PHILIOSOPHY 320
ETHICS

BULLETIN INFORMATION
PHIL 320 - Ethics (3 credit hours)
Course Description:
A study of the moral principles of conduct and the basic concepts underlying these principles, such as good, evil, right, wrong, justice, value, duty, and obligation. The ethical works of influential philosophers are analyzed in terms of these concepts.

SAMPLE COURSE OVERVIEW
We will discuss central questions in the study of ethics. These questions include: What ought we to do? What is of value in our lives? What kind of person should I be? Are there moral facts, and if so, what are they and how do we know about them? If not, what else might ground ethical or moral thinking? To help us with these questions, we will analyze competing moral theories. Along the way we will grapple with some examples of their application, both as thought-experiments and to real-world issues.

ITEMIZED LEARNING OUTCOMES
<u>**Upon successful completion of Philosophy 320, students will be able to:**</u>
1. Think carefully and systematically about questions of right and wrong action
2. Identify values, the role they have in our lives and in moral theory, and their possible sources
3. Demonstrate an understanding of the importance of values, ethics, and social Responsibility for the self and for contemporary society
4. Reflect on how values shape personal and community ethics and decision-making
5. Present arguments in support of moral claims, both orally and in writing

SAMPLE REQUIRED TEXTS/SUGGESTED READINGS/MATERIALS
1. *Grounding for the Metaphysics of Morals* by Immanuel Kant (Pub: Hackett. ISBN: 0-87220-166-X)
2. *Utilitarianism* by John Stuart Mill (Pub: Hackett. ISBN: 0-87220-605-X)
3. *Nicomachean Ethics* by Aristotle (Pub: Hackett. ISBN: 0-87220-464-2)
4. *Course Reading Packet*:
    a. Aristotle, *Nicomachean Ethics*.
    b. Benedict, Ruth. "In Defense of Moral Relativism" in *Moral Philosophy, A Reader*, edited by Louis Pojman. Pages 21-25. (Indianapolis, Indiana: Hackett Publishing Company, Inc., 1993)

c. Bentham, Jeremy. *Introduction to the Principles of Morals and Legislation* in *Utilitarianism and Other Essays* by John S. Mill and Bentham, edited by Alan Ryan. Pages 65-69, 86-89. (London: Penguin Books, 1987)

d. Epictetus. *Enchiridion*, trans. Elizabeth Carter, *The Internet Classics Archive* (http://classics.mit.edu/Epictetus/epicench.html).

e. Herodotus. "Custom is King" in *Moral Philosophy, A Reader*, edited by Louis Pojman. Page 20. (Indianapolis, Indiana: Hackett

f. Publishing Company, Inc., 1993)

g. Hobbes, Thomas. *Leviathan*, edited by Edwin Curley. Pages 27-29, 57-58, 74-78. (Indianapolis, Indiana: Hackett Publishing Company, Inc., 1994)

h. Kant, Immanuel. *Grounding for the Metaphysics of Morals*.

i. Mackie, J.L. *Ethics: Inventing Right and Wrong*. Pages 15-49. (London: Penguin Books, 1977)

j. McNaughton, David. *Moral Vision*. Introduction and Chs. 1-3. (Oxford: Blackwell Publishers, 1988).

k. Mill, John Stuart. *Utilitarianism*.

l. Mundy, Liza. "A World of Their Own," *The Washington Post Magazine*. March 31, 2002. Pages 22-29, 38-43.

m. Nozick, Robert. *Anarchy, State and Utopia*. Pages 42-45. (New York: Basic Books, 1974)

n. Parfit, Derek. "Overpopulation and the Quality of Life" in *Applied Ethics*, edited by Peter Singer. Pages 145-155. (Oxford: Oxford University Press, 1986)

o. Parfit, Derek. *Reasons and Persons*. Pages 452-454. (London: Oxford University Press, 1984)

p. Plato. *Crito*, in *Five Dialogues*. Trans. G.M.A. Grube. Pages 45-56. (Indianapolis, Indiana: Hackett Publishing Company, Inc., 1981)

q. Plato. *Euthyphro*, in *Collected Dialogues*, ed. Edith Hamilton and Huntington Cairns. Trans. Lane Cooper. (Princeton: Princeton University Press, 1961.

r. Plato. *Republic*, trans. Robin Waterfield. Pages 44-50. (Oxford: Oxford University Press, 1993.)

