANNOUNCEMENTS & OTHER COMMUNICATION

I will email important information to you throughout the semester, so routinely check your UB email for updates. Otherwise, I will gladly answer your questions, discuss your work, or respond to your concerns. Please email, book an appointment with me on Zoom, or drop by my office.

COURSE STRUCTURE



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THIS is a **fully online** course. It does *not* meet regularly on Zoom. Instead, your learning will be conducted asynchronously on the course website. Even so, I have structured this course so that you have opportunities to learn in a community with your peers.

One thing to note is that **this is not a self-paced course**. Each week you will complete two assigned modules and discuss the material with your classmates on Perusall and/or Twitter. Every few weeks there will be a unit exam of four short-essay questions.

All that said, **don't panic!** This may seem like a lot of work, but throughout the course you will earn philosopher's stones that can be used to turn in work

late, redo exam questions, and make up for missed work. In addition, the grading scheme is extremely flexible in how you earn points towards your final grade.

Throughout all this, I want you to not only learn from me but also from your interactions with your classmates. Indeed, like any activity, you get better at reasoning about ethics the more you actually do it with others. As a result, the quality of the course depends critically on your individual attention and participation. The purpose of us studying together as a class is to learn and engage with each other.

To encourage you in all this, I will do my best to make your time devoted to this course worthwhile and well spent.

I will also take special care to create an environment where you feel comfortable asking questions and expressing your own views with me and your classmates.

However, a few words of warning about this format:

- Philosophy is a full-contact sport, but conducted as cooperative processes. You and your classmates must wrestle together with difficult moral issues, while not attacking each other. **Disrespectful behavior will not be tolerated.**
- To get the most out of this class, **please do not confuse this cooperative style of learning with mere conversation or informal, organized chatting.**

Wait, REQU

will measure your progress and success in this course by having you engage in these activities:

- Participation in **social annotation of the readings** on Perusall and/or **general discussion posts** on Twitter that have you work with your classmates in order to better understand and apply the course material,
- **Weekly quizzes** embedded in my videos and posted at the end of each module, that check your basic understanding of that material, and
- **Unit exams** that have you demonstrate your knowledge of key terminology, summarize arguments from the reading, apply course material to new cases, compare competing claims about ethics, and justify positions of your own on moral issues.

As you complete these activities, you will earn **philosophy experience points**. You have entered this class as a New Philosophy Student, but as you do assignments and earn philosophy experience points **you will advance to higher levels**. The level at which you end the semester will determine your final letter grade in the course.

This philosophy experience point structure means that **you are free to choose some activities and skip others**. You are also free to decide how much you want to engage in the course.

Some students will reach the level of Unemployed Philosopher and then vanish. Fair enough! Others will not relent until they are Philosopher Supreme. Great—go for it! In the end, I will support whatever choice you make.



EARNING PHILOSOPHY EXPERIENCE POINTS

Activity	Philosophy Experience Points	Total Points Available
Participation	120 per week*	1,680
- Social Annotations		
- Discussion Posts		
Weekly Quizzes	100 per module	2,800
Unit Exams	1,120 per exam	6,720
Total		11,200

* Each week, the sum of your points from your social annotations and discussion posts are capped at 120 points. This leaves you free to participate in whichever way you prefer.

IREMENTS?



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PHILOSOPHER ADVANCEMENT

Philosophy Experience Points	Level	Title	Letter Grade
Less than 999	0	New Philosophy Student	FX
1,000 to 3,499	1	Philosophy Student	F
3,500 to 4,449	2	Philosophy Initiate	D
4,500 to 4,999	3	Philosophy Novice	D+
5,000 to 5,499	4	Philosophy Apprentice	C-
5,500 to 5,999	5	Unemployed Philosopher	C
6,000 to 6,499	6	Armchair Philosopher	C+
6,500 to 6,999	7	Assistant Philosophy Professor	B-
7,000 to 7,499	8	Associate Philosophy Professor	B
7,500 to 7,999	9	Philosophy Professor	B+
8,000 to 8,499	10	Philosopher Royale	A-
8,500 or higher	11	Philosopher Supreme	A



THIS course consists of 28 modules across 6 units. Each module will cover a specific topic within ethics and consist of the following activities:

- **A social annotations reading assignment** with reading questions,
- **Panopto video lectures** with embedded quiz questions, and
- **A module quiz.**

You are required to complete 2 modules a week, according to the class schedule. Completion of a week's modules is due on Saturday at 12:00PM (noon), Buffalo (Eastern Standard) Time. However, keep

in mind that **you also have an automatic additional 36-hour grace period for completing your weekly modules.**

Each unit will end with a “take-home” **unit exam**, which is due on the Sunday after that unit is done, at 12:00PM (noon), Buffalo (Eastern Standard) Time. Each unit exam will be made available at least 72-hours before it is due, so at 12:00PM (noon), Buffalo (Eastern Standard) Time on Thursday of that week. You will have the full 72-hours to work on the exam.

Finally, please note that **nothing is assigned during the week of Fall Recess**, and so you are not required to do any coursework for that week.



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36-Hour Grace Period

All assignments have an automatic 36-hour grace period. This means that you are free to finish *any* assignment up to 36 hours after its official due date/time without penalty. In short, *all assignments have an automatic 36-hour extension.*



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Don't Panic, You Got This!

