

HUMAN NATURE AND THE SOCIAL ORDER II
SPRING, 2014
COR 202

INSTRUCTOR: Dr. Stone (316 Lupton, 404-364-8344, bstone@oglethorpe.edu)

TEXTS: Democracy in America, Alexis de Tocqueville (DA)
The Essential Adam Smith, edited by R. Heilbroner (EAS)
The Protestant Ethic and the Spirit of Capitalism, Max Weber (PE)
Suicide, Emile Durkheim (S)
Primates and Philosophers, Frans de Waal (PP)

<u>DATE</u>	<u>FIGURE</u>	<u>DISCUSSION/LECTURE OUTLINE</u>	<u>READING NO.</u>
Jan. 14		Introduction	
Jan. 13		Historical Backdrop	#1
Jan. 21	Smith	On Sympathy	#2
Jan. 23	Smith	The Impartial Spectator	#3
Jan. 28	Smith	The Division of Labor	#4
Jan. 30	Smith	Public Works	#5
Feb. 4	Tocqueville	Democratic Sentiments	#6
Feb. 6	Tocqueville	Democracy & Religion	#7
Feb. 11	Tocqueville	Democratic Mores	#8
Feb. 13	Tocqueville	Democratic Despotism	#9
Feb. 18		Review	
Feb. 20		EXAM #1	
Feb. 25	Durkheim	Egoistic Suicide	#10
Feb. 27	Durkheim	Altruistic/Anomic Suicide	#11
Mar. 4	Durkheim	Occupational Groups	#12
Mar. 6	Marx	On Human Nature	----
Mar. 11	Marx	Dialectical Materialism	#13

<u>DATE</u>	<u>FIGURE</u>	<u>DISCUSSION/LECTURE OUTLINE</u>	<u>READING NO.</u>
Mar. 13		Review	
Mar. 25		EXAM #2	
Mar. 27	Weber	Capitalist Rationalism	#14
April 1	Weber	The Spirit of Capitalism	#15
April 3	Weber	Calvinism	#16
April 8	Weber	Capitalist Asceticism	#17
April 10	deWaal	The Evolution of Morality	#18
April 15	deWaal	Animal Morality?	#19
April 17	deWaal	Human Singularity?	#20
April 22	deWaal	The Expanding Circle of Concern	#21
April 24		Review	
Finals Week		EXAM #3	

Purpose:

The purpose of this two semester course is to introduce students to classic statements on human nature and human institutions. Numerous questions are entertained in the class. They include: What are our natural capabilities, inclinations, desires and limits? To what extent is human nature malleable? Given our nature, what is the proper scope and purpose of government? Do we need to be good (virtuous) in order to have the good life? Do we have natural rights or duties? Are some institutional arrangements better than others for human flourishing?

Reading and Possible Exam Questions:

For your convenience, I have created reading questions on each of the reading assignments. You are to have answered these questions before coming to class. Many of these questions will appear on the exams. In fact, up to ½ of each exam will be comprised of questions taken from the reading questions.

Quizzes:

During the course of the semester, **seven (7)** pop quizzes will be given on the reading questions. Each quiz will be worth 10 points. The lowest quiz score will be dropped. No make-up quizzes will be given.

Exams:

This course has three exams. Each will be worth 90 points. All exams will be made up of short answer and essay questions (no multiple choice questions).

Papers:

You are to write an 8 to 10 page paper addressing the following questions: How do you conceive human nature (natural human needs, desires, capabilities and limitations)? In light of this, what is the best achievable social order? (In answering these questions you may draw from any of the thinkers read in HN and SO I or II.) The paper will be due in class on **April 11th** and will be worth 50 points.

Discussion:

Each of you will help lead a discussion of one of the last four readings in the class. I will assign the reading for which you will be responsible. This assignment is worth 20 points.

Total Points:

3 Exams	270 points
7 Quizzes	60 points (Remember 1 dropped)
Paper	50
1 Discussion	<u>20</u>
	<u>400</u> Total Possible Points

Grades:

There are 400 total possible points in this course. Your grade will be determined by the University's +/- grading scale.

Attendance:

Excessive absences will result in an FA. If you are in danger of getting an FA, I will warn you and give you an ultimatum.