s. Rachels, James. *Elements of Moral Philosophy*, 2nd edition. Pages 62-74. (New York: McGraw-Hill, Inc., 1993)

t. Rachels, James. *Elements of Moral Philosophy*. Pages 75-89. (New York: McGraw-Hill, Inc., 1993)

u. Rawls, John. *A Theory of Justice*. Pages 22-27. (Cambridge, Massachusetts: Harvard University Press, 1971)

v. Rawls, John. *A Theory of Justice*. Pages 46-52. (Cambridge, Massachusetts: Harvard University Press, 1971)

w. Ross, W.D. *The Right and the Good*. Pages 16-47. (Oxford, Oxford University Press, 1950)

x. Scheffler, Samuel. "Introduction" in *Consequentialism and Its Critics*. Pages 1-2. (Oxford: Oxford University Press, 1988)

y. Schopenhauer, Alfred. *The World as Will and Idea*, trans. R.B. Haldane and J. Kemp, excerpt reprinted in *Happiness: Classic and Contemporary Readings in Philosophy*, ed. Steven M. Cahn and Christine Vitrano. (New York: Oxford University Press, 2008)

z. Singer, Peter. *Animal Liberation*. Pages 1-27. (New York: New York Review of Books, distributed by Random House, 1990)

aa. Unger, Peter. *Living High and Letting Die*. Pages 3-13, 24-27, 33-61. (Oxford: Oxford University Press, 1996)

ab. Williams, Bernard. *Utilitarianism: For and Against* by Bernard Williams and J.J.C. Smart. Pages 93-100. (Cambridge: Cambridge University Press, 1973)

SAMPLE ASSIGNMENTS AND/OR EXAMS

1. **Papers***.* The objectives of the *papers* are to develop your analytical skills in reasoning about ethical issues, your ability to write well, and your talent for arguing for your positions. Papers should be thoughtful. Merely repeating points made in class or summarizing others' conclusions will not result in a good grade. Presenting an argument and counter-arguments (or objections) to your arguments, and then arguing against these counter-arguments are necessary steps for obtaining good grades on the papers. Proofreading is essential. Papers should not contain grammatical or spelling errors. What follows are summaries of the assignments, not the actual assignments. More detailed instructions will be given when the papers are assigned.

    a. **First Paper**, 3-4 pages. *Ethical Egoism*. Ethical egoism is a moral theory that holds that an act is right to the extent to that it promotes the agent's own interests. This assignment asks the student to critically assess ethical egoism in light of a morally significant decision the student had to make.

    b. **Second Paper**, 5 pages. *Kant and Ordinary Morality*. Kant takes himself to be systematizing the everyday moral views of ordinary persons into a coherent moral theory grounded on universalization and the value of autonomy. To what extent does his theory successfully agree with so-called ordinary morality? Does a moral theory need to so agree in order to be an accurate account of values and their source?

    c. **Third Paper**, 5 pages. *Promoting Value*. Utilitarians and other consequentialists hold that our fundamental moral duty is to bring about as much good as possible. What is the strongest objection to bringing about as much good as possible, and what is the strongest reply the utilitarians can make to this objection? Is the utilitarian reply successful?

    d. **Fourth Paper**, 8-10 pages. *Defending a Moral Claim*. Taking an example from your life, someone else's, literature, or the arts, set forth and defend a moral claim, making use of some of the theoretical resources we have covered in class in a way that demonstrates how the values promoted by those theories play a role in personal or societal decision-making and ethical reflection. Defend your

view against at least two serious objections based on the values arising from alternative theoretical frameworks.

2. **Participation.** The objective of the *participation* requirement is to develop your skills in speaking clearly, concisely, and effectively, in an argumentative context about morality and values. Active involvement in class discussion can take many forms, including: asking me or your fellow students questions about the readings or about arguments made in class, bringing current events and real-world happenings to bear on issues in the readings, raising objections to statements made by the authors, students, and me, suggesting more charitable or more penetrating analyses of the readings, and so on. Please note that the quality of your contributions in class counts more than their quantity.

SAMPLE COURSE OUTLINE WITH TIMELINE OF TOPICS, READINGS/ASSIGNMENTS, EXAMS/PROJECTS
Class 1
> TOPIC: Introduction to philosophy and moral philosophy. Review of syllabus
> READING: None
> QUESTIONS: Are you in the right classroom? Are you sure you want to take this course?