Ethics! GAME CHANGERS

When things get tough, you have the power!

YOU initially have 3 philosopher's stones to use during this course. Based on your performance on the weekly quizzes and the unit exams, you will gain even more philosopher's stones. You may then exchange your philosopher's stones to unleash special philosophical powers!

GAINING PHILOSOPHER'S STONES

You will gain additional philosopher's stones based on the philosophy experience points you earn on each unit exam and on each week's quizzes.

Please note that any philosophy experience points earned through the Reverse Time and/or the Borrowed Knowledge powers do *not* count towards gaining new philosopher's stones.

USING PHILOSOPHER'S STONES

As you earn philosopher's stones, you may exchange them to unleash special philosophical powers. For each stone that you do not use by the end of the course, you will earn 20 philosophy experience points.



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GAINING PHILOSOPHER'S STONES FROM... UNIT EXAMS WEEKLY QUIZZES

Points Earned on a Single Unit Exam	Stones Gained
0 to 391	0
392 to 573	0.25
574 to 755	0.5
756 to 937	0.75
938 or higher	1

Points Earned on a Single Week's Quizzes	Stones Gained
0 to 87	0
88 to 115	0.0625
116 to 143	0.125
144 to 171	0.1875
172 or higher	0.25

Philosophy

WORK HARD, EARN STONES, AND YOU MAY
UNLEASH PHILOSOPHICAL SUPERPOWERS!

PHENOMENAL PHILOSOPHIC POWERS!

TIME STOP (Q)

Cost: 1 philosopher's stone.
Area of Effect: 1 set of weekly quizzes.
Duration: Up to 48 hours.

You give up 1 philosopher's stone, and then you gain an extra 48-hour extension for completing a set of weekly quizzes. Please note that this is *in addition* to the automatic 36-hour grace period.

If you have enough stones, you may use this power multiple times for additional 48-hour extensions on the same set of weekly quizzes.

TIME STOP (E)

Cost: 1 philosopher's stone.
Area of Effect: 1 unit exam.
Duration: Up to 24 hours.

You give up 1 philosopher's stone, and then you gain an extra 24-hour extension for completing a unit exam. Please note that this is *in addition* to the automatic 36-hour grace period.

If you have enough stones, you may use this power multiple times for additional 24-hour extensions on the same unit exam.

GIFT OF GAB

Cost: 2 philosopher's stones.
Area of Effect: 1 week of discussion posts.
Duration: Instantaneous.

You select 1 week of class and give up 2 philosopher's stones. You then gain the full 120 philosophy experience points for that week's discussion posts.

BORROWED KNOWLEDGE

Cost: 3 philosopher's stones.
Area of Effect: 1 set of weekly quizzes.
Duration: Instantaneous.

You select 1 week of class and give up 3 philosopher's stones. You then gain the full 200 philosophy experience points for that set of weekly quizzes.

DECIPHER SCRIPT

Cost: 2 philosopher's stones.
Area of Effect: 1 week of social annotations.
Duration: Instantaneous.

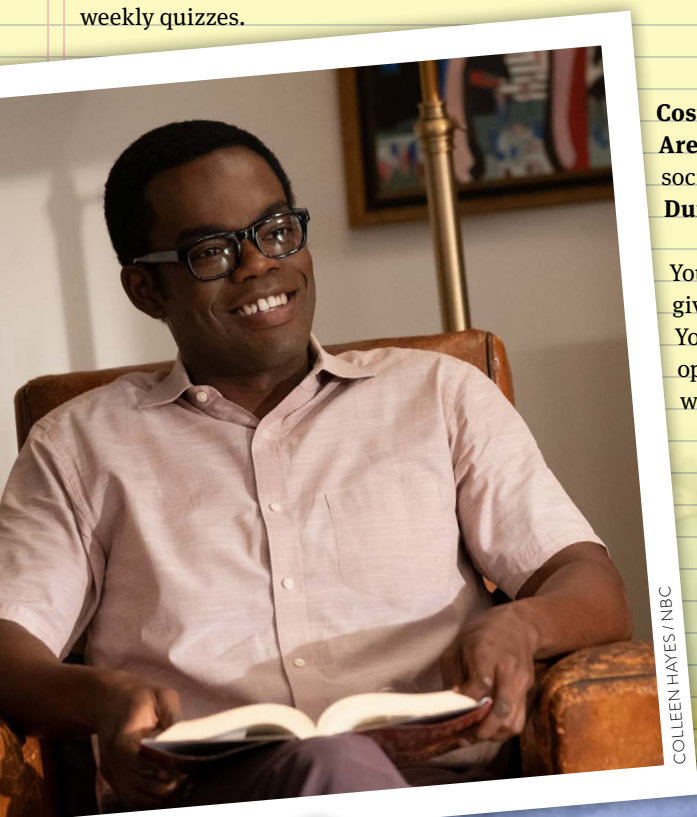
You select 1 week of class and give up 2 philosopher's stones. You then gain the full 120 philosophy experience points for that week's social annotations.

