

Contemporary  
Moral  
Problems

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**By Ferline Chua**

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## Egoism and Moral Scepticism

By James Rachels

### Review Questions:

- 1) Explain the legend of Gyges. What questions about morality are raised by the source?

The legend of Gyges is about a shepherd named Glaucon, who found a magic ring. The ring is said to be magic because it makes the person invisible. Because of that, he decided to seize the throne of the king by way of seducing the queen and asking the queen to kill the king. There are two rings which he had given, namely to a man of rogue and a man of virtue. The rogue will use it without moral constraints since he knows that the ring will protect him from people. While, the man of virtue is likewise be the same with the rogue's action since a man would do anything what he likes if he does not have any fears. The moral issue in this story that was raised is a person would not be moral if he will not benefit. Rogue and the man of virtue will not do good things while having that ring, if they don't believe in any morality. But if one person believed that doing good things to everybody is good, then he would likely use the ring for the advantage of being good.

- 2) Distinguish between psychological and ethical egoism.

Psychological egoism means that all men are selfish whatever they do is in line with their own self. A person who believes psychological egoism will base their actions to only themselves, and not by helping other people.

While ethical egoism means that men have no obligations to do anything except their own interests. Thus, a person is doing actions just for the sake of their interests.

- 3) Rachels discusses two arguments for psychological egoism. What are these arguments, and how does he reply to them?

The first argument for psychological egoism is about a person never volunteers to do any actions, if they don't want to do it. They must be doing what he wants to do. According to Rachels, this is wrong since a person sometimes have no option, but to do it. For example, a student who wants to passed the exam by way of studying. Even though the person does not like to study, still he needs to study in order to pass the exam. In addition to that the argument said that a person who only cares his own benefits or interest is sometimes called as selfish act. The example that was raised in this argument is a person who chose to help his friend rather than resting in his house. The person is said to choose to help his friend because he is merely doing what he most wants to do rather than resting in his house and he is doing "unselfish act".

The second argument for psychological egoism is that unselfish actions produced a self-satisfaction in the person doing the act. Even though the person who tends to help his friend rather than resting, does not have regret that he chose to help since it gives him self-satisfaction. Our conscience will be the one to blame us if we don't do anything to help our friend. If a man is selfish then this means that he will not bother to listen to their conscience. Thus, this is doing unselfish act.

4) What three commonplace confusions does Rachels detect in the thesis of psychological egoism?

The first is about the confusion of selfishness with self-interest. If a person who has growing wisdom tooth seeks a dentist then this is called as self-interest. But this will not be called as selfish since he is not hurting other people. Selfish and self-interest is a different term. A selfish act if you are not sharing your excess food to other people, but a self-interest is just eating the food that you must eat in order to be healthy.

Second is about the confusions that every action is based either from self-interest or other motives. One example of this is a person who is smoking even though he knows that it is bad in his health, still he continues to smoke because that is pleasure for his part. Then, we can conclude that his action is not based on his self-interest.

Third is confusion is that a concern for one's own welfare is incompatible with any genuine concern for the welfare of others. This is not true since we would like that everybody including me is happy. There is no selfish act if we are thinking for the sake of everyone else.

5) State the argument for saying that ethical egoism is inconsistent. Why doesn't Rachels accept this argument?

The argument that is saying ethical egoism is inconsistent is the third one which states that it is a false assumption that a concern for one's own welfare is incompatible with any genuine concern for the welfare of others. There is no inconsistency because the ethical egoism does not apply to all scenarios. There can be sometimes a conflict with what you desire and the welfare of other people, but I can say that it depends to the person to choose the right decision. Rachels does not accept this argument since the word others can also mean our family and friends. Sometimes, we based our decision regarding their decision. Thus, I can say that we are not selfish if we listened to what our families and friends want us to do.

6) According to Rachels, why shouldn't we hurt others, and why should we help others? How can the egoist reply?

According to Rachels, we should not hurt others and we should help others because we are living in the same society with other people. If we are doing the right thing by not doing crimes, then we are secured. It is our advantage that we are respecting the rules and obligations of the society. If we do our role in our society, then we are creating happy and secure life in the society. It is our own advantage if we are doing what is right.

#### Discussion Questions:

1) How Rachels answered the question raised by Glaucon, namely, "Why be moral?" If so, what exactly is his answer?

When Glaucon said that why man should be moral if he will not have an advantage of it, Rachels answered it by way of explaining that everybody has an advantage of doing all good things. If a person commits crime, it is his own sake that will be put to imprison. But if a person follows the rules and regulations of the society, then he will have a happy and secured life.

- 2) Are genuine egoists rare, as Rachels claim? Is it fact that most people care about others, even people they don't know?

I believed that genuine egoists are rare since the majority of people are fulfilling their obligations in their society. A genuine egoist is said to be a person who is a selfish and thinks of their self-interest. I also believed that we care for other people even though we don't know a person sometimes we tend to help them as much as we could.

- 3) Suppose we define ethical altruism as the view that one should always act for the benefit of others and never in one's own self-interest. In such a view immoral or not?

I believed that ethical altruism is immoral. We should also care for ourselves and not only benefiting other people. It is immoral if we will just follow what others are saying. The right thing to do is to balance your self-interest with benefiting other people.

**By James Rachels**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*“The thing to be lamented is, not that men have so great regard to their own good or interest in the present world, for they have not enough”*

I believed that man have not enough that’s why they are seeking for pleasures. We don’t have time to not try what is new. It is also said that it is better to try or discover new things because there is just limited time. Life has limitations and that is if a person dies.

Learning Expectation:

I expect that I will learn what egoism is. Also, I want to know the different arguments regarding this chapter preferably from the sides of the author, Mr. James Rachels.

Review:

First, this chapter tackles about the legend of Gyges and its connection with morality. To have a brief background of this, the legend of Gyges started from a Shepherd named Glaucon, who found a magic ring while an earthquake is happening. He uses this ring to seize the thrown of the king which is I believed immoral thing to do. The later part of this, he gave the ring to a rogue and a man of virtue. This chapter had explained in details that rogue and the man of virtue will do the exact thing which is using its power in order for them to have an advantage or be benefited. The first question that was raised here is “Why man should be moral, if they have this kind of power”. I ask this question to myself and I find it hard to explain the reason why. This question is good for people to contemplate with their morality.

