

CARLETON UNIVERSITY
DEPARTMENT OF POLITICAL SCIENCE
<https://carleton.ca/polisci/>

Fall 2019

PSCI 3109a

The Politics of Law and Morality



Thursdays 14:35 - 17:25
(Please confirm location on Carleton Central)

Instructor: Dr. R. Jhappan **Office:** D6g7 Loeb
Office Hours: Wednesdays 12:00-14:00, Thursdays 12:00-14:00
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Course Description

This theory-focused course is intended to introduce students to the complex relationships between morality/ethics, politics (public policy), and law (regulation). The core of the course is the *ethical thinking* that has influenced the formation of law and public policy, though we will also discuss a range of specific applied policy issues. We examine some of the major conceptual, analytical, and normative questions that animate the substantive issues covered later, including moral/ cultural relativism, secular moral theories (utilitarianism, deontology, natural law, virtue ethics, and legal positivism), the public/private distinction, and the appropriate role of the state in moral regulation. As most societies base their collective moralities on religious foundations, there will be a comparative examination of the core moral values of five major world religions (Judaism, Christianity, Islam, Hinduism, and Buddhism).

In view of the urgency of complex problems such as the existential threats of the climate emergency and alarming rates of species extinctions, the applied ethics section of the course will focus on the interconnected issues of environmental ethics, non-human animals, genetic engineering/ biotechnology, and poverty. The course takes a multidisciplinary approach to the topics covered, examining moral philosophy, religion, and political ideologies such as conservatism, liberalism, socialism, and feminism.

Through lectures, in-class discussions, required readings, and written assignments, students will be able to: engage key moral theories and debates; analyze and evaluate different approaches to morality and law; better understand the history and development of laws and policies in the area of 'moral regulation'; appreciate the complexity of the issues involved in some

of the key ethical debates prevalent in modern, technologically-driven societies; and refine their reading, writing, research, analytical, and constructive criticism skills.

Required Text

Russ Shafer-Landau, *LIVING ETHICS: AN INTRODUCTION WITH READINGS*, (Oxford University Press, 2019) available at the Carleton bookstore

Course Requirements

Short Essay (8 pages)	20%	Due on CuLearn by 4:00p.m., October 17, 2019
Policy Brief (12 pages)	35%	Due on CuLearn by 4:00p.m., November 14, 2019
Scheduled final examination (3 hrs)	45%	(based on readings and lectures) (examination period Dec. 9-21, 2019)

Grading Formula

A+ = 90+% A = 85-89% A- = 80-84%	EXCELLENT	Excellence in: evidence of original thought ; strong, clear, logical argument ; research and use of sources ; organization of material; and writing skills (including superior composition, no grammatical errors or typos; formal elements of essay structure such as introduction, body, conclusion, correctly formatted footnotes and bibliography)
B+ = 77-79% B = 73-76% B- = 70-72%	GOOD (above average)	Mastery of material and solid writing skills (i.e. good syntax, organization, structure, very few grammatical errors or typos)
C+ = 67-69% C = 63-66% C- = 60-62%	SATISFACTORY (average)	Clear understanding of material and adequate writing/organizational skills
D+ = 57-59% D = 53-56% D- = 50-52%	UNSATISFACTORY	Limited understanding of material and/or deficient writing skills (i.e. awkward syntax and/or frequent grammatical and other errors)
F = 49 and below	FAIL	Inadequate work in several or all areas

Short Essay - 20% - Due on CuLearn by 4:00 p.m., October 17, 2019

Your essay must be **8 double-spaced (numbered), typed pages in 12 point Times New Roman font with one-inch margins.**

You may choose either Option A, Critical Analysis, **OR** Option B, the Creative Reflection

Option A, Critical Analysis

8 double-spaced (numbered), typed pages in 12 point Times New Roman font with one-inch margins

Critically analyze the debate in LIVING ETHICS on moral relativism between Midgley and Mackie (chapter 3, pp. 36-45).

Provide a short summary or 'abstract' of each side of the debate to identify the theoretical perspective/approach taken, the main arguments, and conclusions. Compare and contrast the two authors' main arguments, particularly their views of the existence, source and purpose(s) of morality. What are the similarities in their approaches? Would they agree on any particular points? How do their views differ? Are the differences significant? If so, in what way/why? Can the two approaches be reconciled with one another, or are they fundamentally opposed? Which approach is the more compelling, in your view?

Though you need not answer all of the following questions directly, think about them as you craft your critical analysis as they will help you uncover the strengths and weaknesses of each position:

- What is the problematic each piece addresses?
- What is each author's *purpose* in writing this text? What do you think s/he wants to accomplish? Put it into your own words.
- Who is the author and is her/ his own social profile at all significant ré what s/he is saying and why s/he is saying it?
- Is the piece argued strongly or poorly, and according to what criteria?
- Does the author provide sufficient background information to support the argument?
- Are opinions presented as if they are facts?
- Does the author oversimplify complex ideas or make unsupported generalizations?
- Were any important pieces of information left out?
- Does the author represent the ideas of others fairly and accurately?
- Does the author appeal to prejudice or fear? If so, how?
- Does the author present a balanced picture of the issue?
- Does the author 's language, tone, or choice of examples reveal any biases? If so, do the author's biases reduce his/her credibility?
- Was the overall argument convincing? Why, or why not?