REVERSE TIME

Cost: 3 philosopher's stones.
Area of Effect: 1 problem on a unit exam.
Duration: Up to 1 week.

You give up 3 philosopher's stones, and then you have up to 1 week—from when a graded unit exam was returned to you—to revise and resubmit your answer to 1 of the problems on that exam. You may earn up to the full points by redoing that problem.

If you have enough philosopher's stones, you may do Reverse Time on multiple problems on the same unit exam. This may only be done *once* for any given problem.



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er's Stones

Ethics! CALENDAR

Fall 2022, here we go!

This is a *fully online* course. It does *not* meet regularly on Zoom. Instead, your learning will be conducted asynchronously online.

All course readings, reading questions, assignments, and the most up-to-date course schedule can be found on the course website.

CALENDAR KEY

No Classes

Modules Due at Noon*

Final Exam Period

Unit Exam Due at Noon*

* Do not forget that there is an additional automatic 36-hour grace period after these due dates/times.

August 2022

Sun	Mon	Tue
	1	2
7	8	9
14	15	16
21	22	23
28	29 UB First Day of Classes	30
		31

October

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Modules 9 & 10
2 UNIT 2 EXAM	3	4	5	6	7	8 Modules 11 & 12
9	10	11	12	13	14	15 Modules 13 & 14
16 UNIT 3 EXAM	17	18	19	20	21	16 Modules 15 & 16
23	24	25	26	27	28	29 Modules 17 & 18
16 UNIT 4 EXAM	31					

November

Sun	Mon	Tue	Wed
		1	
	6	7	8
	13 UNIT 5 EXAM	14	15
	20	21	22
	27	28	29

2

Wed	Thu	Fri	Sat
3	4	5	6
10	11	12	13
17	18	19	20
24	25	26	27

September

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3 Modules 0, 1 & 2
	4	5 Labor Day	6	7	8	9
	11 UNIT 1 EXAM	12	13	14	15	16
	18	19	20	21	22	23
	25	26	27	28	29	30
						10 Modules 3 & 4
						17 Modules 5 & 6
						24 Modules 7 & 8

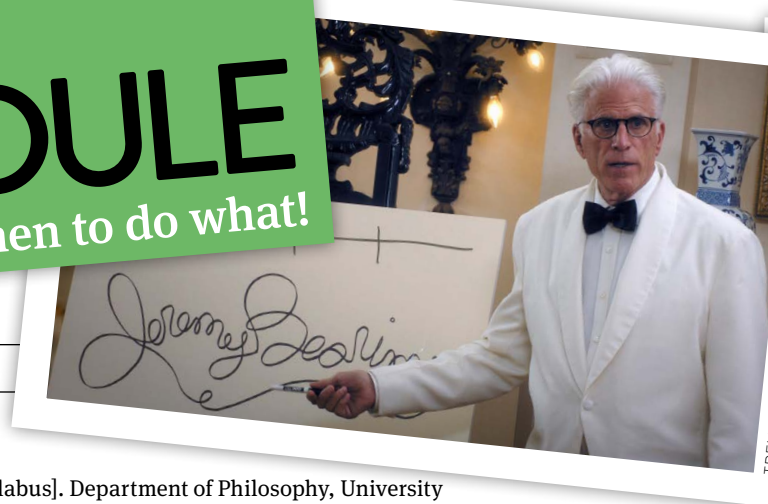
Wed	Thu	Fri	Sat
2	3	4	5 Modules 19 & 20
9	10	11	12 Modules 21 & 22
16	17	18	19 Modules 23 & 24
23	24	25	26
30			

December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
	4	5	6	7	8	9
	11 UNIT 6 EXAM	12	13	14	15	16
	18 Final Exams	19	20	21	22	23
	25	26	27	28	29	30
						31
						10 Modules 25 & 26
						17 Modules 27 & 28

Ethics! SCHEDULE

This tells you when to do what!