There are two views of morality skepticism. One is psychological egoism, which means that every man’s action is based on their selfish act or self interest. My view is the same with James Rachels. He and I believed that it is not true because sometimes we helped our friends without any exchange of it. I just helped because I want to help. Then an argument was again rise, a man’s action is based on his wanting to do it. I can say that this is true because sometimes I chose the most thing I would like to do. But in some aspects of my life or other’s life, our decision is not based on what we wants but also what other people would like us to do. This is another argument that Rachels is discussing. He believed that people are not selfish because we based our decisions to what our friends and families are saying. On the last part, Rachels said that man is actually not selfish.

What I’ve learned:

In the first part of reading, I thought that a man is actually selfish. But in the last part, I realized that Rachels is so true that man is not selfish. Rachels is successfully addressed and explains very well his ideas why he doesn’t consider egoism and moral skepticism. I can say that man sometimes do actions which are selfish. But sometimes man also does actions which are not their advantage, but the advantage of other people especially their loved ones.

I also learned the reason why people are adhering to moral laws. The reason given by Rachels is that it is the advantage of man if he acts right or good things to people. If he acts like a thief does, then the society or place he lived will not be good as he liked. For a country to be successful, people must contribute in order for them to have a happy and secured country.

Integrative questions:

- 1) Who is James Rachels?
- 2) What are his ideas regarding physical egoism?
- 3) What are his ideas regarding ethical egoism?
- 4) How do James Rachels defines the two egoism?
- 5) Are men inherently selfish or not selfish?

## Religion, Morality and Conscience

By John Arthur

### Review Questions:

- 1) According to Arthur, how are morality and religion different?

Morality is tending to follow our conscience in our different actions. While, religion believes that there is an almighty and powerful God that has control the nature by way of worshipping and praying to him.

- 2) Why isn't religion necessary for moral motivation?

Religion is not necessary for moral motivation because religion is not enough, there must be ethics so that we would know what is right and wrong. A religion is said to be important so that people will do right. Religion will not give us answers to issues that morality can only give. Religion provides motivation to do the right thing. With religion, it helps us to be a decent person, not to commit crimes in which we will regret after. But it is clear that our motives doing the right thing are not related with religion. A person is doing the right thing because it is the right thing. Even though people have different religions, still it is not their basis why they are doing the good things.

- 3) Why isn't religion necessary as a source of moral knowledge?

Religion is not necessary as a source of moral knowledge because in religion, we need first to read all the articles about our religion. For example, a catholic person requires reading a bible for him to know his religion. Also, some passages in the bible do not mean that there is a specific action that we must do in order for us to be considered doing the right thing. Passages will give us stories that accounts for doing right thing.

- 4) What is the divine command theory? Why does Arthur reject this theory?

Divine command theory states that "religion is necessary for morality because without God there could be no right or wrong. God, in other words, provides the foundation or bedrock on which morality is grounded." Arthur rejects this theory because people can be knowledgeable without any understandings about God. Most people are doing the right thing because they know what is right and wrong and without any knowledge about God. Also, divine command theory also means that all actions are correct if it was commanded by God. Arthur defends it by saying that anyone else or God cannot make a thing right just by commanding it. For example, if God or parents commands us to jump, we should not jump because we might be hurt if we do that action.

- 5) According to Arthur, how are morality and religion connected?

Morality and religion are connected first by way of historical influence that led for the development of morality. Many senators who are writing laws for the country are religious people that help them to base their laws in their religion. Morality also influenced religion by way of gender issues, feminist issues and etc.



6) Dewey says that morality is social. What does this mean, according to Arthur?

Morality is social. This means that how a person interacts with people will also reflect that people will also do it for them. For example, a person killed somebody. Then people will have a bad image for him because of that certain action. If you are good with everyone, then all the people would also be good at you.

Discussion Questions:

1) Has Arthur refuted the divine command theory? If not, how can it be defended?

He refuted the divine command theory because for him morality will not be right if a person will just command it. For example, our parents said that we should kill a person. If we believed that divine command theory is right, then we can say that it is right. But, according to Arthur that it is not right since a person or somebody will not make issues right just by commanding it.

2) If morality is social, as Dewey says, then how can we have any obligations to nonhuman animals?

We have obligations to nonhuman animals because there are also living creatures that is in our society. They must have fair treatment same with human. I think that people are also interacting with animals, the same with people. Also, we should consider that animals are not the highest being of creation. Thus, we should consider their capability to interact with us and their actions.

3) What does Dewey mean by moral education? Does a college ethics class count as moral education?

Moral education means that we can also learn what is right and wrong by way of studying it in our class. I believed that each school has its responsibility to clarify the morality issues especially we are matured enough to think the right or wrong things. Yes, a college ethics counts as moral education.

**By John Arthur**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*"Making cruelty good is not like making a universe that wasn't made, of course"*

I believed that this is true since there is no perfect world. Everyone is committing the mistake since they are not educated with morality. Also, not all people have this kind of opportunity to learn the arguments of morality.

Learning Expectation:

I expect that I will learn what the difference of religion and morality is. I am confused on how this two is similar and different to each other. Also, I want to know is morality only social or considering as our conscience.

Review:

This chapter first tackles about what is the difference of morality and religion. Morality and religion is so different to each other. Morality is defining what is right with wrong actions. While, religion is worshipping and believing to an almighty person. To exemplify this kind of argument is sometimes there are people who are not going to mass or not worshipping any kind of religion, but he adheres to rules and laws of the country. The argument in this kind of issue is we can be good even though we have different religions. Also, we have different religions that has different knowledge on it, but the question in that is why people has unique learning about morality. Thus, we should consider morality is important than religion.

Also, religion is not necessary for moral motivation and moral knowledge because like what I have said we have different religions. Thus, we should have a unique idea or approach in order to have unity in things that are right. Also, reading bible does not give you answers in moral issue. It only gives what Jesus had done.

If there are relation with morality and religion, Arthur said that it would be that the person behind the creation of morality is religious people. They have a background of how the society should address the problem. But Arthur strictly explains that there is difference with morality and religion. We can see this because sometimes there are people who are very religious, but are maltreating her helpers in her house. If that person is very knowledgeable in religion, why are her actions is immoral?

What I've learned:

I learned that morality is social. Our action is based to what people are behaving. If we have seen that they are bad to us, we will also be bad to him or to somebody else. We are currently looking at what is happening in our society. For example, a war-minded country will think that war is good in order to solve their problems. Thus, it affects the way people think in that society. Also, if we did good things to other people, it will also return to having good friends with them.

I also learned divine command theory. I actually understand the point of Mr. Arthur, but also I understand the point of the opposing people. So, I am confused if what is my stand regarding divine command theory.

Integrative questions:

- 1) What is the difference with morality and issue?
- 2) Is Morality a social?
- 3) What is divine command theory?
- 4) What is the opinion of John Arthur regarding divine command theory?
- 5) How can religion acts a morality guidance to the people?