Although this is a think-piece rather than a research essay, it is highly recommended that you read the whole chapter to give you a sense of alternative approaches and in order to help you evaluate each author's argument. Take the time to really think about what is intellectually provocative for you about the articles.

The purpose of this assignment is to encourage you to engage thoughtfully with the readings and to be aware of different approaches to moral/ethical issues. This exercise helps you to sharpen your reading comprehension and critical thinking skills.

Option B, Creative Reflection

6 double-spaced (numbered), typed pages in 12 point Times New Roman font with one-inch margins

Update Horace Miner's "Body Ritual Among the Nacirema" in light of cultural practices of 2019. Use the same sort of detached, 'objective' anthropologist's voice and language. Describe contemporary examples of the body and grooming rituals, family and sexual relationships, reproduction, birth and death rites, and health care customs he examines. Include their rationales. Then add *at least three* examples of modern economic, political, and social practices (e.g. work, occupations, trade, consumption, technologies, education, race and gender relations, elder care, treatment of people with disabilities, political practices, communications, legal, transportation, leisure pastimes, sports, and religious practices). You may include photographic evidence of artifacts as appendices to the text.

The purpose of this assignment is to encourage you to: engage thoughtfully with the readings; be more aware of different approaches to moral/ethical issues; perceive paradoxes, ironies, and contradictions; and to appreciate insider/outsider perspectives. This exercise also helps you to sharpen your reading comprehension and critical thinking skills while engaging the right lobe of your brain in creative thought.

N.B. This is not a bird assignment, nor is it as easy as it looks. It requires really reflecting upon and reframing cultural practices beyond your engrained (and probably unconscious) assumptions. It means distancing yourself to see how cultural practices might look to outsiders, thus becoming more aware of the effects of our specific social locations on our moral beliefs.



Policy Brief - 35% - Due on CuLearn by 4:00 p.m., November 14, 2019

Requirements: 12 double-spaced, typed, numbered pages in 12 point Times New Roman font with one-inch margins.

This assignment is designed to enhance your skills in applied thinking and research.

The purpose of the research paper/policy brief is to explore the complexities involved in translating theory into practice by applying *at least three* of the theoretical approaches to morality (covered in the first section of the course) to the law/public policy in the specific policy field in the Canadian context.

Choose **one** of the following controversial public policy issues:

1. Genetic engineering/ biotechnology
2. animal welfare/ animal rights
3. prostitution
4. euthanasia
5. polygamy
6. assisted reproduction

As these are complex issue areas involving numerous moral problems, it is best to focus on **one** specific actionable matter. For example, for genetic engineering you might focus on mandatory labelling of GMO foods, or banning of certain products (e.g. glyphosate/ Round-up), technologies or practices (e.g. xenotransplantation, animal-human chimeras, germline enhancement, human cloning, transhumanism). For animal welfare you might focus on use of animals for medical experimentation, cruelty to animals, factory farm practices, or legal/human rights for animals. While the issue of assisted suicide (doctor-assisted termination of life by request) was decided by the Supreme Court of Canada in 2013, there are still many outstanding issues to be resolved re euthanasia (termination of life where consent cannot be assumed). Assisted reproduction involves a range of issues including germline engineering, cloning, the creation of human/non-human hybrids, sex selection, and commercial surrogacy.

You are a policy analyst at the federal Department of Justice. The newly elected government has pledged to take ethical action on the issue you have chosen. The Minister wants a policy brief that:

- summarizes the current law/policy (or lack thereof) in the area (e.g. Criminal Code, other statutes, previously or currently proposed bills, as well as any legal decisions or constitutional challenges in the area)
- summarizes the debates on the issue among stakeholders, political parties, interest groups, social movements, or individuals (why is the current policy adequate or inadequate? Who is pushing for a policy change and why?)
- identifies three different moral approaches to the issue (e.g. relativism, utilitarianism, Kantian, natural law, legal positivism, feminist ethics, religion)
- identifies the moral approach to which the current policy or law (or lack thereof) most closely conforms
- makes a recommendation for a particular policy action, given the various competing considerations and interests involved
- justifies that policy choice by showing why one particular theoretical approach is superior to the other two, with a view to achieving majority support for it in Parliament

For excellent tips on how to write a policy brief, see:

<https://writingcenter.unc.edu/policy-briefs/>

A good brief will be supported by sound secondary academic books and journal articles (at least 8), as well as a number of primary sources (bills, government papers/reports, position papers by stakeholders and interest groups etc.). Read the relevant chapter in the LIVING ETHICS textbook. **DO NOT use Wikipedia** or other sketchy Internet sources. You have limited space, so address the core substantive issues and avoid getting lost in the weeds of the regulatory and administrative details.

The brief must follow a standard recognized format in the citation of sources and bibliographic form (e.g. MLA or Chicago). A document entitled "**Essay Tips**" is on CuLearn; it is required reading. **You will be penalized for avoidable errors, so read it carefully.**

If you need help with writing, please make use of the free writing tutorial service offered by the university. Note that grading criteria include thesis statement (your main argument), organization of the material, use of evidence, development of argument, quality of research, number and appropriateness of *bona fide* sources *actually used and cited in the text*, spelling, grammar, footnote and bibliographic citation formats, and general presentation.