Weeks	Due Dates	Units, Modules, Readings & Exams
Unit 1: What is Ethics?		
1	Sep 3 (Sat) at 12:00PM (noon)	Module 0: Course Introduction Gray, D. E. (2022, Fall). <i>PHI 107LEC GRA: Ethics</i> [Syllabus]. Department of Philosophy, University at Buffalo. https://www.acsu.buffalo.edu/~degray/E22/E22-Syllabus.pdf <i>Optional:</i> The Good Place. (2016, September 20). <i>The Good Place - How Your Life Is Scored (Episode Highlight)</i> [Video]. YouTube. https://www.youtube.com/watch?v=utoai4s4mjU Module 1: The Domain of Ethics Rachels, J., & Rachels, S. (2018). What is morality? In <i>The elements of moral philosophy</i> (9th ed., pp. 1–13). McGraw-Hill. <i>Optional:</i> TED-Ed. (2015, December 8). <i>The ethical dilemma of self-driving cars - Patrick Lin</i> [Video]. YouTube. https://www.youtube.com/watch?v=ixIoDYVfKAo Module 2: Law & Ethics Weinstein, B. (2007, October 15). If it's legal, it's ethical... right? <i>Bloomberg Businessweek</i> . https://www.bloomberg.com/news/articles/2007-10-15/if-its-legal-its-ethical-right-businessweek-business-news-stock-market-and-financial-advice <i>Optional:</i> Cannon, C. (1983, September 25). Tylenol's rebound. <i>The Los Angeles Times</i> [Part V: Business], 1, 16.
2	Sep 10 (Sat) at 12:00PM (noon)	Module 3: Understanding Arguments Harrell, M. (2016). <i>What is the argument? An introduction to philosophical argument and analysis</i> . MIT Press. Module 4: Ghosting Dular, N. (2021). Boy bye: A feminist defense of Ghosting. In B. Fischer (Ed.), <i>College ethics: A reader on moral issues that affect you</i> (2nd ed., pp. 67–81). Oxford University Press. <i>Optional:</i> Earl, D. (2015, March). The four-sentence paper: A template for considering objections and replies. <i>Teaching Philosophy</i> , 38(1), 49–76. <i>Optional:</i> Mrs. McG [@mrsmcglover]. (2019, July 10). <i>This is truly mind blowing (or maybe not). The first screen cap is an exchange with a guy who got</i> [Images attached] [Tweet]. Twitter. https://twitter.com/mrsmcglover/status/1149058072511307778 Supplemental Module S1: The Opioid Crisis Lopez, G. (2019, October 10). <i>The case for prosecuting the Sacklers and other opioid executives</i> . Vox. https://www.vox.com/policy-and-politics/2019/10/10/20881636/sacklers-purdue-opioid-epidemic-prison-prosecution-criminal-investigation <i>Optional:</i> Mulvihill, G. (2020, November 24). <i>OxyContin maker Purdue Pharma pleads guilty in criminal case</i> . AP News. https://apnews.com/article/purdue-pharma-opioid-crisis-guilty-plea-5704ad896e964222a011f053949e0cco <i>Optional:</i> Hoffman, J. (2021, August 18). Purdue Pharma warns that Sackler family may walk from opioid deal. <i>The New York Times</i> . https://www.nytimes.com/2019/09/19/health/purdue-sackler-opioid-settlement.html (Original work from September 19, 2019)
3	Sep 11 (Sun) at 12:00PM (noon)	Unit 1 Exam
		Unit 2: On What is Morality Grounded?
	Sep 17 (Sat) at 12:00PM (noon)	Module 5: Cultural Relativism Midgley, M. (2003). Trying out one's new sword. In <i>Heart and mind: The varieties of moral experience</i> (revised ed., pp. 80–87). Routledge. (Original work from 1981) <i>Optional:</i> Benedict, R. (1934). Anthropology and the abnormal. <i>Journal of General Psychology</i> , 10(1), 59–82. Module 6: Ethical Subjectivism Rachels, J., & Rachels, S. (2012). Subjectivism in ethics. In <i>The elements of moral philosophy</i> (7th ed., pp. 32–48). McGraw-Hill. <i>Optional:</i> Hume, D. (1978). <i>A treatise of human nature</i> (L. A. Shelby-Bigge & P. H. Nidditch, Eds.; 2nd ed.). Oxford University Press. (Original work from 1739–1740) <i>Optional:</i> Hume, D. (1975). <i>An enquiry concerning the principles of morals</i> . In L. A. Shelby-Bigge & P. H. Nidditch (Eds.), <i>Enquiries concerning human understanding and concerning the principles of morals</i> (3rd ed.). Oxford University Press. (Original work from 1777)