## **Master and Slave Morality**

**by Friedrich Nietzsche**

### Review Questions:

- 1) How does Nietzsche characterize a good and healthy society?

Nietzsche defines a healthy society by having a superior that will command the people and have the “will of power”. Thus, there is the person who will act as leader in the society. In order for the society to be rich, the principle of master and slave morality must be apply.

- 2) What is Nietzsche’s view of injury, violence, and exploitation?

According to Nietzsche’s view, life is actually injury, violence and exploitation. Even though, whatever we do, there will be these exploitations. The reason is people are will to power.

- 3) Distinguish between master morality and slave morality.

Master morality means the “power, strength, egoism and freedom”. Thus, we can say that master morality is about the characteristics of a commander in the society.

While, a slave morality is about “weakness, submission, sympathy, and love”. Thus we can say that this is the issues of the inferior people in the society.

These two moralities are different in a way that for example, according to a slave morality, an evil man arouses fear, but for the master morality, it is good. Man who are slave, does not want that their masters are slave. They afraid that every action they will get will make their masters get angry at them. While, for the master, they believed that it is good for the slave to have fear on them so that they will not harm them or get money from them. I usually experienced this kind of distinctions in real life and especially in businesses. For example, the clerks are following what their supervisors are saying because they are afraid at them. While, in the side of the supervisors, it is good to execute their power over their clerks.

- 4) Explain the will to power.

The will to power means that a person has the will to be successful. Every man also dreams that they will be rich and be powerful. No one wants to be poor and be a slave forever. Life is naturally will to power. According to this chapter, if there is a will to power, there is a higher chance for the people also to be suffered. If there are masters, there would be slave in the society. We all want that all people are equal, but how will our society be equal if we want to be powerful someday. The result of having the will to power is injuries, violence and exploitation (stated on the third question).

### Discussion Questions:

- 1) Some people view Nietzsche’s writings as harmful and even dangerous. For example, some have charged Nietzsche with inspiring Nazism. Are these charges justifies or not? Why or why not?

I believed that every man has their mind to have faith or believe in certain things. Sometimes, there are also people who easily believed at some people because of their good marketing skills. In this

question, I believed that Nietzsche's writings acts as harmful and even dangerous. He might inspire some bad people to make a community that has a unique goal and harm intention to people just like Nazism. Nazism was formed by Adolf Hitler and has a unique goal by way of making slaves or killing not their similar breeds. If you are not a German and don't have the quality of German like blue eyes and etc, you will be killed and be a slave. The charges against with Nietzsche are justified in his writing because it suggests that there should be a person who will command and the followers so that the society will be successful.

2) What does it mean to be a "creator of values"

This means that a person who is powerful helps poor people because the powerful person has abundance of power. The rich person honors himself as powerful, thus he has the hard heart that not everyone has. A person who creates values believed in the morality that he has. He does not need to approve his values because he knows that he is powerful and no one can judge him.

Book Review

## **Master and Slave Morality**

**by Friedrich Nietzsche**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*“Healthy society should allow superior individuals to exercise their “will to power””*

I chose this quote because I believed that it is true. But I think the leader should also possess moral values to be able to better serve his people.

Learning Expectation:

I expect that I will learn what the difference of master and slave morality is. Also, I want to know what is Friedrich Nietzsche’s idea about master and slave morality.

Review:

According to this chapter, master and slave morality are different to each others. Their beliefs are different based on their moralities. A slave morality believed that a person who produces fear to a person is bad. It is based on their experience since they don’t want that they will have fears in their masters. From the side of master, they should have provoke fears so that their followers would listen to them. I also understand the side of the master because it is for their betterment if they will execute fears.

This chapter discuss that life is essentially injury and exploitation. The more people have their will to power, the more people who will be injured and exploit because according to this chapter that having masters will also produce slaves. There is no equality based on this chapter. Also, Nietzsche’s suggests for the society to be successful, they need to have a person who will command and people who will follow what the leader commanded them to do. I also understand that it is easy for the country to be successful, if there are one leader because too much leaders will cause the country to be chaotic and have different groups and sides that are different from each other. Also, having no leader will make the country not moved since people who will follow does not have a leader that will command their actions. The best way is to have a person who will command. But in example with Nazism, I am not in favor of having Adolf Hitler to be the one who will command because his command is for the betterment of his class and not for everyone. A country leader should also consider the people who are included in their demographic markets, and not only the rich people. That is why, we should be very careful in appointing or choosing a person for the position of leader or president because if the person appointed is bad, he would use his power in order to take advantage with other people. But if the person appointed has good morals, then we can say that the country will be successful. And thus, will have a good and healthy society.

What I’ve learned:

I learned that according to Nietzsche for a society to be good and healthy society, there must be a person who will command and people who will follow him. That is the best way for the society to be successful. But I can also say, that it will be better good if the leader possesses moral values so that he can fulfill his promises and duty to the people he will served.

Also, the more people dream to become rich and powerful, the more people who will be exploited and be slave. I know that it might be bad because that is a selfish act to do. But, I think it is very normal for people to dream on something that they think will make them happy.

Integrative questions:

- 1) What is the difference of Master and Slave morality?
- 2) Are the ideas of Nietzsche bad or good?
- 3) What is your side regarding the idea about master and slave morality?
- 4) How does will to power is related to injury, exploitation and violence?
- 5) How will the society be a good and healthy?

## Trying Out Ones New Sword

By Mary Midgley

### Review Questions:

1) What is “moral isolationism”?

Moral isolationism means that a person cannot criticize cultures that he is not belong since he does not understand very well the custom or practices in that society. Even though, we are free to make opinions, still moral isolationism condemns the people who are criticizing other cultures especially if their opinions are not too good. If we will try to read the definition, the purpose of this moral isolationism is really good. But there are exceptions to it. (See the third question)

2) Explain the Japanese of custom of tsujigiri. What questions does Midgley ask about this custom?

The Japanese's custom of tsujigiri which means “to try out one's new sword on a chance warfarer”. A samurai should first try his sword because of the chance that war will happen. But according to Midgley, this is not good because the samurai need to test his sword just to practice. We must not take one life just for the sake of winning in the war and also practicing. Even though it is for the benefit of many people, it is still immoral to let the man been experimented. That's why cloning and experimenting condemned in a Christian society because they know that it is immoral.