Submission and Return of Term Work

Both the critical analysis and the policy brief **must** be submitted as **an electronic copy** uploaded to CuLearn by 4:00 p.m. on the due date. This will eliminate a variety of problems by proving that the work in question was completed and submitted on time. There is no penalty for submitting essays *before* the due date.

- **Subject to earlier course deadlines, no term assignment submitted after the last day of classes (Dec. 6, 2019) will be accepted.**

It is NOT acceptable to hand in the same assignment for more than one course.

Late Paper Policy

The deadlines noted above are for **receipt** of the assignments. **You should consider your deadline for completion of the work as one week before.** This will allow for any delays, mishaps, colds etc. so you then have one week gratis!

After the formal deadlines, marks will be deducted for late submissions at the rate of one third of a letter grade per day e.g. B+ to B, with weekends counting as two days.

If you have serious extenuating circumstances that would warrant an extension *without* penalty (such as illness or death in the family), **medical documentation** detailing the extent of your

incapacitation is required: i.e. the medical note need not record your diagnosis, but it must tell me what you are consequently unable to do, e.g. cannot write, see, etc. However, you **MUST** inform me before the due date. **The medical documentation must be dated at least 2 business days before the deadline.** You will have had 6 weeks and 8 weeks respectively to complete the essays.

I am under no obligation to accept a late paper unless it has been cleared with me ahead of time. If you cannot contact me in person during lectures or office hours, leave a message on my voice-mail at 520 2600, ext. 2788. Retroactive extensions will not be granted. Therefore, you are strongly advised to begin early so that you can get sources from the library (and help if you need it). You should aim to complete your paper a few days before the deadline. This will give you time to handle computer, printer, and other problems.

N.B. I will not grant extensions without penalty for reasons of time mismanagement, workload, extra-curricular activities, stress, or anything other than medically documented ailments. If you cannot manage your schedule to produce the deliverables on time, do not take this course.

You MUST keep a hard copy of your paper, as well as an electronic file, complete with early drafts in case of misadventure (e.g. dying computers) – SAVE OFTEN and in more than one place. As the Instructor may require students to pass a brief oral examination on the research essays (see the section on 'Plagiarism' below), you should keep all notes, outlines, working drafts, hard disk files, floppy disks and other research materials at least until you have received your final official grade for the course.

Final Examination - 45%

The final examination is to be scheduled by the Registrar any time from Dec 9-21, 2019. ***If you are not going to be available during the formal examination period, do not take this course.*** All requests for deferrals must be channeled through the Registrar's Office according to the formal process.

The 3-hour final examination will consist of two sections: one is a short-answer or mini-essay section in which students will be required to define, contextualize, assess the significance, and give examples where possible of a number of key terms or concepts covered in the course; the other is an essay section in which students will be required to answer two questions.

N. B. Examination questions will be based on both readings and lectures, so **students are strongly advised to attend all lectures.**

Approval of final grades

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by an instructor may be subject to revision. No grades are final until they have been approved by the Dean.

Oral Examination: At the discretion of the instructor, students may be required to pass a brief oral examination on research papers and essays.

Copyright and Academic Integrity

Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, notes made available by instructors via CuLearn or any other means, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s)."

CuLearn Email Accounts

All registered students should have an email account through the CuLearn system. I will be using the CuLearn service to post electronic versions of course readings, as well as to make announcements and convey course-related information. Students are responsible for checking their CuLearn email accounts frequently for such information.

Please do not send substantive questions relating to course material via email. If you have questions, please see me during office hours.

Use of Laptops and other electronic devices during lectures

You may use a laptop for the purpose of taking notes, but please be aware that the use of laptops and other electronic devices can be distracting, both for yourself and for those around you. Please read:



Michael Oliveira, "Students' use of laptops in class lowers grades: Canadian study", Ottawa Citizen, 15/08/13: <https://www.theglobeandmail.com/life/parenting/back-to-school/laptops-in-class-lowers-students-grades-canadian-study/article13759430/>

Please **SWITCH OFF** or destroy other electronic devices such as cell phones, ipods, tablets etc.

Presence is a course requirement!

Conduct of the Class

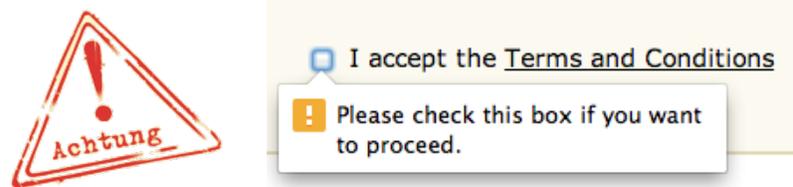
This course addresses sensitive and controversial moral, political, and social issues through a variety of approaches. These matters have been vigorously debated for many years, and are

bound to give rise to disagreement. Carleton's Student Rights and Responsibilities Policy states that: "The University requires tolerance, civil conduct, and respect for the rights of others. It endeavours to provide a safe environment, conducive to personal and intellectual growth, which is not only free of discrimination, injustice and violence but is also characterized by understanding, respect, peace, tolerance, trust, openness and fairness. Membership in the University community entails certain rights and responsibilities, including an obligation to deal ethically and fairly with other members and to not discriminate or harass. All members of the University community share responsibility for ensuring that the University's educational, work and living environments respect these commitments".