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DEAN HOLLAND / NBC



MORGAN SACKETT / NBC



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Weeks	Due Dates	Units, Modules, Readings & Exams
4	Sep 24 (Sat) at 12:00PM (noon)	<p>Module 7: Divine Command Theory</p> <p>Rachels, J., & Rachels, S. (2018). Does morality depend on religion? In <i>The elements of moral philosophy</i> (9th ed., pp. 50–65). McGraw-Hill.</p> <p><i>Optional:</i> Plato. (1989). <i>Euthyphro</i>. In R. E. Allen (Trans.), <i>Euthyphro, Apology, Crito, Meno, Gorgias, Menexenus</i> (pp. 41–58). Yale University Press. (Original work from ca. 380 B.C.E.)</p> <p><i>Optional:</i> Flores, S. O. (2019, May 16). Blog: Classics and pop music: Classical allusions and literary techniques in the music of Jay-Z. <i>Society for Classical Studies</i>. https://classicalstudies.org/scs-blog/samuel-ortencio-flores/blog-classics-and-pop-music-classical-allusions-and-literary</p> <p>Module 8: Justification in Ethics</p> <p>Rachels, J., & Rachels, S. (2018). Moral reasoning. In <i>The elements of moral philosophy</i> (9th ed., pp. 10–12). McGraw-Hill.</p> <p>Rachels, J., & Rachels, S. (2012). Are there proofs in ethics. In <i>The elements of moral philosophy</i> (7th ed., pp. 41–44). McGraw-Hill.</p> <p><i>Optional:</i> Worricker, J. (Host). (2015, September 13). [Justifying a drone attack in Syria] [Radio broadcast transcript]. In <i>Weekend</i>. BBC World Service. (D. E. Gray, Transcription)</p> <p>Supplemental Module s2: God & The Basis of Morality</p> <p><i>English revised version of the King James bible</i>. (2014). <i>Genesis 22</i> [The binding of Isaac]. Bible Hub. https://biblehub.com/erv/genesis/22.htm (Original work from 1885)</p> <p>Kretzmann, N. (1983). Abraham, Isaac, and Euthyphro: God and the basis of morality. In D. V. Stump, J. A. Arieti, L. Gerson, & E. Stump (Eds.), <i>Hamartia: The concept of error in the western tradition</i> (pp. 27–50). Edwin Mellon Press.</p> <p><i>Optional:</i> <i>English revised version of the King James bible</i>. (2014). <i>Genesis 18</i> [Abraham pleads for justice]. Bible Hub. https://biblehub.com/erv/genesis/18.htm (Original work from 1885)</p>
5	Oct 1 (Sat) at 12:00PM (noon)	<p>Module 9: Gaslighting</p> <p>Abramson, K. (2014, December). Turning up the lights on gaslighting. <i>Philosophical Perspectives</i>, 28(1), 59–82.</p> <p><i>Optional:</i> Holway, H. (2020, December 2). <i>Beyond the Final Girl: The Invisible Man and The Horror of Gaslighting</i>. Talk Film Society. https://talkfilmsociety.com/columns/beyond-the-final-girl-the-invisible-man-and-the-horror-of-gaslighting</p> <p>Module 10: Prejudice & Quotas</p> <p>Rachels, J. (1997). Coping with prejudice. In <i>Can ethics provide answers? And other essays in moral philosophy</i> (pp. 199–212). Rowman & Littlefield.</p>
6	Oct 2 (Sun) at 12:00PM (noon)	<p>Unit 2 Exam</p>
	Oct 8 (Sat) at 12:00PM (noon)	<p>Unit 3: Do the Interests of Others Matter?</p> <p>Module 11: Psychological Egoism</p> <p>Rachels, J. (2003). Psychological egoism. In <i>The elements of moral philosophy</i> (4th ed., pp. 63–75). McGraw-Hill.</p> <p><i>Optional:</i> Plato. (2004). [The ring of Gyges]. In C. D. Reeve (Trans.), <i>Republic</i> (pp. 37–39). Hackett. (Original work from ca. 380 B.C.E.)</p> <p>Module 12: Ethical Egoism</p> <p>Rachels, J., & Rachels, S. (2018). Ethical egoism. In <i>The elements of moral philosophy</i> (9th ed., pp. 66–83). McGraw-Hill.</p> <p><i>Optional:</i> Rand, A. (1957). <i>Atlas shrugged</i>. Random House.</p>
7	Oct 15 (Sat) at 12:00PM (noon)	<p>Module 13: World Poverty</p> <p>Singer, P. (1972, Spring). Famine, affluence, and morality. <i>Philosophy and Public Affairs</i>, 1(3), 229–243.</p> <p><i>Optional:</i> Cottom, T. M. (2013, November 1). <i>Why do poor people 'waste' money on luxury goods?</i> Talking Points Memo. https://talkingpointsmemo.com/cafe/why-do-poor-people-waste-money-on-luxury-goods</p> <p>Module 14: Morality & Animals</p> <p>Singer, P. (2002). <i>Animal liberation</i> (2002 ed.). HarperCollins.</p> <p><i>Optional:</i> Wayman, S. (1966, February 4). Concentration Camps for Dogs. <i>Life</i>, 60(5), 22–29.</p>



Ethics! SCHEDULE

Wow. So semester. Much ethical.