One of the questions that he asked about the custom is “are we qualified to criticize other culture or qualified to criticize the custom named tsujigiri?” Another question is “does the isolating barrier between cultures block praise as well as blame”. Last question is “What is involved in judging”. These are some questions that Midgley explained in this chapter and left us with these questions to think more deeply.

3) What is wrong with moral isolationism, according to Midgley?

Regarding the first question, moral isolationism is wrong because it prohibits us for criticizing other cultures even though their custom or way of belief is not moral. For example, the custom tsujigiri, we all know that we'll need to take away one's life because we need to practice them for the chance of war. That is immoral because life is important in one's person. And only God can take it from us since he is the one who gave us the life we are nurturing. Also, the Japanese before need to practice tsugiri because they don't want to put shame their emperors which is for me not good since they must not give it importance or not consider the shame that they will give if ever they failed. Since we all know that it is bad, we cannot criticize the custom of tsujigiri because of moral isolationism. Even though moral isolationism has also good motive, but I think it is not appropriate to all cultures especially if the way of belief is immoral. Also, we must be free to talk, to criticize one's culture if it is a fact regarding them. But if not a fact, we should not first criticize easily.

4) What does Midgley think is the basis for criticizing other cultures?

The basis of criticizing other culture is the fact or truth that the society believes in. We should avoid to criticize first if we are not sure that what we are saying is correct. We must make sure that everything we learned from them are all truth. Also, we don't need to criticize other culture if it is morally



correct. We should also base our critics in the cultures which is moral. Also, we should try to avoid bad criticisms, because having that will make war in the culture that you are criticizing and your own culture.

Discussion Questions:

- 1) Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?

No, I think it is not fair that Midgley says that Nietzsche is an immoralist because first he need to know deeper the side of Nietzsche through reading all his books and etc. Second, Nietzsche has different culture when compare to Midgley. Midgley should consider that different cultures will cause the people different in their views especially in morality. Also, we should also consider moral isolationism which means that we should nnot criticize other cultures that we do not understand. In addition to that, the criticisms of Midgley are not good because he could use other words just to make it not hurting to the part of Nietzsche.

- 2) Do you agree with Midgley's claim that the idea of separate and unmixed cultures is unreal? Explain your answer.

I agree that Midgley's claim that the idea of separate and unmixed culture is not real because we only think that we are separate. Thus, we should not criticize other cultures. But actually many people are also criticizing us. So, we have also the right to criticize other people based on the truth. If culture is unmixed, then I can say that some people will not comment to one another.

**By Mary Midgley**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*"Morally, as well as physically, there is only one world, and we all have to live in it"*

This means that we should try to consider morality in all our cultures. Also, it is not true that the cultures are separate and unreal.

Learning Expectation:

I expect that I will learn what does trying out one's new sword means. Also, I want to know the ideas of Mary Midgley different from other philosophers.

Review:

This chapter was named "Trying out ones new sword" because this chapter tackles the custom of Japanese named Tsujigiri which also means to try out one's new sword. The custom of tsujigiri suggests a samurai to test the sword on the chance that they will have a war. But that is not so simple because to be able for a samurai to test his sword, he need to try it with other Japanese who are not Samurai. I can say that normal people will be experimented just for the sake that the emperors will not put to shame. First it discusses if it is morally right to criticize one's culture especially if we don't understand the custom. We should consider moral isolationism which prohibits us to criticize other culture if we don't understand them or we don't belong in them. I don't think that moral isolationism is good because it prohibits the man's right to be free and freedom of speech. If we will take to considerations the custom of tsujigiri, still I think it is right to criticize or be against with that custom because it is morally wrong. I think we should not criticize if what we are saying is not true or we have no assurance that it is right. Since the custom of tsujigiri is morally not right and are fact, then we can criticize them. If we will criticize them, they will learn that it is wrong. Thus, they will not continue their custom.

Second, I want to discuss one of the question in this chapter which is "Are people in other cultures equally unable to criticize us?". I think we cannot blame them if they are also criticizing us because we have very rich and wide cultures. If we criticize other culture, we must be ready that they will also criticize our own culture. It depends on us if we will accept their criticisms.

Last is about what are the basis for us to judge us. This chapter says that it is easy to judge but we should also analyze that what we say are wrong or will hurt other people. We should answer "what wrong if we say this?"

What I've learned:

I learned that we should not easily judge one's culture, like the custom of tsujigiri. Even though it is morally wrong, still we need to consider if we will hurt other people. Also, if it is morally wrong, we can

also make suggestions and put our ideas with evidences. We should be very careful in criticizing especially if we don't want that other cultures will also criticize our own culture.

I also learned that moral isolationism is wrong because it prohibits us to talk freely. Since we have different cultures, I don't think we have the right not to speak out for their betterment. Criticisms can also mean good for other people because it will just for themselves and their betterment. We should not always think that criticisms are always bad, and we must be ready for other people who will criticize us because cultures are not separated and unmixed.

Integrative questions

- 1) What does Midgley mean about moral isolationism?
- 2) Is custom of tsujigiri morally wrong? Why or why not?
- 3) What can you say about cultures are separate and unmixed?
- 4) How moral isolationism does relate to the custom of Japanese?
- 5) Do we have the right to criticize other cultures?

## Utilitarianism

By John Stuart Mill

### Review Questions:

- 1) State and explain the Principle of utility. Show how it could be used to justify actions that are conventionally wrong, such as lying and stealing.

The principle of utility means that a person's right action is in proportion with his happiness or pleasure. I can't say that this is suitable in all scenarios in life such as lying and stealing. Some people lied to a person because of the pleasure of lying. We have different characteristics and values that are unique to some people. Some prefer to lie just for the sake to excuse them and be safe which is in their comfort or pleasure. After some people lied, they even get happy because of they have effectively done lying which is conventionally wrong. Thus, I can say that principle of utility is not true because it does not apply to all scenarios.

- 2) How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?

Epicureans believed that the happiness or pleasure is the highest good. He objected this belief because he does not actually believe that pleasure is good. For example, one person's happiness promotes good. I believed that this is also wrong since some people's happiness is in conflicts with other people. Some would be happy if they have power which means they can slave other people which is for them their happiness, but for others are not. Mill suggests that we should not only consider our happiness but the happiness of everyone. He called Epicureanism as a doctrine worthy only of swine because I believed that the belief is for only animals who can't think deeper unlike human. They can forced animals such as swine to think that happiness or pleasure is the highest good and animals would not bother to argue that objection or belief. Since we are able to comprehend, think and etc, we are capable of thinking what the highest good is.

- 3) How does Mill distinguish between higher and lower pleasure?