Incivility, disrespectful, discriminatory, harassing, or disruptive communication and/or conduct will **not** be tolerated.

Official Course Outline

The course outline posted to the Political Science website is the official course outline.



Please note that by choosing to take this course, you are agreeing to all of the above requirements and conditions. It is your responsibility to make sure you have read the entire course outline carefully, and to submit deliverables on time via the methods specified above.



Reserved Readings

In addition to the textbook, other required as well as suggested readings are on reserve. You will find them in cuLearn under "Library: View Course in Ares".

Lecture Notes

As I do not wish to use valuable class time imparting factual data, I **may** make certain lecture notes/overhead materials available on CuLearn, but only **IF CLASS ATTENDANCE IS CONSISTENTLY HIGH**, i.e. over 90%.

The notes are NOT a substitute for class attendance – you will not be able to understand the context and meaning of the notes without the explanations and discussion offered during

lectures. So if you choose not to attend class, you are choosing not to have the notes made available, for yourself and everyone else.

The data in these notes have been compiled from many different sources over years. These notes are my personal property: you are welcome to use/print them for your own use in this course, but for no other purpose.

Course Topics and Readings

You will notice that multiple readings are listed for each topic covered in this course.

Required readings are marked with an asterisk (*).

Other materials listed under each topic are there as supplemental readings for those who are interested in further investigation, and to give you a sense of the range of issues explored in the vast literatures on each topic. Many are sources to which I will be referring in lectures. Obviously, the more you read, the better prepared you will be for examinations and research papers.

Please note that the weekly schedule is an approximate guide. Depending on your interest and the amount of class time devoted to questions and discussions, some sections may take more time than others. There may be some topic overlap between weeks. Flexibility is part of the course! Thus, the Instructor reserves the right to shorten or even delete certain topics, subject to time constraints.

Rest assured, if you follow the schedule and come to lectures, you will know exactly where we are, and we will complete all the materials by the end of classes.

Part I: Sources of Morality, Relativism, Philosophy, Religion

Week 1 (Sept. 5): Introduction and Moral/ Cultural Relativism I

* Shafer-Landau, LIVING ETHICS: chs. 1, 2

Week 2 (Sept. 12): Relativism II

* Shafer-Landau, LIVING ETHICS: ch. 3

* Horace Miner, "Body Ritual among the Nacirema", *American Anthropologist*, (1956) 58, 3: 503-507

Judith A. Boss, ed. PERSPECTIVES ON ETHICS, (Mountain View, CA: Mayfield, 1998):

- * Stephen Satris, "Student Relativism": 51-54
- * Ibn Khaldun, "The Muqaddimah": 67-70
- * Daniel Jonah Goldhagen, "Hitler's Willing Executioners": 80-86
- * Martin Luther King Jr., "Letter from a Birmingham Jail, 1968": 87-91

Week 3 (Sept. 19): 'Western' philosophies ('Thinkers') - Utilitarianism, Kant



* Shafer-Landau, LIVING ETHICS: chs. 4, 5, 6

* Ayn Rand, THE VIRTUE OF SELFISHNESS, (Penguin, New York, 1964): Introduction, pp. vii-xii.

Liane Young, M. Koenigs, et. al., "Damage to the prefrontal cortex increases utilitarian moral judgements", *Nature*, 446, (7138) 04/2007

Ezequiel Gleichgerrcht and Liane Young, "Low Levels of Empathic Concern Predict Utilitarian Judgment", *PLOS One* 8(4) 2013

The Honourable Charles D. Gonthier, "Law and Morality", (2003) 29 *Queen's Law J.*: 408 – 423

Larry Alexander, "Judicial Review and Moral Rights", (2007), 33 *Queen's L.J.* 1 – 17

Philip Soper, "In Defense of Classical Natural Law in Legal Theory: Why Unjust Law is No Law at All", (2007) 20 *Can. J. Law & Juris.* 201 – 223

James Allan, "Positively Fabulous: Why it is Good to Be a Legal Positivist", (1997) 10 *Canadian Journal of Law and Jurisprudence* 231-248

Week 4 (Sept. 26) Virtue Ethics, Natural Law, Social Contract Theory, Feminist Ethics

* Shafer-Landau, LIVING ETHICS: ch. 7, 8, 9, 10, 11

* Nelson Mandela's First Court Statement, "Black Man in a White Court" – 1962:

<http://www.nelsonmandela.org/omalley/index.php/site/q/03lv01538/04lv01600/05lv01624/06lv01625.htm>

John Arthur, ed., MORALITY AND MORAL CONTROVERSIES, 4th edition, (New Jersey: Prentice-Hall, 1996):

- * David Hume: "An Enquiry Concerning the Principles of Morals": 44-54

Marco Schmidt and J. Sommerville, "Fairness expectations and altruistic sharing in 15-month-old human infants", *PloS one*, 6 (10), 2011