Make-Up Exams:

No make-up exams will be given without a note from an appropriate official. Learning responsibility, and paying the consequences for irresponsibility, are important parts of a college education.

Honor Code

Cheating:

- a. The unauthorized possession or use of notes, texts, or other such materials during an examination.
- b. Copying another person's work or participation in such an effort.
- c. An attempt or participation in an attempt to fulfill the requirements of a course with work other than one's original work for that course.

Plagiarism:

Plagiarism includes representing someone else's words, ideas, data, or original research as one's own, and in general failing to footnote or otherwise acknowledge the source of such work. One has the responsibility of avoiding plagiarism by taking adequate notes on reference materials, including material taken off the internet or other electronic sources, used in the preparation of reports, papers, and other coursework.

READING QUESTIONS

#1 MM, pp. 3-42

1. What two traditions do the quotations on page 3 represent? How did Aristotle conceive freedom and the pursuit of riches? How did he view the relationship of commerce and political and moral virtue?
2. Characterize Aristotle's view of usury. How do the Gospels treat riches? How did Augustine conceive the nature of economic gain?
3. How did Aristotle and Aquinas view private property? With what cardinal sins was the pursuit of profit linked in Christian theology?
4. What does Deuteronomy say about usury, or the lending of money for the sake of earning money? How did the Church in the 12th century resolve the dilemma created by the commercial need for usury? What other factors pushed Jews into the money trade?
5. How did Luther and Calvin treat the problem of usury?
6. To whom did the civic republican tradition look for its core assumptions regarding virtue and commerce? What was it about the Greek city-states that led them to place great emphasis upon the "public good"? How did Machiavelli conceive virtue and liberty? To what city-state did 17th and 18th century civic republicans look as embodying their ideals?
7. What is the tradition of civil jurisprudence? What are its classical origins? How did Hobbes view the virtues of the Christian and civic republican traditions? Who was the foremost Enlightenment critic of commerce?
8. What two parallel developments lead to the rise of intellectuals in the 18th century?
9. On what grounds did Voltaire defend the market? What was his aim in his portrait of London's Royal Exchange? Who were the villains in Voltaire's Philosophical Letters?
10. How was luxury viewed by religious and civic moralists in the 18th century? How did Voltaire respond?

#2 EAS, pp. 65-72, 78-88, 96-103

1. What is the role of imagination in sympathy? What do we imagine, a passion or a situation? Is sympathy the same as pity or compassion?
2. What does it mean to approve or disapprove of another's passions or opinions? How are propriety and merit distinguished?
3. For what reason do we parade our riches and conceal our poverty? What is the chief reason we seek to better our condition?

4. How does a poor man view his poverty? Characterize Smith's comments upon the typical views of superior rank.
5. Respond to the statement: "That kings are the servants of the people, to be obeyed, resisted, deposed or punished, as the public convenience may require, is the doctrine of reason and philosophy; but it is not the doctrine of nature."
6. How does one's ambition relate to one's capacity for love?
7. Which of the "two different characters of emulation" do you believe should be admired most? Why might people from the "middling and inferior stations" be the most fortunate?
8. Which is more important to society, beneficence or justice? Explain.
9. By what means do we judge ourselves? Be elaborate.

#3 EAS, pp. 103-109, 118-147

1. What is the nature of the "impartial spectator"? What is praiseworthiness and what role does the impartial spectator play in distinguishing it from praise?
2. How is physical and moral vision similar? What does Smith's fable about China tell us about the selfish and original passions of human nature? What allows us to overcome these passions?
3. In the first two paragraphs of Part IV, Smith reproduces Hume's conception of utility. The remainder of this chapter Smith sees as an important original contribution to thinking about utility. Of what does this contribution consist?
4. What deception "rouses and keeps in continual motion the industry of mankind"? What else does it produce? Relate all of this to Smith's famous "invisible hand" discussed on page 123.
5. Describe the effects of custom and fashion upon clothes, furniture, other products of the arts, and natural beauty.
6. How does custom affect moral sentiments?
7. In what sort of civilization is a sense of humanity most common? Why? Respond to Smith's comments on infanticide and the philosophers who would fail to censure it.
8. What is the first and principal object of prudence? What other qualities does the prudent person possess? What is the nature of superior prudence?
9. How do closeness and social distance affect our beneficence towards individuals? How does distance affect our views of different societies?
10. What is the source of universal benevolence? Respond to Smith's suggestion that the "universal happiness" of mankind is not our business and that our business lies in our own backyard.