Based on how I understood it, higher pleasure means that there is the influence or temptation. For example, some people are deceived by the drugs since this kind of medicine promotes their pleasure or happiness. Some would prefer this kind of happiness since they know that it will eventually give them the highest pleasure by way of forgetting or feeling of numbness in their pains or problems.

While, lower pleasure means that the inferior pleasure that removes also their pains or problems in a specific time. I consider watching television as lower pleasure because some people would be happy if they watched tv. Television also gives pleasure to people especially the old ones. They sometimes forgot their problems because of just watching. Some people would prefer this lower pleasure because they believed that is the right to enjoy. I, for instance would choose watching tv rather than taking drugs, even though I know that drugs will give me much pleasure. I consider that lower pleasure is a good way to promote happiness to myself.

- 4) According to Mill, whose happiness must be considered?

Since Mill was not persuaded by the belief of epicureans that the happiness or pleasure is the highest good, he suggests that the happiness should be considered in the greater amount of people who would be happy. I also believed that it is the best way to promote happiness. We should consider the

majority of people who will be happy for that decision because quantity in this scenario also represents as quality.

5) Carefully reconstruct Mill's proof of the Principle of Utility?

Mill's proof of the Principle of Utility is said to be not viable in the ultimate end. A person who will meet the end will not be happy since he does not want to end his life or his journey. Even though, happiness is our most desirable, it does not apply in the ultimate end of our lives.

Discussion Question:

1) Is happiness nothing more than pleasure, and the absence of pain? What do you think?

For me, happiness is not always pleasure and the absence of pain. I think it is more on contentment of the happiness or what you have. There are rich people who are not happy even though they have always get their pleasure. But if one person is contented on what he have and what God gave to him, then I think he would attain happiness.

2) Does Mill convince you that the so-called higher pleasures are better than the lower ones?

No, I don't think that the higher pleasure is better than the lower ones. I consider that the lower pleasure is important than the higher pleasure even though the higher pleasure will give me the most pleasure, I still believed that lower pleasure is important and good.

3) Mill says, "In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of the utility". Is this true or not?

It is true since the majority is really important to decide for a certain action. Also, I think the more people contribute in a literature, will make it more better and good since many knowledge had been put in that literature. To relate with ethics, the majority of people will make decisions if a certain action is right or wrong.

4) Many commentators have thought that Mill's proof of the Principle of Utility is defective. Do you agree? If so, then what mistake or mistakes does he make? Is there any way to reformulate the proof so that it is not defective?

Yes, I agree that the thought of Mill's proof of the Principle of Utility is defective since a person's desirable "happiness" is not evident to the ultimate end. No one would desire to die early because they are afraid of what will happen to them in the end. The mistake is Mills should emphasize that happiness can only get if they are living since he is not knowledgeable on the ultimate end's happiness. Yes, there is a way to reformulate the proof. He can say that the principle of utility states that the right action of one's person is based on happiness or pleasures while that person is still living in this world.

Book Review

## Utilitarianism

By John Stuart Mill

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*“What was once desired as an instrument for the attainment of happiness had come to be desired for its own sake.”*

The biggest question that everyone wants to answer is how we will attain happiness. Actually, we attain happiness by what we like to do or desire for the rest of our lives. We consider first ourselves and our loved ones than other people.

Learning Expectation:

I expect that I will learn what utilitarianism is. Also, I want to know how the concepts of utilitarianism help the ethical aspects of the society.

Review:

This chapter first defines the principle of utility. This principle states that a person's right action is based on his happiness. This happiness can be measure in their pleasure. Thus, we can say that the wrong action done by a person is in proportion with unhappiness. I don't think that this would be the good way to define the right or wrong action done by one person. I take to consideration such act as stealing. I think some people stole just for the sake of they will have money which for me is not a good action. But if we would consider the principle of utility right, then I can say that stealing which promotes pleasure to some people is a good way. Also, pleasure such as smoking, for me is not a good way because it makes your health become dangerous and can even kill you. This principle of utility is not always right or suitable to any scenarios.

But in the later part, this chapter also discusses that principle of utility also considers the quantity and quality of the pleasure which also means happiness. For example, I for instance need to think of the people who will be happy if I did this action versus the people who will be happy if I chose the another action. In that scenario, I will choose the highest number of people who will be happy for my action. It is said that the majority is very important in principle of utility. This is very evident when we vote for president or position in the society. The number of our votes are very important in a way that our votes is also consider as important to consists the number of votes by a certain person. The question that what is how will we measure the quality of pleasure. This chapter explains that it is merely the greater in amount rather than lesser amount.

What I've learned:

I learned that principle of utility also applies in our society. The last decision comes from the majority of people who will be happy rather than the minority of people who will be happy. The number of people who will be happy is important for the success of one's country. That is why; Philippines also need unity so that each and everyone would be happy and have a successful country.

Also, the statement that the right action is proportion with our happiness or pleasure is wrong. I objected because some people would prefer smoking which gives them pleasure, than having a good health. Their action which promotes pleasure sometimes give them wrong actions.

Integrative questions

- 1) What is the principle of utility?
- 2) What is happiness?
- 3) How will we make decisions in the society related to utilitarianism?
- 4) What is the ultimate end of the greatest happiness principle?
- 5) What is the difference between lower and highest pleasure?

## The Debate over Utilitarianism

By James Rachels

### Review Questions:

1) Rachels says that classical utilitarianism can be summed up in three propositions. What are they?

One of the three proposition is first actions are to be judged right or wrong solely in virtue of consequences. This is like doing karma. If we did good to everyone else, then we will receive blessing from God. But if we have made wrong doings, then our action will be judged in the society and even punished us because of doing that certain action. Doing good things to people have the best consequences.

Second of three proposition is what matters is the greater amount of happiness than the unhappiness of the cause of doing that action. We should make sure that happiness is greater than unhappiness. If happiness is greater than unhappiness then we can say that our action is correct. But if it is other way around, then we can say that our action is morally wrong.

Third proposition is we should measure the happiness of everyone else. Everyone will be equally calculated based on their happiness. If many people would be happy, then we can say that the action is right. This also means that majority in the society is important in the decision of the society.

2) Explain the problem of hedonism. How do defenders of utilitarianism respond to this problem?

Hedonism believed that happiness is the ultimate good while, unhappiness is the ultimate evil. The problem with was discussed by way of giving examples. First example is a young artist who was injured. Because of that injury, he might not play piano which he loves very much. The problem is the young artist did not injured himself, but the misfortunes or fate that the world brought to him. Certainly, he would be unhappy because of that accident. But, this chapter says that we cannot eliminate tragedies because it is not in our hands.