Marcus Aurelius, "The Meditations" (167 A.C.E.): (12 'books' of 2-3 pages each), read Book 1 <http://classics.mit.edu/Antoninus/meditations.html>

Video: "Marcus Aurelius - How to Live Your Life (Stoicism)"

<https://www.youtube.com/watch?v=YAiTfZnORXY>

Video: The Milgram Experiment: <https://www.youtube.com/watch?v=xOYL0y5PVgM>

Video: The Stanford Prison Experiment: https://www.youtube.com/watch?v=L_LKzEqIPto

Week 5 (Oct. 3) Religious Sources of Morality (believers), Judaism & Christianity



* Shafer-Landau, LIVING ETHICS: pp. 6-10

* Paul Simms, "God's Blog", *The New Yorker*, Aug. 8, 2011

<http://www.newyorker.com/magazine/2011/08/08/gods-blog>

* Ninian Smart, WORLDVIEWS: CROSSCULTURAL EXPLORATIONS OF HUMAN BELIEFS, 3rd ed., (New Jersey: Prentice-Hall, 2000), ch. 6, "The Ethical Dimension": 104-117

* Lawrence S. Cunningham, John Kelsay *et. al.*, THE SACRED QUEST, 2nd ed., (New Jersey: Prentice-Hall, 1995), ch. 8, "Religion and Morality": 131-148

Donald M. Broom, THE EVOLUTION OF MORALITY AND RELIGION, (Cambridge U.P., 2003), ch. 5, "The Origins and Value of Religion": 164-193; "Conclusions": 223-229

Paul Bloom, "Religion, Morality, Evolution", *Annual Review of Psychology*, 2012, 63: 179-99

Judith A. Boss, ed. PERSPECTIVES ON ETHICS, (Mountain View, CA: Mayfield, 1998):

- Kai Nielsen, "Religious Ethics Versus Humanistic Ethics": 154-163

Andrew Bernstein, "Religion versus Morality", *The Objective Standard*, 7.3 (Fall 2012): p29+

Richard Dawkins, THE GOD DELUSION, (Bantam Press, 2006): Preface

http://www.infoamerica.org/documentos_pdf/dawkins10.pdf

Vine Deloria, *GOD IS RED*, (Golden, Colorado: Fulcrum Books, 1994), ch. 5, "The Problem of Creation": 78-97

Video: "Sam Harris simply destroys Christianity": <https://www.youtube.com/watch?v=AcO4TnrskEO>

 **Week 6 (Oct. 10): Islam, Hinduism**

*Robert W. Hefner, ed., *SHARIA LAW AND MODERN MUSLIM ETHICS*, (Indiana U.P., 2016): ch. 1, (ebook)

*Joseph C. Bertolini, "Heretic: Why Islam Needs a Reformation Now" (review of Ayaan Hirsi Ali's book), *The European Legacy*, 01/2017

Video: The Quran Project: <https://www.youtube.com/watch?v=STz2FrpZnpw>

Video: Bible or Quran Experiment: <https://www.youtube.com/watch?v=fCQOsvBOUUU>

Week 7 (Oct. 17): Hinduism, Buddhism 

Arti Dhand, "The Dharma of Ethics, the Ethics of Dharma: Quizzing the Ideals of Hinduism", *Journal of Religious Ethics*, 30, 3, (2002): 347-372

Graham Priest, "Buddhist Ethics: A Perspective", in Jake Davis, ed. *A MIRROR IS FOR REFLECTION: UNDERSTANDING BUDDHIST ETHICS*, (Oxford U.P., 2017): ch. 5 (ebook)



October 21-25 - Fall Break - No Classes



Part 2: Applied Ethics

Week 8 (Oct. 31): Environmental Ethics



* Shafer-Landau, *LIVING ETHICS*: ch. 14

David Schmitz and Elizabeth Willott, eds., ENVIRONMENTAL ETHICS: WHAT REALLY MATTERS, WHAT REALLY WORKS, 2nd edition (Oxford U.P., 2012):

- *Aldo Leopold, "The Land Ethic": 124-128
- Lynn White, "The Historical Roots of Our Ecological Crisis": 5-10
- * Christopher Stone, "Should Trees Have Standing? Toward Legal Rights for Natural Objects": 85-89
- * David Schmitz, "Are All Species Equal?": 114-121
- * Arne Naess, "The Shallow and the Deep, Long-Range Ecological Movement": 129-132
- * Karen J. Warren, "The Power and Promise of Ecological Feminism": 157-169
- * Vandana Shiva, "Water Wars: Privatization, Pollution, and Profit": 217-220
- * Martin Krieger, "What's Wrong with Plastic Trees?": 232-243
- Martha Nussbaum, "The Cost of Tragedy: Some Moral Limits of Cost-Benefit Analysis": 370-386

Willis Jenkins, "The Turn to Virtue in Climate Ethics: Wickedness and Goodness in the Anthropocene", *Environmental Ethics*, 2016, 38, 1: 77-96

Nicholas Low, ed., GLOBAL ETHICS AND ENVIRONMENT, (London: Routledge, 1999):