11. What is self-command? How does it relate to the two classes of passions? What is the context of magnanimity?

#4 EAS, pp. 159-172, 234-243

1. What two circumstances regulate the proportion of produce to people?
2. Which is the more important, and for what reasons?
3. What accounts for the greatest improvement in the productive powers of labor? Demonstrate this with the example of a very trifling manufacture. Why does Smith choose this example?
4. Why do the productive powers of agricultural labor not keep pace with improvements in manufacturing?
5. Identify and describe the three advantages created by the division of labor that increase productivity. Who typically improves machinery? Who else makes contributions in this regard?
6. Describe the joint labor needed for the production of a woolen coat.
7. From what propensity of human nature does the division of labor arise? (Know this by heart.) Is it distinctively human? Does it arise from benevolence?
8. Are the differences in talent the cause or the result of the division of labor?
9. What limits the division of labor? How does this relate to urban and rural contexts?
10. Distinguish between the two types of labor. What occupations would fall in each? Which two sources of revenue are the principle sources from which unproductive hands derive their subsistence? Which of the two were more important "anciently"?
11. What increases capital? Who benefits when a wealthy man spends? Who benefits when he saves?
12. What diminishes wealth? What principle prompts us to save?
13. Is private or public prodigality the larger problem? By what two means can the annual produce of a nation be increased? How important is capital to each of these means?

#5 EAS, pp. 258-261, 264-268, 272-277, 298-310

1. What is political economy? Explain why the Tartar conception of wealth may have been closer to the truth than the Spanish/European conception.
2. What policies did the belief that money equals wealth create in Europe? How did these policies affect trade? How did one fruitless care give way to another?

3. What restraints can be placed upon imports? With what effect in Great Britain?
4. What does Smith mean by the "invisible hand"? What does he imply concerning government?
5. When might trade restrictions be helpful? Which is more important, the balance of produce/consumption or the balance of trade?
6. For what reasons are rent and profits less important in colonies than in more established countries? Whose colonies progressed most rapidly? Why? Describe the irony at the center of Smith's discussion of slavery in the West Indies.
7. How did its colonies affect Great Britain?
8. What does Smith say regarding colonial policy?
9. How and by whom should public works be maintained?
10. How does the division of labor affect the intellectual and martial virtues? What sort of schooling does Smith envision?
11. Summarize Smith's comments concerning the two systems of religion. What remedies does he suggest concerning the defects of sects?

#6 DA, pp. 479-506

1. For what does equality inspire the greatest passion? How might equality exist in civil society without equality in politics? How might equality in the world of politics exist without political freedom?
2. Distinguish between the advantages and evils of equality and freedom, respectively, in the terms of their visibility. Distinguish between equality and liberty in terms of the number of sacrifices needed to acquire them.
3. When does the passion for equality swell to the heights of delirium? If democratic peoples cannot have equality in freedom, with what will they take it?
4. What is individualism and how does it relate to selfishness? What is the nature of human fellowship in aristocratic and in democratic ages? When is individualism or selfishness most extreme? Why? Relate the American experience to your answer to the latter.
5. What is the most certain guarantee of despotism's permanence? What vices best serve despotism? What vice is best fostered by equality?
6. By what means have Americans used liberty or free institutions to combat individualism? Be elaborate in your response.

7. What sorts of associations are civil associations? How do the same social conditions that create the need for civil association also make their formation difficult? What danger does this create? How might the Americans and the French respond differently to the problems of drunkenness?
8. Why are newspapers so essential to democratic ages? How might Tocqueville respond to CNN?
9. How do political and civil associations relate to one another? What effect upon civil associations would a prohibition upon political associations have? In what sense do governments today look upon political associations in much the same manner that kings of the Middle Ages looked at great vassals?
10. About which sublime idea did wealthy and powerful men speak in Aristocratic times? Of what did they speak in secret? What is the nature of the doctrine of self-interest well understood in America?
11. Is the principle of self-interest well understood compatible with religion, according to Tocqueville? Note Pascal's wager.