Weeks	Due Dates	Units, Modules, Readings & Exams
8	Oct 16 (Sun) at 12:00PM (noon)	Unit 3 Exam
		Unit 4: Utilitarianism & Its Limits
	Oct 22 (Sat) at 12:00PM (noon)	Module 15: Classical Utilitarianism Bentham, J. (2017). <i>An introduction to the principles of morals and legislation</i> . (J. Bennet, Ed. & Trans.). Early Modern Texts. https://www.earlymoderntexts.com/assets/pdfs/bentham1780_1.pdf (Original work from 1780/1789/1823)
		Module 16: Are Pleasure & Happiness the Greatest Goods? Nozick, R. (1974). The experience machine. In <i>Anarchy, state, and utopia</i> (pp. 42–45). Blackwell. Rachels, J., & Rachels, S. (2018). Is pleasure all that matters? In <i>The elements of moral philosophy</i> (9th ed., pp. 119–120). McGraw-Hill.
9	Oct 29 (Sat) at 12:00PM (noon)	Module 17: Deliberative Utilitarianism Mill, J. S. (2017). What utilitarianism is. In J. Bennet (Ed. & Trans.), <i>Utilitarianism</i> . Early Modern Texts. https://www.earlymoderntexts.com/assets/pdfs/mill1863.pdf (Original work from 1861)
		Module 18: Criticisms of Utilitarianism Rachels, J., & Rachels, S. (2018). The debate over utilitarianism. In <i>The elements of moral philosophy</i> (9th ed., pp. 118–132). McGraw-Hill. Le Guin, U. K. (1973, October). The ones who walk away from Omelas. In R. Silverberg (Ed.), <i>New dimensions</i> 3 (pp. 1–8). Nelson Doubleday. Williams, B. (1973). A critique of utilitarianism. In J. J. C. Smart and B. Williams, <i>Utilitarianism: For and against</i> (pp. 77–150). Cambridge University Press. <i>Optional</i> : Johnson, H. M. (2003, February 16). Unspeakable conversations. <i>The New York Times</i> . https://www.nytimes.com/2003/02/16/magazine/unspeakable-conversations.html
		Supplemental Module s3: Justice & The Greater Good Mill, J. S. (2003). On the connexion between justice and utility. In M. Warnock (Ed.), <i>Utilitarianism and on liberty</i> (2nd ed., pp. 216–235). Blackwell. (Original work from 1861) Rachels, J., & Rachels, S. (2018). The defense of utilitarianism. In <i>The elements of moral philosophy</i> (9th ed., pp. 125–131). McGraw-Hill.
10	Oct 30 (Sun) at 12:00PM (noon)	Unit 4 Exam
		Unit 4: Deontological Approaches
	Nov 5 (Sat) at 12:00PM (noon)	Module 19: Constraints on Action Rachels, J., & Rachels, S. (2018). Harry Truman and Elizabeth Anscombe. In <i>The elements of moral philosophy</i> (9th ed., pp. 133–135). McGraw-Hill. Nozick, R. (1974). Moral constraints and the state. In <i>Anarchy, state, and utopia</i> (pp. 26–53). Blackwell.
		Module 20: The Nature & Ambiguity of Rights Kagan, S. (1998). Rights. In <i>Normative ethics</i> (pp. 170–177). Westview Press. United Nations General Assembly. (1948, December 10). <i>The universal declaration of human rights</i> (Resolution 217 A).
		Supplemental Module s4: Moral Dilemmas & Dirty Hands Walzer, M. (1973, Winter). Political action: The problem of dirty hands. <i>Philosophy and Public Affairs</i> , 2(2), 160–180. Rachels, J., & Rachels, S. (2018). Conflicts between rules. In <i>The elements of moral philosophy</i> (9th ed., pp. 140–141). McGraw-Hill.

Optional Readings & Supplemental Modules: In case you are curious to learn more and dig even deeper into some of these topics, I have provided optional readings and supplemental modules. These are optional. So while I may discuss these materials in my lecture videos, you are neither required nor expected to have actually done any of them. However, you can earn **bonus philosophy experience points** by taking the quizzes in the supplemental modules.

Weeks	Due Dates	Units, Modules, Readings & Exams
11	Nov 12 (Sat) at 12:00PM (noon)	<p>Module 21: Kantian Ethics Korsgaard, C. M. (1998). Introduction. In I. Kant (Author) & M. Gregor (Trans. & Ed.), <i>Groundwork of the metaphysics of morals</i> (pp. vii–xxx). Cambridge University Press. Optional: Kant, I. (1998). <i>Groundwork of the metaphysics of morals</i>. (M. Gregor, Ed. & Trans.). Cambridge University Press. (Original work from 1785)</p> <p>Module 22: Sexual Consent Dixon, N. (2001, October). Alcohol and rape. <i>Public Affairs Quarterly</i>, 15(4), 341–354.</p>
12	Nov 13 (Sun) at 12:00PM (noon)	<p>Unit 5 Exam</p> <p>Unit 5: Morality Beyond Universal Rules & Principles</p> <p>Nov 19 (Sat) at 12:00PM (noon)</p> <p>Module 23: Ethics of Care Rachels, J., & Rachels, S. (2018). Feminism and the ethics of care. In <i>The elements of moral philosophy</i> (9th ed., pp. 156–168). McGraw-Hill. Optional: Grimshaw, J. (1991). The idea of a female ethic. In P. Singer (Ed.), <i>A companion to ethics</i> (pp. 491–499). Blackwell.</p> <p>Module 24: The Limits of Markets Held, V. (2006). Care and the extension of markets. In <i>The ethics of care: Personal, political, and global</i> (pp. 107–124). Oxford University Press.</p>
13		<p> Fall Recess </p>
14	Dec 3 (Sat) at 12:00PM (noon)	<p>Module 25: Virtue Ethics Wolff, J. (2018). Virtue ethics: Aristotle. In <i>An introduction to moral philosophy</i> (pp. 200–218). W. W. Norton & Company. Aristotle. (2009). [Particular moral virtues]. In W. D. Ross (Trans.) & L. Brown, (Ed.), <i>Nicomachean ethics</i> (pp. 32–34). Oxford University Press. (Original work from ca. 350 B.C.E.) Optional: Aristotle. (2009). <i>Nicomachean ethics</i>. (W. D. Ross, Trans., L. Brown, Ed.). Oxford University Press. (Original work from ca. 350 B.C.E.)</p> <p>Module 26: Social Media Vallor, S. (2016). New social media and the technomoral virtues. In <i>Technology and the virtues: A philosophical guide to a future worth having</i> (pp. 159–187). Oxford University Press. Optional: MrTechinformation. (2013, April 14). <i>Facebook Funniest Advt With A Screaming Goat!!- Facebook Home -Launch Day</i> [Video]. YouTube. https://www.youtube.com/watch?v=zcspdSGcxJc Optional: MrTechinformation. (2013, April 16). <i>Facebook Home “Dinner”- Interesting Family</i> [Video]. YouTube. https://www.youtube.com/watch?v=yF3Nk4YIU_Y</p> <p>Supplemental Module 55: Excellence of Intellect Aristotle. (2002). [Excellence of intellect: Selections from book VI]. In S. Broadie (Ed.) & C. Rowe (Trans.), <i>Nicomachean ethics</i> (pp. 176–189). Oxford University Press. (D. E. Gray, supplementary footnotes with alternative typesetting). (Original work from ca. 350 B.C.E.) Maher, B. (Host). (2001, September 17). [Courage and the 9/11 hijackers] [TV series episode transcript]. <i>Politically incorrect</i>. American Broadcasting Company. (D. E. Gray, Transcription).</p>
15	Dec 10 (Sat) at 12:00PM (noon)	<p>Module 27: Are Course Grades BS? Stommel, J. (2018, March 11). <i>How to ungrade</i>. Jesse Stommel. https://www.jessestommel.com/how-to-ungrade/ Optional: Frankfurt, H. (1988). On bullshit. In <i>The importance of what we care about: Philosophical essays</i> (pp. 117–133). Cambridge University Press. Optional: Schneider, J., & Hutt, E. (2014). Making the grade: A history of the A–F marking scheme. <i>Journal of Curriculum Studies</i>, 46(2), 201–224.</p> <p>Module 28: Philosophy, Ethics & Leadership Plato. (2004). [The allegory of the cave]. In C. D. Reeve (Trans.), <i>Republic</i> (pp. 208–212). Hackett. (Original work from ca. 380 B.C.E.) Plato. (1989). <i>Apology</i>. In R. E. Allen (Trans.), <i>Euthyphro, Apology, Crito, Meno, Gorgias, Menexenus</i> (pp. 79–104). Yale University Press. (Original work from ca. 380 B.C.E.)</p>
16	Dec 11 (Sun) at 12:00PM (noon)	<p>Unit 6 Exam</p>