Utilitarian tried to respond in this problem by way of different kind of utilitarianism. Some would say they need to put down things that they will regard as good in themselves. But also some would suggest that there are three good things such as pleasure, friendship and enjoyment. Others also suggests ideal utilitarianism which means that right actions are the ones that has the best results, however goodness is measured. In addition to that, many believed in preference utilitarianism which means that we should act on maximizing the satisfaction of people.

3) What are the objections about justice, rights and promises?

These objections were explained through an example. First, it tackles about justices of an innocent man. The given scenario is if we are utilitarian and we have played a vital scene in the event. What happened is a riot between the whites and blacks. The blacks were accused of doing immoral thing such as rape to a white woman. Even though, we all know that the black really did not do the accusation, but if we are utilitarian, we can bear false witness by telling them that the black really rape the white woman. We based our action because to promote happiness to the majority of whites. We don't consider the innocent man who we will accused for doing that action. There is no justice if we believed in utilitarian because we will be forced to bear false witness or lie. This is not fair to the minority people.



Second, it talks about the rights when Ms. York was photographed without any dress. The setting was taken in the police department and the guilty people are the policemen. With this event, Ms. York filed a case against the policemen for doing that immoral action. Certainly, Ms. York won the case. If we consider utilitarianism, what happen to Ms. York is correct since according to utilitarianism, we should consider the people who will be happy or unhappy with that action. The action is taking a picture of Ms. York who was forced to undress. The policeman, who is Mr. Story, made that action just for the sake of being happy. With that happiness, he spread the picture to all his other colleagues which we can say may be happiness for them. Thus, this action is morally correct if we believed in utilitarianism.

Third, it discusses the promises of one's person to his friend. In fact, that person will meet his friend in a certain place. But when the time comes, he realized that he would be happy if he finished all his assignments for that day rather than meeting his friend in the place. If we believed in utilitarianism, we might not fulfill our promises since utilitarian believed that the right action is in proportion with the happiness it brings. Since doing assignments is greater than fulfilling our promises, then we will not fulfill our promise to our friend which is considered as morally wrong. We made promises so we should fulfill also our promises.

4) Distinguish between rule and act utilitarianism. How does rule-utilitarianism reply to the objection?

Rule utilitarianism is the new version of utilitarianism whereas, the old version is called the act-utilitarianism. Rule utilitarianism is based on the rules established by the principle, while the act utilitarianism based on that principle of utility.

Rule-utilitarianism will answer not by way of defining utilitarianism, but by way of asking questions like "what are the general rules of conduct tend to promote the greatest happiness?" Because we know that lying and bearing false witness is a crime, then we can say that it is morally wrong. Thus, that utilitarian should also consider the rules in order to promote happiness.

5) What is the third line of defense?

The third line of defense does not care much of the justice, right and promises. They say that they don't need to make sure that their feelings are correct. To relate the example of justices, utilitarian believed that the person who will bear false witness is just doing the interest of many people. He believed that the action is preferable than having faced by other conflicts. Thus, act-utilitarianism is a perfect defensible doctrine that does not need to modify to be a rule utilitarianism.

Discussion Question:

1) Smart's defense of utilitarianism is to reject common moral beliefs when they conflict with utilitarianism. Is this acceptable to you or not? Explain your answer.

I believed that example of justice, a utilitarian who will bear false witness should also consider the fact that he need to tell the truth. Even though by telling the truth will caused many deaths(like what the third defense is telling). As a citizen, we should tell the truth even though it will hurt other people because we are just saying the truth. I don't believe that if a person will be faced by conflicts against utilitarianism, he should act as a utilitarian.

2) A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?

I believed that we should also give moral consideration to all the people even the animals because I believed that they should also have freedom just like people. For example, we should also not kill animals because they have also one life to live. If we killed them, they will also be unhappy just like people. Also, even the lakes and streams who does not have life should also consider since what we did in the lakes such as throwing dirt will have a corresponding consequence to us. Whatever we do in our environment will also return to us, that will promote unhappiness to all the people.

3) Rachels claims that merit should be given moral consideration independent of utility. Do you agree?

I agree that merit should be given moral considerations because it just for the welfare of everyone else. If there is merit, all the people will try to do good things to everyone else. But if there are no merits, then I can say they are free to do harm other people and even environment. A person who worked hard each and every day should have merit in order for him to continue his good attitude.

**By James Rachels**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*"The ultimate doctrine is that, happiness is desirable, and the only thing desirable, as an end; all other things being desirable as means to that end"*

I chose this quote because this is true. We desire to be happy. But in reality, there are questions if we would be happy in the end. I think for us to be happy is to be good with all the people since in the end, there would be someone who will judge our right and wrong doings. All our desires in our life will not come along with us in the end.

Learning Expectation:

I expect that I will learn what are the arguments some philosophers have to strengthen the concept of utilitarianism. In addition to that, I want to hear the side of both utilitarian and anti-utilitarian. With that, I can give my own stand in those opposing ideas.

Review:

This chapter argues the concept of utilitarianism although it has also right idea, still there are aspects that are wrong. This is the continuation of utilitarianism in the previous chapter. First, utilitarianism has three proposals namely actions are to be judged right or wrong solely in the virtue of their consequences. Thus, we can say that right actions have the best consequences than the wrong actions made by one person. Second, it also takes account the amount of happiness or unhappiness our actions caused. Therefore, the amount of happiness must be much greater than the unhappiness. Third, utilitarianism also gives important to each people's happiness or majority of people who will be happy.

With that given discussions of utilitarianism, many objections were arise such as justice. The given example of justice is the accusation that the black man had raped the white man. Because of that, it arises the riots or strikes. As the person who has seen the real event and my testimonials are important in order to have peace, I can bear false witness by saying that the black man did really raped the white woman, which can be untrue. If I adhere to the concept of utilitarian, I can say that telling lies is a correct way in order for the white people to be happy because if they learned that it does not really happen, maybe they will feel guilty which will also caused unhappiness to them. Since majority is whites and many whites hope that blacks really did that accusation, then I would definitely accuse the black to do immoral thing. Thus, he will be punished because of that moral action which he really did not do. This is just one aspect why James Rachels did not like utilitarianism.

What I've learned:

I learned that utilitarianism is not always correct. There are aspects such as justice, right and promises cannot be applied in utilitarianism. In addition to that, there are not only consequences that utilitarians should emphasize but also the merits that was James Rachels wants to address in this chapter.