#7 DA, pp. 506-532

1. What accounts for the lack of a sense of material well-being among the different ranks in Aristocratic ages? What accounts for its presence in democratic places and times?
2. What constrains the taste for material enjoyments among democratic peoples? Did Tocqueville prove to be too optimistic in this regard?
3. What accounts for the occasional outbreaks of fierce spiritualism among Americans?
4. What causes American restiveness? How does equality implant vast hopes while making citizens less likely to achieve them? Why is it that the more equal people are, the more they long for equality?
5. What is the relation between freedom and industry? What is the nature of absolute power in democratic times? How does this type of despotism relate to commerce and industry?
6. To what would Tocqueville have enjoined people had he been born in an aristocratic century? Respond to the assertions concerning the efforts to raising up souls by legislators and enlightened men.
7. Why is materialism especially dangerous within democracy? What is the only effective means by which the doctrine of the immortality of the soul can be advanced by politicians? Through what means would excessive love of well-being harm well-being?
8. What general habit does religion instill? Can philosophers/ moralists/men/heads of democracy do the same? Assess contemporary politicians in light of your response.

9. How do democratic peoples tend to view work? What about work is scorned in aristocracies? Why are things different in democracies? Why do the differences among the professions diminish in democracy?
10. What form of work does democracy sponsor? Why are Americans drawn to chance? How has the American passion for industry affected agriculture?
11. By what roundabout way might industry lead men back to aristocracy? Relate these observations to A. Smith. How would this new aristocracy differ from the old?

#8 DA, pp. 535-541, 558-576, 599-611.

1. How does change in the nature of ranks and distinctions affect mores and the nature of sympathy? Be sure to characterize the circumstances in aristocratic times.
2. Contrast Tocqueville's depiction of two Englishmen and two Americans meeting in a strange land. What does he suggest accounts for these different encounters?
3. Contrast the role of the father in aristocratic and in democratic societies. What accounts for changes in paternal authority? How has the individual gained from these changes? By what different means are brothers drawn together in the two types of societies?
4. What does Tocqueville mean when he suggests that the mores of an American girl are pure rather than her mind chaste? How does the woman's lot change because of marriage?
5. Why does Tocqueville dismiss the distance from the equator argument concerning female morality? What accounts for the greater regularity in mores regulating the sexual behavior of American females? What accounts for the chasteness of American men?
6. What is the nature of the equality between the sexes in America? What was the contemporary European view? What great principle of political economy guides the American view of the equality of the sexes?
7. What accounts for the large numbers of ambitious people in America but so few lofty ambitions? Be sure to mention the differences between revolutionary and post-revolutionary times.
8. What do ambitious men in democratic societies do with their ambition? What does Tocqueville fear in this regard?
9. Why does equality of conditions not lead to regular revolutions? Be sure to mention the role of the middle-class, commercial careers and the wide distribution of personal property. From what source does Tocqueville imagine a revolution possible?

#9 DA, pp. 639-650, 661-676

1. What is the first and most striking feature of the political effects of equality? Which of the two tendencies of equality is the most likely? How does the idea of a lone central power fit naturally with equality?

2. How are the sentiments and habits of democratic nations in accord with the idea of a great central power? Be sure to discuss individualism, love of public tranquility, the hatred of privilege, and uniformity in your response.
3. What particular circumstances enhance or mitigate the tendency to centralization? Be sure to contrast the U.S. with the continent of Europe. What does Tocqueville mean by intermediate powers? Why are geniuses of war pleased by centralization?
4. How would the character of despotism differ among democratic societies from previous forms? Be elaborate in your reconstruction of Tocqueville's response.
5. How are the two inimical passions satisfied in democratic despotism? Does the subjection concentrate on important or small matters? What effect does all of this have upon the people's choice of leaders?
6. What measures can be taken to slow the tendencies toward centralization and democratic despotism? Be specific and elaborate.
7. Is the tendency toward mediocrity that Tocqueville concludes by underscoring bad, but still better than the alternatives?