- Vandana Shiva, "Ecological Balance in an Era of Globalization": 47-69

David R. Boyd, THE RIGHTS OF NATURE: A LEGAL REVOLUTION THAT COULD SAVE THE WORLD, (ECW Press: Toronto, 2017)

Ben E. Minteer, "Geoengineering and Ecological Ethics in the Anthropocene", *BioScience*, 62, 10 (2012): 857-858

Daniel P. Scheid, THE COSMIC COMMON GOOD: RELIGIOUS GROUNDS FOR ECOLOGICAL ETHICS, (Oxford U.P., 2016)

Latif Nasser, "The long, strange quest to detect plant consciousness: Charles Darwin and L. Ron Hubbard have something in common: they wanted to know what was going on between the leaves". *Boston Globe*, Jun 17, 2012

Michael Marder, "Plant intentionality and the phenomenological framework of plant intelligence", *Plant Signaling & Behavior*, 11/2012, Volume 7, Issue 11

A.J. Trewavas, PLANT BEHAVIOUR AND INTELLIGENCE, (Oxford U.P., 2014)

Videos:

The Gaia Theory: <https://www.youtube.com/watch?v=yvqMamiu2b4>

Arne Naess and the Deep Ecology Movement: <https://www.youtube.com/watch?v=GJz2zVW9WHM>

Video: Will Steffen, "The Age of the Anthropocene": <https://www.youtube.com/watch?v=25tdM8NeSYc>

Week 9 (Nov. 7): Non-Human Animals

* Shafer-Landau, LIVING ETHICS: ch. 13



Canadian Criminal Code, sections 444-447, "Cattle and Other Animals", "Cruelty to Animals"

David Schmitz and Elizabeth Willott, eds., ENVIRONMENTAL ETHICS: WHAT REALLY MATTERS, WHAT REALLY WORKS, 2nd edition (Oxford U.P., 2012):

- *Mark Sagoff, "Animal Liberation and Environmental Ethics: Bad Marriage, Quick Divorce": 59-65
- *Holmes Rolston III, "Values in and Duties to the Natural World": 66-84

Martin Schönfeld, "Animal Consciousness: Paradigm Change in the Life Sciences", *Perspectives on Science*, 09/2006, 14, 3

Mark Bekoff and Jessica Pierce, WILD JUSTICE: THE MORAL LIVES OF ANIMALS, (Univ. of Chicago Press, 2009): Preface and ch. 1 "Morality in Animal Societies"

Paola Cavalieri, THE ANIMAL QUESTION: WHY NON-HUMAN ANIMALS DESERVE HUMAN RIGHTS, (Oxford U.P.: 2001)

Andrew Brighten, "Aboriginal Peoples and the Welfare of Animal Persons: Dissolving the Bill C-10B Conflict", (2011) 10:1 *Indigenous Law J.* 39 – 72

Paul Marshall, "Does the Creation Have Rights?", *Studies in Christian Ethics* (1993) 6 (2): 31-49

Katherine Willis Perlo, KINSHIP AND KILLING: THE ANIMAL IN WORLD RELIGIONS, (New York: Columbia U.P., 2009)

Videos:

Frans de Waal: "Moral behavior in animals" <https://www.youtube.com/watch?v=GcJxRqTs5nk>

10 Animals that Saved other Animals: <https://www.youtube.com/watch?v=NTcwO12d2ag>

Unbelievable Animal Friendships Compilation 2017: <https://www.youtube.com/watch?v=NPOD92a78I>



Week 10 (Nov. 14): Genetic Engineering I: Agricultural Biotechnology

* Shafer-Landau, *LIVING ETHICS*: ch. 22: pp. 600-611, 629-640

Arthur Caplan, Brendan Parent *et. al.*, "No time to waste--the ethical challenges created by CRISPR", *EMBO reports*, 11/2015, Volume 16, Issue 11

* Vikki Fraser, "What's the Moral of the GM Food Story?", *Journal of Agricultural and Environmental Ethics*, 14 (2), 06/2001

* Ksenia Gerasimova, "Debates on Genetically Modified Crops in the Context of Sustainable Development", *Science and Engineering Ethics*, 22, (2), 04/2016

* Vandana Shiva, *BIOPIRACY: THE PLUNDER OF NATURE AND KNOWLEDGE* (Toronto: Between the Lines, 1997), Introduction and chs. 1, 2

A.K. Pascalev, "We and they: Animal welfare in the era of advanced agricultural biotechnology", *Livestock Science*, 103 (2006) 208–220

Lucy Carter, "A case for a duty to feed the hungry: GM plants and the third world", *Science and Engineering Ethics* 13 (1), March 2007: 69-82

Conrad G. Brunk and Sarah Hartley, eds., *DESIGNER ANIMALS: MAPPING THE ISSUES IN ANIMAL BIOTECHNOLOGY*, (U. of Toronto Press, 2012)

- Mickey Gjerris, "Animal Biotechnology: the ethical landscape": 47-69

Kristen Hessler, "Agricultural biotechnology and environmental justice: golden rice as a case study", *Environmental Ethics*, 09/2011, Volume 33, Issue 3