Moreover, happiness is not something that we thought as good. Examples like having a friend who is a hypocrite, who we thought as a nice friend, is for me it brings unhappiness because we don't know his true self. Also, no matter we do if there are tragedies that will come to us and will promote unhappiness to ourselves, we cannot do anything. We can try to be happy with all the problems or undertakings that will happen. We think that having friendship and no problems in life is a good thing. Thus, it will give us happiness. But actually, it does not give us happiness.

#### Integrative questions

- 1) What is the argument regarding justice?
- 2) What is the argument regarding the rights in this chapter?
- 3) What is the argument regarding promises of one's person?
- 4) What is ideal utilitarianism?
- 5) What is preference utilitarianism?

## **Categorical Imperative**

**By Immanuel Kant**

### Review Questions:

- 1) Explain Kant's account of the good will.

Good will also means good determination. If we are determined to get what we want, then we can get it. In life, it is difficult to really get what you would like to have, but if you are determined, patient and have good motive, then you would be successful in your chosen career. According to Kant, good will can be bad because the more people strive to become rich, powerful and famous, the higher chance that we will have conflicts with other people who also want to become rich and so on.

- 2) Distinguish between hypothetical and categorical imperative.

Hypothetical imperative means that we don't know what it contains, but rather we know what the condition it sets before what is the contain. While, categorical imperative means that he would know what it contains, there are no conditions applied.

- 3) State the first formulation of the categorical imperative (using the notion of a universal law), and explain how Kant uses this rule to derive some specific duties toward self-and others.

The first formula which is the notion of a universal law is just a part of categorical imperative. The best example would be self-love. Self-love means to shorten our lives because of the pains and undertakings in our lives. Then we can say is this morally wrong or morally right. The answer would be morally wrong since it cannot act as universal law. A law can be universal law if it applies to all the people. Who is on the right mind to commit suicide if they are happy and even had misfortunes. Thus, universal laws are morally correct. Kant uses the rule in order to let the people know their duties in their self and also others.

- 4) State the second version of the categorical imperative (using the language of means and end) and explain it.

Persons are said to be not subjected to end since their existence of their well being has value for us. Thus, we can call them as objective ends which means things whose existence in itself an end and because of their existence, they would serve as means.

### Discussion Question:

- 1) Are the two versions of the categorical imperative just different expressions of one basic rule, or are they two different rules? Defend your answer.

I think these two versions of the categorical imperative are just different expressions of one basic rule. I think they have similar views and that is we should based our action the same treatment with everyone else by not simply acting as means. The same treatment that I used here is the first formulation about universal law. While, acting simply the means is the second formulation about means and ends.

- 2) Kant claims that an action that is not done from the motive of duty has no moral worth. Do you agree or not? If not, give some counterexamples.

I agree with Kant's claim that an action that is not done from the motive of duty has no moral worth since everyone should consider their duty as an individual. The example that the book gave is the retailer who equally charged all his customer the real same price which I can say she is doing his duty as a retailer. She has the duty to act fairly in all his customers. Thus, I can say that she has the moral worth.

- 3) Some commentators think that the categorical imperative(particularly the first formulation) can be used to justify nonmoral or immoral action. Is this a good criticism?

Certainly yes, I think that commentators have good arguments about categorical imperative. I also think that the first formula can justify if the action of one's person is morally correct or wrong. It can be a good arguments because after reading the portion of the first formula, the idea that pops out in my head is "is the self-love can be justify as morally wrong because it does not apply as universal law?" But nonetheless, I think it has a good criticism.

Book Review

Categorical Imperative

By Immanuel Kant

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

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

This is what categorical mean. We should act on the things which would also apply to all the people. The best example would be the self-love. We should ask ourselves “Can be self-love imposed to all the people?” Then if not, we should not do or commit suicide since it is not applicable. I like this kind of quote because it gives knowledge or wisdom to all the people who will read this chapter. Thus, I can say we should act on the universal laws.

Learning Expectation:

I expect that I will learn about categorical imperative. Also, I want to know the ideas of Immanuel Kant regarding categorical imperative. In addition to that, I want to be familiar with all the aspects of categorical imperative.

Review:

This chapter first defines the good will. According to this chapter, it is hard to get what you really wanted in life. But if you have that good will, it would be possible for you to easily picture out the things you want to have. For me, this good will also means good determination. If we are determined and our motive is good, then I can say we can be successful. Others who are not determined in their life is not successful in their chosen career. This can also be bad or harmful with others since sometimes the more people are willed to power, the higher the chance that they will easily have conflicts with other people. If there are gifts of fortune that will appear in our life, it is more easy not to be tempted if you have this kind of good will since you will not be influence and your principle in life will not be modified by the power, wealth, and fame. Because of the principle of good will, it helps us to be away from temptations in life.

This chapter also talks about the motive of duty. A person’s action is sometimes considered as duty, but actually it can be for their self-interest. For example, a retailer sells an item equally the same price with other people. A retailer who has good values does not want to overcharge his customer not because he has a good value or duty, but actually because of the purpose of self-interest.

Categorical imperative means if an action is can become a universal law. For example, a person who wants to commit suicide because of his problems and pains cannot be an action for all the people since there is what they call self-love. Not all people wanted to kill themselves because of their undertakings. Everybody has different principles that cannot be apply to other people. The question is can the self-love be imposed in the society. Certainly, if self-love means to shorten their lives just because they don’t want to experience the pain, then I can say that not all people would agree on it. Even though, we love our lives, still it is not by committing suicide is the best solution for the elimination of pains or distress.

What I've learned:

I have learned the meaning of categorical imperative. It means if the action can be a universal law such as the word self-love. Definitely, it cannot be a universal law because not all people are in pains or distress. Then we can conclude that self-love is morally wrong since it cannot be apply to all the people.

In addition to that, I discovered that our actions are for our personal advantage. The best example would be a person who does not have money, but will do his best just to have loans even though he knows that he can't pay for it. As a citizen, we should fulfill our promise if we say that we will pay him for the specific time. This personal advantage cannot also be a universal law since everyone will give importance in their only self.

Also, I realized that categorical imperative is actually evident in the society since for example a person who gets tired by way of showing his talents cannot be apply as universal law. If that laziness would be apply as universal law, then all people would be lazy. Every man should show his talents.

Integrative questions

- 1) What is categorical imperative?
- 2) What does good will mean?
- 3) What does the formula of the end in itself mean?
- 4) What is self-love?
- 5) Can self-love be a universal law? Why or why not?



## Happiness and Virtue

By Aristotle

### Review Questions:

- 1) What is happiness, according to Aristotle? How is it related to virtue? How is it related to pleasure?

According to Aristotle, all human beings can perceive happiness by the accordance of virtue. On what I have understood, a person can get happiness if he is doing the right things such as not hurting other people, obeying the law and etc.