#10 S, pp. 152-180, 202-216

1. What is the relationship between Catholicism/Protestantism and suicide?
2. Are Jews more or less likely to commit suicide than Catholics? What Jewish characteristics would be associated with higher than average suicide rates?
3. Is it minority status as such that is associated with lower suicide rates? Do Catholicism's teachings prohibit suicide more than those of Protestantism?
4. What is the only essential difference between Catholicism and Protestantism? How does this relate to the role of tradition and community/solidarity in peoples lives? Relate Judaism to this observation.
5. How does England's low suicide confirm not refute Durkheim's thesis?
6. How is religion related to literacy/education? How is literacy/education related to suicide? People in what types of occupations are most prone to suicide? Do men or women successfully commit suicide more often? How do "negro" women in the U.S. demonstrate Durkheim's point?
7. In what religion is education most general? How does Durkheim account for this fact, given this group's low suicide rates?
8. Do married or unmarried people commit suicide more often? How does including people under age 16 distort the statistics?
9. Which age group is the exception, when being married is related to suicide?

10. What is the “coefficient of preservation?” What would a coefficient of preservation of 2 mean, when comparing married and unmarried men?
11. The immunity of married people from suicide might follow from what two causes? Which would you guess Durkheim believes in the real one?
12. When did suicide make its appearance in ancient Greece and Rome?
13. What effect did political revolution have upon suicide in 19th century France?
14. How do national wars affect suicide? Are these effects limited to the conquerors or the invaders?
15. What three propositions does Durkheim present in summary? What do they have in common? What does he call the form of suicide springing from excessive individualism?

#11 S, pp. 217-262

1. What form of suicide is characteristic “among lower societies?”
2. What must the individual personality be like if society successfully compels members to kill themselves? What name does Durkheim give this form of suicide?
3. Do soldiers or civilians commit suicide more often? Among soldiers, is it privates or officers who commit more suicide? How does Durkheim interpret the latter?
4. What is the relationship between economic crisis and suicide? What of bankruptcy? Poverty? What of increased prosperity?
5. To achieve any result, what must happen to the passions? What regulative forces does this? How does society impose its collective authority?
6. Relate Durkheim’s observations on moral regulation to economic disasters.
7. Where has the condition of anomy been a chronic state? In addition to the liberal or learned professions, what occupations are most prone to suicide?
8. How are anomic and egoistic suicide similar? How are they different?
9. What is the relationship between divorce and suicide? Does widowhood or divorce associate more with suicide?

#12 S, pp. 361-392

1. In what sense is crime normal? In what sense can suicide be normal?
2. Does Durkheim believe that the dramatic increase in 19th-century European suicide is normal or a pathological condition?

3. Would reestablishing comminatory penalties address the problem?
4. Does education have the power to prevent suicide? What would have to be reformed for education to have effect?
5. Which type of suicide has no share in the present progress of suicide? What is behind this progress?
6. Can political society address the problem? Explain.
7. What are the conditions in which religious society exerts a beneficial influence? What accounts for the power of religions?
8. What has changed in the family that makes it less likely to have a preservative influence?
9. What group can provide integration and regulation? What advantages does it have?
10. How would the occupational group have to be reorganized? What would the role of the state be? What specific duties would occupational groups have?
11. How would these groups combat both forms of modern suicide?
12. What form of suicide could occupational groups not effect? Why might addressing male suicide increase female suicide? What then is needed?
13. If economic poverty is not our problem, what is? What are the dangers of looking to state solutions?

#13 CM, sections 1 and 2

1. What spectre is haunting Europe? How have the powers of Old Europe responded?
2. What constitutes the history of all hitherto existing society? What is distinctive about the class relations in the epoch of the bourgeoisie? What two classes face each other in this epoch?
3. From what first elements did the bourgeoisie develop? What took the place the feudal system of industry? In what sense is the bourgeoisie revolutionary? What is the relationship of the executive of the modern state to the interests/affairs of the bourgeoisie?
4. What has the bourgeoisie done to the “feudal, patriarchal, idyllic” relations? What “nexus” remains to regulate the relations between man and man? What single freedom remains? How has the bourgeoisie stripped the halo from the professions?
5. What must the bourgeoisie do to the forces or instruments of production? With what effect upon the relations of production? What happens to national industries as the bourgeoisie expands markets?
6. From what has the bourgeoisie rescued a considerable part of the rural population?