Ethics! POLICIES

To keep things in order.



LATE COURSEWORK

Online classes become quite overwhelming when deadlines are missed. In such situations, it is easy for coursework—and anxiety!—to pile up. This is why I expect that your work is done on time.

That said, you have lives outside of this course and there may be times when you cannot get things done as expected. If that happens, *do not panic!* The additional automatic grace period gives you some extra time and philosopher's stones can get you even more. If the situation is truly extraordinary, then contact me about a reasonable accommodation for getting caught up.

REASONABLE ACCOMMODATIONS

You are a human being with all the usual challenges associated with human finitude. Illness, family emergencies, job interviews, other professors, and so on will inevitably lead to legitimate conflicts over your time. If you expect that you will be unable to turn your coursework in on time, please notify me as soon as possible and we can agree on a reasonable accommodation.

Please recognize that most reasonable accommodations will require that you use philosopher's stones, receive reduced points for an activity, or do additional work. This is done to keep things fair between you and your classmates—after all you are asking for extra time that they do not get. So when you propose a reasonable accommodation, please reflect on what would preserve that fairness.

ACCOMMODATIONS FOR EQUITABLE ACCESS

The University at Buffalo is committed to providing reasonable accommodations for equal access to this course for all students. To access accommodation services, you must initiate the request with Accessibility Resources at Student Life.

If Accessibility Resources determines that your request for accommodation is reasonable, they will provide you with an

Accommodation Memo. Keep in mind that you will need a new Accommodation Memo each semester. (If you are a returning student and your needs have not changed, you can simply contact Accessibility Resources for an updated Accommodation Memo.)

Once you receive your Accommodation Memo, it is *your* responsibility to inform faculty and staff of any accommodations that they may need to know about. The Accessibility Resources staff will explain in more detail how (and when) to share this Accommodation Memo with others.

For more information, please visit the website for Accessibility Resources at Student Life:

www.buffalo.edu/studentlife/who-we-are/departments/accessibility.html

SEX DISCRIMINATION & SEXUAL HARASSMENT

The University at Buffalo is committed to ensuring that all members of our community can work and learn in a safe environment, free of all forms of discrimination and sexual harassment, including sexual assault, domestic and dating violence and stalking.

For my part, I am committed to preserving a classroom and university environment in which each student can contribute and learn free from discrimination, harassment, and sexual misconduct. I am also committed to supporting survivors and those impacted by intimate partner violence, attempted or completed sexual assault, harassment, coercion, stalking, and so on.

Please note that all University at Buffalo faculty members are required to report disclosures of sexual misconduct to the Office of Equity, Diversity and Inclusion (EDI). So if you disclose an incident of sexual misconduct to me, I am required to share that with EDI. EDI, will, in turn, reach out to provide support, resources, and the option to meet. EDI will keep all information private, and will only proceed with an investigation with the consent of the student, or if there is a risk to the health or safety to the reporting student or others if the university does not take action.

For more information, please contact the University at Buffalo's Title IX Coordinator at 716-645-2266, or visit their website:

www.buffalo.edu/equity/obtaining-assistance/sex-discrimination-and-sexual-harassment.html

For confidential assistance, you may also contact a Crisis Services Campus Advocate at 716-796-4399.