Class 2
> TOPIC: Moral reasoning: an example.
> READING: Plato, Crito
> QUESTIONS: At the top of page 47, what is Crito appealing to in his argument with Socrates? Page 48, same question. Why does Socrates believe that one should not blindly follow popular opinion? What does Socrates mean when he says that "the most important thing is not life, but the good life"? What are Socrates' arguments for not escaping? Are they good arguments?

Class 3
> TOPIC: Psychological Egoism.
> READINGS: Hobbes, ch. VI (through ¶11), XI (¶1 &2), XIII. Rachels, ch. 5. Plato, pp. 44-50
> QUESTIONS:
> Hobbes - How does Hobbes define "good" and "evil"? According to Hobbes, is there a greatest good? Why does Hobbes claim that "during the time men live without a common power to keep them all in awe, they are in that condition which is called war" (76)?
> Rachels - What is psychological egoism? What is altruism? Explain the two arguments for psychological egoism that Rachels discusses. What is the difference between selfishness and self-interestedness? What is the difference between self-interest and pleasure? What does Rachels mean when he says, "once a hypothesis is accepted, everything may be interpreted to support it"? If psychological egoism is true, is there such a thing as friendship?

Plato - What does Glaucon mean when he says that morality is a compromise? Is Glaucon correct about what the results of his "ring" experiment would be? What would you do were you in possession of the ring?

Class 4

TOPIC: Ethical Egoism.
READING: Rachels, ch. 6.
QUESTIONS: What is ethical egoism? How is it different from psychological egoism? Explain the first argument Rachels discusses for ethical egoism. Why does he conclude that it's not really an argument for ethical egoism? According to Rachels, what is the main problem with the second argument for ethical egoism? Explain the third argument Rachels discusses for ethical egoism. Is Rachels correct when he criticizes ethical egoism as arbitrary?
Movie Night: *Crimes and Misdemeanors*

Class 5

TOPIC: Divine Command Theory
READING: Plato, *Euthyphro*. Woody Allen, (film)
QUESTIONS:
Plato - Why is Euthyphro off to court? What is Euthypho's first account of holiness? Why does Socrates find it unsatisfactory? What is Euthyphro's second account? What is Socrates' reply? What does Socrates mean with his question, "Is what is holy holy because the gods approve [or love] it, or do they approve [love] it because it is holy?" Why does Euthyphro agree with Socrates that "it is because it is holy that it is loved; it is not holy because it is loved"? What is the difference between "what is pleasing to the gods" and "what is holy"?
Allen - What questions does the movie raise? What are the different characters' views of the relationship between God and morality (Judah, Jack, Ben, Levy, Cliff, Halley)? During the Seder dinner flashback, what is Aunt May's argument? What does Judah's father mean when he says he'll take God over truth? Did Judah act wrongly? Is Cliff's pursuit of Halley immoral? What is Cliff's problem with Lester? What is Woody Allen trying to say in Judah's story? What is he trying to say in Cliff's story?

Class 6

TOPIC: Kant's theory.
READING: Kant, §1
QUESTIONS: According to Kant, why is a good will the only thing that is good without qualification? Assess the truth of the 1st sentence of the 3rd complete paragraph on p.8. Explain the connection Kant makes between reason, happiness, and nature. On pages 9-12 Kant contrasts acting from an inclination and acting from duty; explain this contrast. What does Kant mean by "maxim"? What does it mean to ask whether "I can . . . will that my maxim should become a universal law" (p.15)?

Class 7

TOPIC: Kant's theory.
READING: Kant, *Grounding for the Metaphysics of Morals*, §2 (pp. 19-35)
QUESTIONS: Does Kant's admission of the possibility that a moral act (on his definition) might never have occurred in all of human history weaken his definition of a moral act? What are the main differences between a hypothetical and categorical imperative? Of the four cases Kant presents to illustrate how the (universal formulation of the) categorical imperative works, which do you think works best for Kant? Which is the least convincing? Come up with your own example and determine whether the act you describe would be morally permissible according to Kant's view.