7. What happens to the feudal fetters because of the bourgeois means of production? By what two means does the bourgeoisie address the fetters and crises created by the bourgeois productive forces?
8. How are the weapons the bourgeoisie used to fell feudalism being used against the bourgeoisie? What has happened to the work of the proletariat? Whose labor supersedes that of men?
9. What happens to the lower strata of the middle class? The proletariat goes through what stages of development? What upsets the organization of the proletarians? Who provides the proletariat with fresh elements of enlightenment and progress?
10. What forces that fight the bourgeoisie are reactionary? Relative to all previous historical movements, what is distinctive about the proletarian movement?
11. In what relation do the Communists stand to the proletarians as a whole? In what single sentence can the theory of the Communists be summed up?
12. Does wage-labor create any property for the laborer? In what sense is capital a social power? What is the average price of wage-labor?
13. For nine-tenths of the population, what has happened to private property? How do the authors respond to those who say that the abolition of private property will create universal laziness?
14. On what foundation does the bourgeois family rest? In what sense has the bourgeoisie introduced the "community of wives"?
15. What changes man's consciousness? Summarize the measures that should be taken in the most advanced countries?

#14 PE, pp. 356-366, 1-8

1. Describe the various phenomena which the West has produced which have universal significance and validity.
2. What does the acquisitive urge have to do with capitalism? What can capitalism be virtually identical with?
3. How is capitalism defined? What features are attributed to capitalism? What form of Western capitalism has not developed anywhere else on earth? What two other developmental elements are associated with this distinctive feature? How does Weber arrive at the assertion that the origins of capitalism lie with the origins of the bourgeoisie?
4. Does "rationalism" mean the same thing in different contexts? Elaborate.
5. What conclusions does Weber draw from occupational statistics? How do Protestants and Catholics differ in the types of secondary educational institutions they attend?
6. Were Catholics more unworldly? Did the Reformation represent a relaxation of control over people's lives?

7. What was the “the seedbed of the capitalist economy”?

#15 PE, pp. 8-28

1. Summarize the comments by Franklin quoted by Weber. What role does duty play in Franklin's view, according to Weber?
2. What does Weber say concerning America's northern and southern colonies? What is his point?
3. To whom is Weber referring when he speaks of "theoreticians of the superstructure"? Why are things more complex than these theorists typically recognize?
4. What is Weber's point in comparing Italian and German workers?
5. Describe what Weber means by traditionalism. Make reference to piece-work in your response. Why is low pay by no means identical with cheap labor?
6. Who is a “putter-out”? Who changed the traditional easy going state of affairs among the putters-out?
7. When discussing Florence and Pennsylvania, what point is Weber making to instruct Marxists?

#16 PE, pp. 28-36, 67-87

1. What was definitely new about the Protestant conception of the call relative to the ancient, medieval or contemporary Catholic views?
2. How might Luther have responded to the likes of Franklin? Why might Luther's conception of the calling be called traditional? How important is Luther's conception of the calling to Weber? To what did Catholicism look as its real enemy?
3. Did the founders of the Protestant movement intend to foster capitalism?
4. Identify the four types of ascetic Protestantism.
5. Characterize the main features of the Westminster Confession. What is "inner loneliness"? Elaborate making reference to the sacraments, church, friendship and the like.
6. What sorts of pastoral counseling arose when the doctrine of predestination was not re-interpreted?
7. According to Calvinism, could one create one's salvation? What of one's certainty of it? Did the God of Calvinism require individual good acts? If not, what did He require?
8. What is the nature of Calvinistic self-control? In what sense was the everyday Calvinist a monk?

#17 PE, pp. 87-122

1. What is Pietism? What is the place of emotion? What is terminism?
2. What is the Anglo-American equivalent of continental Pietism? Characterize Methodism. What was brought about methodically?
3. What is implied by Weber's distinction between church and sect? For the Quakers, what makes possible a true understanding of the biblical revelation of God? Upon what did the methodical character of Baptist morality rest?
4. What features of the Baptists sects contributed to their interest in economic occupations?
5. What is the danger of wealth, in Baxter's view? What is the place of work in his view?
6. What similarities existed between Puritanism and "Hebraism"?
7. Identify the specific ways in which Protestant asceticism contributed to capitalism. Make reference to the arts, the enjoyment of life, the standardization of production, restricted consumption, and the creation of capital.
8. What is the connection between the spirit of Franklin and Puritan asceticism? What is missing in Franklin?
9. What has become of capitalism, according to Weber? What does he suggest regarding the future? What might be said of the "last man"?