Heather McLeod-Kilmurray, "An Ecofeminist Legal Critique of Canadian Environmental Law: the Case Study of Genetically Modified Foods", (Feb. 2009) 26 *Windsor Review of Legal and Social Issues* 129

Shiri Pasternak, "Stories from Guatemala and North America: Why Indigenous Beliefs Matter in the Debate on Genetically Engineered Food", (2006) 15 *Health Law Rev. No. 1*: 45 – 46

Priscilla Claeys, "The Creation of New Rights by the Food Sovereignty Movement: The Challenge of Institutionalizing Subversion", *Sociology* (Oct. 2012), 46 (5): 844-860

Sandra S. Awang, "Indigenous Nations and the Human Genome Diversity Project". In George J.S. Dei, Budd Hall, and Dorothy G. Rosenberg, eds., *INDIGENOUS KNOWLEDGES IN GLOBAL CONTEXTS* (University of Toronto Press, 2000): 120-136.

Videos:

Jeffrey Smith – “Genetic Roulette: The Documented Health Risks of Genetically Engineered Foods”: <https://www.youtube.com/watch?v=J4Z1Bu-XAmO>

Video: Jeffrey Smith “Genetic Roulette The Gamble of Our Lives”:
<https://www.youtube.com/watch?v=7sUNxXOOxP8>



Week 11 (Nov. 21): Genetic Engineering II: Human

* Shafer-Landau, *LIVING ETHICS*: ch. 22: pp. 612-628

* Steven Best and Douglas Kellner, “Biotechnology, Ethics, and the Politics of Cloning”, *Democracy and Nature*, 8, 3, 2002: 439-465

*Barry S. Coller, “Ethics of Human Genome Editing”, *Annual Review of Medicine*, 70 (2019): 289-305

Brian Tokar, ed. *REDESIGNING LIFE?: THE WORLDWIDE CHALLENGE TO GENETIC ENGINEERING*, (McGill-Queen’s, 2001):

- * Marcy Darnovsky, “The Case Against Designer babies”: 133-149
- * Alix Fano, “If Pigs Could Fly They Would: the Problems with Xenotransplantation”: 182-194
- * Sarah Seton, “If Cloning is the Answer, What Was the Question?”: 158-170

Verna V. Gehring, ed., *GENETIC PROSPECTS: ESSAYS ON BIOTECHNOLOGY, ETHICS, AND PUBLIC POLICY*, (Rowman and Littlefield, Oxford, 2003):

- *David T. Wasserman, “My Fair Baby: What’s Wrong with Parents Genetically Enhancing their Children?”: 99-110

Nancy M. P. King, *et. al.*, “Editing the Genome: Prospects, Progress, Implications, and Cautions”, *Current Genetic Medicine Reports*, (2017), 5, 1 35–43

Robert Ranisch, “Germline Gene Editing and Genetic Enhancement: The Value of (Non) Positional Goods”, *American Journal of Bioethics*, 19, 2019: 45-47

Iñigo de Miguel Beriain, “We Must Not Avoid Germline Gene Editing to Preserve Social Values: A Response to Saha et al”, *Trends in Biotechnology*, 12/2018, Volume 36, Issue 12

Ian Kerr and James Wishart, “A Tsunami Wave of Science”: How the Technologies of

Transhumanist Medicine are Shifting Canada's Health Research Agenda", (2008) *Health Law. J.* 13

Video:

"Ethics of transhumanism - Tom Horn": <https://www.youtube.com/watch?v=iBJj3xOIJTk>

Week 12 (Nov. 28): Poverty, the Right to Welfare and the Duty to Assist

* Shafer-Landau, *LIVING ETHICS*: chs. 16, 17

Satris, *TAKING SIDES: CLASHING VIEWS ON CONTROVERSIAL MORAL ISSUES*, 4th edition, "Do Rich Nations Have an Obligation to Help Poor Nations?"

- * Peter Singer, "Rich and Poor": 316-323
- * Garrett Hardin, "Lifeboat Ethics: the Case Against Helping the Poor": 324-333

Richard K. Payne, ed. *HOW MUCH IS ENOUGH? BUDDHISM, CONSUMERISM, AND THE HUMAN ENVIRONMENT*, (Wisdom Publications: Somerville MA, 2010):

- *Stephanie Kaza, "How Much is Enough?: Buddhist Perspectives on Consumerism": 39-61

David Schmidtz and Elizabeth Willott, eds., *ENVIRONMENTAL ETHICS: WHAT REALLY MATTERS, WHAT REALLY WORKS*, 2nd ed. (Oxford U.P., 2002):

- * Mark Sagoff, "Do We Consume Too Much?": 205-221
- Gita Sen, "Women, Poverty, and Population: Issues for the Concerned Environmentalist": 187-193
- Henry Shue, "Global Environment and International Inequality": 394-404
- Holmes Rolston III, "Feeding People versus Saving Nature": 404-416

John Arthur, *MORALITY AND MORAL CONTROVERSIES*, 4th edition, (New Jersey: Prentice Hall, 1996):

- * Robert Nozick, "The Entitlement Theory": 253-258

Satris, *TAKING SIDES: CLASHING VIEWS ON CONTROVERSIAL MORAL ISSUES*, 4th edition,