SUPPORT FOR STUDENTS' HEALTH & WELLNESS

Take care of yourself. Do your best to maintain a healthy lifestyle by eating well, exercising, avoiding drugs and alcohol, getting enough sleep, and taking some time to relax. This will help you achieve your goals and better cope with stress.

If you are struggling with strained relationships, anxiety, high levels of stress, alcohol/drug problems, feeling down, health concerns, or unwanted sexual experiences, please know that you are not alone. All of us benefit from support during times of struggle. Indeed, there are many helpful resources available, and an important part of the university experience is learning how to ask for help. Asking sooner rather than later is almost always helpful.

Counseling, Health Services, and Health Promotion are here to help. To schedule an appointment with a counselor, visit their office in 120 Richmond Quad or call 716-645-2720.

If you or someone you know is feeling suicidal or in danger of self-harm, call the University Police to speak to the counselor on call at 716-645-2222 or the Erie County Crisis Services 24-hour hot-line at 716-834-3131. You may also find support via the Crisis Text Line by texting "GOT5" to 741-741.

If the situation is life threatening, call 911.



THANK YOU
GOOGLE, WIKIPEDIA,
CUT-AND-PASTE,
THE BABY YODA, AND MOM



ACADEMIC INTEGRITY

Academic integrity is embodied by commitments to honesty, trust, fairness, respect, diligence, and rigor in the pursuit of knowledge. As a student in this class, academic integrity means following all directions for activities, clearly distinguishing your own original work from the work done by others, and seeking help whenever you are struggling. This is laid out in the academic honor code (posted online) for this course. You are also expected to sign an honor agreement (also posted online) to adhere to that code.

In this class, the typical violation of academic integrity is **plagiarism** on unit exams. Examples of this include cutting-and-pasting material without proper citation, paraphrasing ideas from external sources without attribution, and borrowing ideas from a classmate without reference and/or acknowledgment.

To avoid this, you must strive for clarity in your writing in order to distinguish between when you are presenting your own ideas (typically by using first-person pronouns like “I”, “me”, “my”, etc.) and when you are presenting someone else’s ideas (by properly citing the source). Keep in mind, this includes the ideas of your classmates and any assistance you receive from the Center for Excellence

in Writing (CEW) and from me. Please see the course Formatting Requirements (posted online) for more information on how to properly cite the claims and ideas of others on your unit exams.

In general, proper citation lets me know what it is I am evaluating about your unit exams. Am I evaluating your own original ideas? or am I evaluating your presentation of someone else’s ideas? or am I evaluating your expansion on their ideas? All of these tasks are important, so do not be ashamed when you are doing them. I honestly do not expect every single thing you write to be uniquely yours, but I do expect you to be clear and honest about what it is you are doing in your coursework.

To help you facilitate this, every unit exam requires you to include a completed Commitment to Academic Integrity Form (an example is posted online). Please remember that **unit exams without a properly filled out Commitment to Academic Integrity Form will automatically earn 0 philosophy experience points.** To assist you, I will provide templates (posted online) for the unit exams that include this form.

While I treat violations of academic integrity on a case-by-case basis, I carefully follow the University at Buffalo’s process of consultative resolution. According to this process,

when I suspect an academic integrity violation, I first meet with the student for an explanation. If, after that meeting, I remain convinced that there is a violation, I will report it to the Chair of the Philosophy Department, the Dean of the College of Arts and Sciences, and the Academic Integrity Office. This protects the student’s right to appeal.

Beyond that, I typically impose a penalty that exceeds the penalty of not having done the work at all. For instance, the penalty for plagiarism on a unit exam is usually a *deduction* of philosophy experience points. Again, the student retains the right to appeal any such decision.

In particularly severe cases, or when the student has committed previous academic integrity infractions, there may also be further penalties imposed by the Academic Integrity Office. For more information, please consult their website:

www.buffalo.edu/academic-integrity.html

If you ever find yourself tempted to violate these standards of academic integrity, please seek an alternative course of action. Email me for a reasonable accommodation, or turn in partially completed work. I assure you that the impact will be far more generous in these ways.


THERE'S AN EPIDEMIC SPREADING PHILOSOPHY

A group of five teenagers (three boys and two girls) standing against a weathered wall. They are dressed in casual clothing like hoodies and sweaters.


**1 in 5 teenagers will
experiment with philosophy.**

A man in a green sweater points at a laptop screen. A woman in a beige cardigan stands behind him, looking concerned. Another man in a red and white checkered shirt is in the foreground, looking at the screen.


**“Are you googling thought
experiments again?”**

A man and a woman are sitting on a park bench. The man is wearing a red and white checkered shirt, and the woman is wearing a blue top. They are looking at each other.

**“Do you want to end up a
professor like your sister?”**

A woman in a red sweater is crying and holding her head. Another woman with glasses and a patterned jacket is sitting next to her, looking at an open book and comforting her.

**Thinking is
a gateway
to despair.**

A close-up of a woman's face. She has blonde hair and is looking thoughtfully to the side with her hand resting on her chin.

**“At first, it's just
Plato, but then
it's Nietzsche!”**

A young boy wearing a straw hat and a green and white plaid shirt is looking down thoughtfully.

**Know the
warning signs
of philosophy.**