#18 PP, pp. 3-29

1. Who popularized the Roman proverb Homo Homini Lupus? Who did he explicitly reject? With whom do you side and why?
2. What immense advantages are conferred on group-living individuals with companions? What conclusion does the author draw concerning solitary confinement? Which sex does he suggest better understands the primacy of connection?
3. Does modern science give primacy to affect/emotions or rationality as the guide to human behavior?
4. Characterize the Veneer Theory. What thinkers does the author associate with this theory?
5. What is reciprocity? Did Darwin believe that morality was a product of natural selection? Who inspired Darwin's view of sympathy?
6. Of what tradition is Westermarck a part? What is the place of the emotions in this tradition? What 2 types of retributive emotions did he discuss? What is "sympathetic resentment"?
7. According to Westermarck, what distinguishes moral emotions/sentiments from other emotions? What idea in Smith is associated with this?

8. What does a Russian Doll represent for the author? How do bottom-up accounts differ from Big Bang theories?
9. What 2 mechanisms are related to empathy?

#19 PP, pp. 29-58, 69-73

1. Recount several examples of ape empathy? How does ape empathy differ from monkey empathy? What is MSR?
2. What do Preston and de Waal propose is at the core of the empathic capacity?
3. What rare thing among primates do Chimpanzees and Capuchin monkeys do?
4. How does the author explain that among chimps adults were more likely to share food with individuals who had groomed them earlier? Does this signal “gratitude”?
5. Recount the evidence for a monkey sense of fairness.
6. Who was Mencius? How did he conceive the human good?
7. In what sense is morality very much an in-group phenomenon? What is the “profound irony” of the origins of our noblest achievement? What most accounts for our sense of community?
8. Following Hume, how does Haidt view the role of rationality in morality? What is the Beethoven error?
9. What is ToM? In what research did the concept of ToM originate? Does the author believe that apes have ToM?

#20 PP, pp. 98-139

1. According to Korsgaard, what two issues confront US? What problems does she see with the Vaneer theory?
2. Do you believe that other animals are more like human beings than most people suppose? Do you believe there is some form of deep discontinuity between humans and the other animals? How does Korsgaard respond to these questions?
3. When members of PETA protest the killing of cows but are as likely as anyone else to kill a cockroach, are they hypocrites or are they following a rationally defensive principle? If the latter, what is the principle?
4. Do you believe a horse or dog can be virtuous? How does Korsgaard conceive intentionality? How would you distinguish human intentionality from forms of intentionality in other animals?

5. What is Kant's categorical imperative? How did Kant conceive autonomy? Do you believe autonomy is distinctively human? Is it what makes us moral beings?
6. How did Smith and Darwin account for our capacity for normative self-government? Do you believe we are the only species capable of evil?
7. What does Kitcher mean when he suggest on page 123 that "De Waal demolishes his favored version of Veneer Theory by being very specific about the starting point... but he is considerably less clear as to the nature of the terminus"? What is the STCT?
8. What is the "Hume-Smith lure"? What is "psychological altruism"? What 4 dimensions of altruism does Kitcher identify? What conclusion does Kitcher draw from these considerations concerning de Waal's view of human morality relative to the morality of other animals?
9. How did Hume and Smith distinguish the genuinely moral sentiments from other things? In what sense are chimps "wantons"? How does Kitcher conceive the origins and nature of cultural evolution?

#21 PP, pp. 140-181

1. What views do Singer and de Waal share? What 2 claims does Singer suggests de Waal makes that must be distinguished? What does Singer make of these claims?
2. What are "trolley problems"? How would you resolve the trolley problems?
3. What were the aims of the Great Ape Project? How do you conceive animal rights? What of our obligations to animals? Do you believe that "apes deserve special status"? Why?
4. How does de Waal define morality? Do you agree that "anything unrelated to the two Hs falls outside morality?" What 2 critical resources relating to the two Hs are subject to rules of possession, division and exchange? Elaborate.
5. Do you believe the "in-group versus out-group distinction is bred in our bones"? What causes or allows the expansion of the circle? Do you believe we ought to be concerned with our inner most circles?
6. Characterize the 3 levels of human morality. Characterize the Veneer theory in light of these levels.
7. How is altruism defined in biology? Why might we be less intentionally altruistic than we like to think?