- "Does Society Have an Obligation to Care for the Less Well Off?"
- Irving Kristol, "Two Cheers for Capitalism": 159-165

Dale Jamieson, "Duties to the Distant: Aid, Assistance, and Intervention in the Developing World", *Journal of Ethics* (March 2005), 9 (1-2): 151-170

Russ Shafer-Landau, ed., *ETHICAL THEORY: AN ANTHOLOGY*, (Blackwell: Oxford, 2007):

- Onora O'Neill, "Kantian Approaches to Some Famine Problems": 553-564

- John Rawls, "A Theory of Justice": 265-275

Peter Singer, THE LIFE YOU CAN SAVE: ACTING NOW TO END WORLD POVERTY, (Random House, 2009)

John Dunning, ed. MAKING GLOBALIZATION GOOD: THE MORAL CHALLENGES OF GLOBAL CAPITALISM, (Oxford U.P., 2003):

- Foreword by HRH Charles, the Prince of Wales: vii-ix
- John Dunning, "The Moral Imperatives of Global Capitalism: An Overview": 11-40

Week 13 (Dec. 5): Complete lectures, course wrap-up



Academic Accommodations

Requests for Academic Accommodation

You may need special arrangements to meet your academic obligations during the term. For an accommodation request, the processes are as follows:

Pregnancy obligation

Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details, visit the Equity Services website: carleton.ca/equity/wp-content/uploads/Student-Guide-to-Academic-Accommodation.pdf

Religious obligation

Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details, visit the Equity Services website: carleton.ca/equity/wp-content/uploads/Student-Guide-to-Academic-Accommodation.pdf

Academic Accommodations for Students with Disabilities

If you have a documented disability requiring academic accommodations in this course, please contact the Paul Menton Centre for Students with Disabilities (PMC) at 613-520-6608 or pmc@carleton.ca for a formal evaluation or contact your PMC coordinator to send your instructor your Letter of Accommodation at the beginning of the term. You must also contact the PMC no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with your instructor as soon as possible to ensure accommodation arrangements are made. carleton.ca/pmc

Survivors of Sexual Violence

As a community, Carleton University is committed to maintaining a positive learning, working and living environment where sexual violence will not be tolerated, and is survivors are supported

through academic accommodations as per Carleton's Sexual Violence Policy. For more information about the services available at the university and to obtain information about sexual violence and/or support, visit: carleton.ca/sexual-violence-support

Accommodation for Student Activities

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience. Reasonable accommodation must be provided to students who compete or perform at the national or international level. Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. <https://carleton.ca/senate/wp-content/uploads/Accommodation-for-Student-Activities-1.pdf>

For more information on academic accommodation, please contact the departmental administrator or visit: students.carleton.ca/course-outline

Plagiarism

The University Senate defines plagiarism as "presenting, whether intentional or not, the ideas, expression of ideas or work of others as one's own." This can include:

- reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another's data or research findings;
- failing to acknowledge sources through the use of proper citations when using another's works and/or failing to use quotation marks;
- handing in "substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism is a serious offence which cannot be resolved directly with the course's instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They may include a mark of zero for the plagiarized work or a final grade of "F" for the course. Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).

Submission and Return of Term Work

Papers must be submitted directly to the instructor according to the instructions in the course outline and will not be date-stamped in the departmental office. Late assignments may be submitted to the drop box in the corridor outside B640 Loeb. Assignments will be retrieved every

business day at **4 p.m.**, stamped with that day's date, and then distributed to the instructor. For essays not returned in class please attach a **stamped, self-addressed envelope** if you wish to have your assignment returned by mail. Final exams are intended solely for the purpose of evaluation and will not be returned.

Grading

Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Final standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points is:

Percentage	Letter grade	12-point scale	Percentage	Letter grade	12-point scale
90-100	A+	12	67-69	C+	6
85-89	A	11	63-66	C	5
80-84	A-	10	60-62	C-	4
77-79	B+	9	57-59	D+	3
73-76	B	8	53-56	D	2
70-72	B-	7	50-52	D-	1

Approval of final grades

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by an instructor may be subject to revision. No grades are final until they have been approved by the Dean.

Carleton E-mail Accounts

All email communication to students from the Department of Political Science will be via official Carleton university e-mail accounts and/or cuLearn. As important course and University information is distributed this way, it is the student's responsibility to monitor their Carleton and cuLearn accounts.

Carleton Political Science Society

"The Carleton Political Science Society (CPSS) has made its mission to provide a social environment for politically inclined students and faculty. By hosting social events, including Model Parliament, debates, professional development sessions and more, CPSS aims to involve all political science students at Carleton University. Our mandate is to arrange social and academic activities in order to instill a sense of belonging within the Department and the larger University community. Members can benefit through our networking opportunities, academic engagement initiatives and numerous events which aim to complement both academic and social life at Carleton University. To find out more, visit us on Facebook <https://www.facebook.com/CarletonPoliticalScienceSociety/> and our website <https://carletonpss.com/>, or stop by our office in Loeb D688!"

Official Course Outline

The course outline posted to the Political Science website is the official course outline.