Class 8

TOPIC: Kant's theory
READING: Kant, §2 (pp. 35-48)
QUESTIONS: What does it mean to say that each person "exists as an end in himself and not merely as a means to be arbitrarily used by this or that will"? Does your opinion of the effectiveness of Kant's examples change when Kant discusses the "end-in-itself" formulation of the categorical imperative? What does Kant mean by calling his categorical imperative a "principle of autonomy of the will"? What does Kant mean by the phrase, "kingdom of ends"? What is the difference between a price and a dignity? Do Kant's different formulations of the categorical imperative generate the same moral judgments? Why can't a "principle of one's own happiness" be the basis for morality?

Class 9

TOPIC: An application of Kant's theory.
READINGS: Kant, Scheffler, "Introduction"
QUESTIONS:
Kant - On p.64 Kant interprets what Constant means by "having a right to the truth"; is Kant's interpretation a fair one? What do you think of Kant's idea of a "wrong done to mankind in general"? Kant argues that "whoever tells a lie, regardless of how good his intentions may be, must answer for the consequences resulting therefrom. . . " (p.65); do you agree? Is Kant's distinction between truthfulness that "actually harms" and truthfulness which involves harm "caused by accident" morally important?
Scheffler - What is consequentialism? Why might consequentialism be appealing as a way to think about morality? Scheffler says that "consequentialism has implications that appear to conflict sharply with some of our most firmly held moral convictions"; can you give an example of this conflict?

Class 10

TOPIC: Classical utilitarianism I
READING: Bentham, chs. 1, 4
QUESTIONS: What does the principle of utility say? What is utility? How does Bentham define "the interest of the community"? What does Bentham say about the possibility of a proof for the principle of utility? What are the characteristics by which we measure pleasure and pain? Describe the way utilitarians calculate whether an act is right. In ch.

IV, ¶VIII, Bentham claims that "In [utilitarianism] there is nothing but what the practice of mankind . . . is perfectly conformable to" (p.89); what does Bentham mean by this, and is he correct?

Class 11

TOPIC: Hedonist theory of value and concern for animals

READING: Singer, ch.1

QUESTIONS:

What does Singer mean when he endorses a "principle of equality"? What are Singer's arguments for not basing our opposition to racism and sexism on appeals to *factual* equality? What is "speciesism"? What, according to Singer, gives one a right to equal consideration? Why?

On. p.17 Singer says: "As we saw earlier, there can be no moral justification for regarding the pain (or pleasure) that animals feel as less important than the same amount … felt by humans"; what is his *argument* for this claim? Can you suggest a reply to the question Singer asks on p.18? Why is it that "a rejection of speciesism does not imply that all lives are of equal worth" (p.22)?

Class 12

TOPIC: Classical utilitarianism II

READING: Mill, chs. 1 and 2

QUESTIONS: Why has utilitarianism been accused of being "a doctrine worthy only of swine"? Explain Mill's reply to this charge. How is Mill's understanding and measurement of pain and pleasure different from Bentham's? By what method does Mill suggest we determine which pleasures are of a higher quality than others? Is his method convincing? What are the two objections to his own view that Mill raises on p.12? How does he answer them? How does Mill answer the charge that utilitarianism demands too much self-sacrifice? Why does Mill say that "motive has nothing to do with the morality of the action"? What is Mill's argument for a general rule against lying?

Class 13

TOPIC*:* Classical utilitarianism III

READING: Mill, ch. 4

QUESTIONS: Is Mill correct in saying that "the sole evidence it is possible to produce that anything is desirable, is that people do actually desire it"? What is Mill's argument that the "general happiness" is good? According to Mill, what is the relationship between utilitarianism and virtue? What, if anything, does Mill prove in Chapter 4?

Class 14

TOPIC*:* A problem for utilitarianism I: The Repugnant Conclusion.

READING: Parfit, "Overpopulation and the Quality of Life," pp. 145-51

QUESTIONS: Be prepared to explain Figures 1 and 2. In what way would B be worse than A? What is "the average principle"? In what way is B better than A? What is "the

total principle"? What is meant by the phrase, "if other things are equal"? What is "Z"? What kind of distinction does Parfit draw between Nozick's utility monster and Z? Why does he draw this distinction? What is the "Repugnant Conclusion" and why is it repugnant? Why is it a problem for classical utilitarianism?

Class 15

TOPIC: A problem for utilitarianism II: individuals and integrity
READING: Rawls pp. 22-27. Williams, pp. 93-100
QUESTIONS:
Rawls - Explain the analogy Rawls makes between individual rationality (prudence) and societal rationality. What is a "teleological theory"? Why does Rawls write, "if the distribution of goods is also counted as a good . . . we no longer have a teleological view . . ."? Rawls writes: "Utilitarianism does not take seriously the distinction between persons"; why does he believe this? Is this a good criticism of utilitarianism?
Williams - What does Williams mean by "negative responsibility"? What is the connection between consequentialism and states of affairs? Why, according to utilitarianism, is it true that "'it's me' can never in itself be a morally comprehensible reason"? What should George do? What should Jim do? Why might one think that utilitarianism and personal integrity conflict?

Class 16

TOPIC: Pleasure and the Good.
READINGS: Nozick, pp.42-5. Schopenhauer, *The World as Will and Idea*, Relevant film: *The Matrix*
QUESTIONS:
Nozick - What is the connection between Nozick's Experience Machine and the utilitarianism of Bentham and Mill? Would you plug in? Why or why not?
Schopenhauer - Why does Schopenhauer think that happiness is generally unavailable to us? What is the significance of "we feel pain, but not painlessness" and the other comparisons he makes? Are there successful ways of coping with the situation we find ourselves in, according to Schopenhauer? Is life a "gift" or a "debt"; in other words, do you agree with Schopenhauer? Why or why not? How can one reply to Schopenhauer?

Class 17

TOPIC: Ross's Deontology
READINGS: Ross, Chap. 2.
QUESTIONS: What does the typical person think is the main reason for keeping a promise he or she has made, according to Ross? What is a "*prima facie* duty"? What is an "actual duty"? What are the various kinds of duties? According to Ross, what is the essential defect of utilitarianism? How does one decide which *prima facie* duty is one's actual duty? What does Ross mean when he says that our duties are self-evident? What does Ross have to say about the coextensiveness of the right and the optimific (and what does this question mean)? For Ross, what is the significance of "what we

think" about morality for moral theory? What is the relationship between an act's rightness and the results it produces?

Class 18

TOPIC: General principles and specific judgments: theory
READINGS: Rawls, pp. 46-52. Unger, pp. 1-13, 24-27, 33-61.
QUESTIONS:
Rawls - Rawls discusses principles, which give a general account of a person's sense of justice, and considered judgments (about particular cases or kinds of cases); what is the relation between principles and considered judgments under Rawls's idea of reflective equilibrium?
Unger - What is "preservationism"? What is "liberationism"? What were your initial responses to *The Vintage Sedan* and *The Envelope*? Did Unger's pointing out of the "five obvious factors" (p.26) change your judgments about those cases? Does Unger move too quickly in his dismissal of some reasons for judging *The Vintage Sedan* and *The Envelope* differently? Which reasons? What's the point of the example involving bombs in Room A and Room B? Do you believe that *Pretty Cheaply Lessening Early Death* is a correct moral principle?

Class 19

TOPIC: Aristotle and the Good
READING: Aristotle, *Nicomachean Ethics*, Book I
QUESTIONS: What does it mean to say that "the good" is "what everything seeks"? Whom will the study of the good benefit, and why? Why does Aristotle think that happiness is the highest good? What is the relationship between what is good for X (some person) and what X's function is? What, according to Aristotle, is the human function? Why does Aristotle think that happiness ("the human good") is an *activity*? Are external goods necessary for a happy life? Can your happiness be affected by things that happen after your death?

Class 20

TOPIC: Aristotle's theory of the virtues.
READINGS: Aristotle, *Nicomachean Ethics*, Book 2, Book 10, chs. 6-8.
QUESTIONS: How are virtues acquired? What is the relationship between virtue and feelings of pleasure and pain? What is Aristotle's definition of virtue? Why does he say that virtue consists "in a mean"? In your view how does Aristotle's theory of virtue compare with Kantianism and utilitarianism in terms of providing us with proper moral guidance? Why does Aristotle say that understanding (or theoretical study, or philosophy) is the best kind of activity?

Class 21

TOPIC: Aristotle on friendship.
READINGS: Aristotle, *Nicomachean Ethics*, Book 8, and Book 9 chs. 3-12.

QUESTIONS: What, according to Aristotle, is friendship? What are the three kinds of friendship? Why does Aristotle say that friendship "seems to consist more in loving than in being loved"? What does it mean to be a friend to yourself, according to Aristotle? In what way should we be "self-lovers"? Why do we need friends?

Class 22

TOPIC: Stoic Virtue
READING: Epictetus, Stockdale
QUESTIONS:
Epictetus – What is in our control, and what is not, and why does this matter? What do you think of what Epictetus says in passage #3? What is Epictetus's view of death? Of the body? Which of the passages do you find most compelling? Which did you find objectionable? Why? What are the philosophical presuppositions behind Epictetus's claims?
Stockdale – How did Stockdale make use of Epictetus's ideas? What role should Stockdale's experience play in our assessment of whether Epictetus is right?

Class 23

TOPIC: Relativism and Skepticism
READINGS: Herodotus,." Benedict, Mackie pp. 15-49.
QUESTIONS:
Benedict – What does Benedict take her examples of cultural differences to show? When Benedict claims that "morality differs in every society" (p.24), what does she mean by "morality"? Has Benedict made a good argument for moral relativism?
Mackie – What is the difference between "first order" and "second order" moral views and what is the relation between them? What does Mackie mean when he says that there are no objective values? Why does he call his view an "error theory"? What is the "argument from relativity"? What is the "argument from queerness"? What does Mackie mean by "companions in guilt" and why does he think moral objectivists should look for them?

Class 24

TOPIC: Metaethics
READING: McNaughton, Introduction and Chapter 1
QUESTIONS: What is "non-cognitivism"? What is "moral realism"? What are the "two contrasting feelings" about morality that McNaughton discusses? Do you have these two feelings? How might the non-cognitivist ("the advocate of the view that we create our values") allow for criticism of moral views? What is McNaughton's criticism of this approach? What does it mean to say, "Beliefs aim at the truth"? What is the connection between feelings and moral judgments, and why might that connection lend support to non-cognitivism? What is the relationship between non-cognitivism and tolerance? McNaughton writes, "We desire something because we believe it to be valuable; we do not think it is desireable or valuable because we desire it"; what does

this mean and how does it relate to the debate between moral realists and non-cognitivists?

Class 25

TOPIC: Non-Cognitivism

READING: McNaughton, Chapter 2

QUESTIONS: What is the distinction between facts and values? According to the non-cognitivist, why can't moral evaluations be true or false? In §2.2, McNaughton briefly discusses four challenges to non-cognitivism; explain them. What is the "belief-desire" theory? What is "internalism"? Why do internalism and the belief-desire theory lend support to non-cognitivism? What does it mean to say that "no set of factual premises can *entail* an evaluative conclusion? Why might non-cognitivism be unable to make sense of moral disagreements? How does the non-cognitivist answer this charge? Why does McNaughton write that "The requirement of consistency seems to fall short of providing a complete theory of justification in ethics"? What is the "error of *scientism*"? What is the "*error theory* of morality"?

Class 26

TOPIC: Moral Realism

READING: McNaughton, Chapter 3

QUESTIONS: How might "the structure of our ordinary moral thought" support the view of the moral realist? What is reductionism? What are the two options open to the moral realist who wants to resist the "inconsistent triad"? What is externalist realism? What is internalist realism? Why does the non-cognitivist account leave no room for mistaken moral judgments? How does the moral realist respond to the charge that moral properties are unobservable? Why does a "*physicalist* world view" not necessarily rule out moral realism?

Class 27

TOPIC: Open – catch-up if necessary

Class 28

TOPIC: Hard Cases & The Study of Moral Philosophy

READING: Mundy, Parfit pp.453-454

QUESTIONS:

Mundy - Why do Sharon and Candy want to have a deaf baby? Is it true that a "sacred duty of parenthood…is to maximize to some reasonable degree the advantages to their children"? Have Sharon and Candy violated that duty? What does it mean to "see deafness as an identity, not a medical affliction that needs to be fixed"? What communities or groups do you "identify" with? What is the value, to you, of that identification? Candy analogizes their wanting to have a deaf child to black parents wanting to have a black child; is that an apt analogy? What is Sharon's argument for government support for education of the deaf? Would it be bad if one day there were

"no more deaf people"? As Mundy asks, "Morally, how much difficulty can a parent impose on a child in order to satisfy the desire to have a child, or to have a certain *kind* of child?" Have Sharon and Candy done anything wrong?
Parfit - Why study moral philosophy?