Happiness is related to virtue since if one person has a habit to do only the good things, then he will find that happiness or joy in himself. Also, according to Aristotle, it is doing the mean or middle not being too much. The virtue of courage is the best way to emphasize this happiness. If we have no guts in our life, then we will not be successful. We will just regret that we never do what we really want to do. Being too much is not also good since others will think that we are full of pride.

We all thought that we can be happy if we have money, pleasure and fame which is the opposite of what Aristotle believes. I, too believed that a person will not be happy with the material things or his possessions.

- 2) How does Aristotle explain moral virtue? Give some examples.

According to Aristotle, there are two kinds of virtue. One of it is moral virtue. He believed that moral virtue is the state of the character which is the mean between the excess and deficiency. One example I can give, beside the example of Aristotle, about the virtue of courage is the virtue of not eating too much. If we eat less, we are not taking good care of our health. It can result to malnutrition or slim body. But if we eat more, it is also bad since it is against with what the church said about gluttony. Instead of eating it even though we are full, we can give it to the poor people who really needs the food.

- 3) Is it possible for everyone in our society to be happy, as Aristotle explains it? If not, who cannot be happy?

Yes, it is possible for everyone in our society to be happy because we have this freedom of what to do in our own self. Even the poor can be happy, if they will just learn how to be happy. They must learn the intellect virtue which is to reflect or contemplate. Being happy is not buying clothes, shoes, jewelries and etc. because they don't last long. Sometimes even the rich are not happy, that is a good example that pleasure, wealth and possessions will not make a person happy. We have this chance to be happy because we can reflect it through ourselves.

### Discussion Questions:

- 1) Aristotle characterizes a life of pleasure as suitable for beasts. But what, if anything, is wrong with a life of pleasure?

Aristotle associate the life of pleasure as suitable for beasts since if there is pleasure in our lives, we cannot figure out how we can perceive happiness. Pleasure will only give us the influence of being

bad to people. We cannot identify the good ones and happiness if there are pleasures in our lives. Also, having pleasure is giving a person too much of everything that he does not need.

2) Aristotle claims that the philosopher will be happier than anyone else? Why is this? Do you agree or not?

Yes, I agree that Aristotle will be happier than anyone else since he already achieved the happiness which is not the kings, queens during his time does not yet experiences. He does not have many pleasures, wealth and possessions compare to others. He also found his happiness through what he is doing like writing as a philosopher.

Book Review

Happiness and Virtue

By Aristotle

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

“For men are good in but one way, but bad in many”

I chose this quote because people can be tempted in many ways by way of vices, friends, peers and etc. There are many bad things that a person can choose.

Learning Expectation:

I expect that I will learn what is the happiness of people, if it is pleasure, money, families and etc. Also, I want to know how a person can find his happiness by doing virtues in life.

Review:

Based on this chapter, a person can get or find happiness by way of lying in the mean. I also believed that it is true. A person who has many money will not be contented on what he have, so I think it is better if the person is in the middle. Also, a poor person will not be happy because he will not have the money in order to buy his needs. The best question in this argument is what we will do in the excess money we have granting that we are rich. Money is not only the reason why people would be happy. Money can only solve their problems, but will not make them happy. Although we thought that money is a big help so that people will be happy, still according to Aristotle that it is better to live on not the excess things and not also things that you are lacking.

That argument is the same with virtue. The question is how will we know if a person is doing virtue or has a good personality. Aristotle mindset about mean is also visible in this statement that a person is in virtue if his action lies in the middle. For example, a person who is so frank is not a good virtue, while a person who is so plastic is also not good. Thus, we can say that being excess is not also good and being too deficient is not good as a characteristic of a person. I can say that the middle point of frank and plastic is good if the person has the kind of virtue.

What I've learned:

I learned that there is this kind of idea. This is very new to me that for a person to be called as having good virtue must lie on the mean. Middle means that a person must not act too much and not too less.

I also learned that money is not the reason why people should be happy. We thought that money can give us what we want to have including happiness. But actually, this is not true. If we based Aristotles idea true, then we can say that being in the middle person is good for us in order to be happy what everyone is seeking.

Integrative questions:

- 1) What is Aristotle's idea about happiness?
- 2) How will a person seek happiness?
- 3) How is virtue and happiness connected?
- 4) How will a person can be said in the right decision?
- 5) Can everyone be happy?

## The Nature and Value of Rights

By Joel Feinberg

### Review Questions:

1) Describe Nowheresville. How is this world different from our world?

I imagine Nowheresville, a place where each and everyone knows their duty and obligations to one another. I don't envision a place where it is ugly so I think nowheresvilleans respect each other which is unlikely to happen. Nowheresville is different from our world in a way that in that place there is no imposed rights. Thus, all the people has no claim rights which we have in the real world.

2) Explain the doctrine of the logical correlativity of rights and duties. What is Feinberg's position on the doctrine?

The doctrine of the logical correlativity of rights and duties means that all duties requires rights and also all rights entails duty. Thus, we can say that rights and duties are the same. Feinberg's position in the doctrine is in both yes and no. He believed that duties can be rights and duties can be different from rights.

3) How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?

Based on the example given in this chapter, I think personal deserts are way for a person to claim a right. In nowheresville, the students were not obligated to do their best. They are only obligated to perform, not being too less and not being too much. If their performance meets the expectation, they will not claim for rewards of their performance. Students should be happy because they are given rewards. Also, they don't have rights if they don't like the rewards. People who have no knowledge of rights will be proud of his own deserts. They don't have claim rights because they are no imposed rights in Nowheresville.

4) Explain the notion of a sovereign right-monopoly. How would this work in Nowheresville according to Feinberg?

The notion of a sovereign right –monopoly means that if one country self-governed us, we have no right to complain since we are not knowledgeable of our rights. There can be duty of the sovereign to treat us well or treat well the people, but if he harm us, we have no right to complain. It is also said that the sovereign only have sinned to God, but not in us. In a sovereign right-monopoly, he can do all things, and incur obligations or duty toward one another, but this duty is not directly promised to each other, but rather to God only. In nowheresville, this will work because there are no rights and only duties or obligations are imposed.

5) What are claim-rights? Why does Feinberg think they are morally important?

Claim-rights means a person have claim to the rights. For example, a person gets our right, then we can claim by way of complaining that our rights were neglected. I believed that claim-rights are morally important because if we don't claim our rights, people would abuse us. For example, a person who abuse our rights, if we will not complain about it, then maybe he would repeat it again and again. Claim-rights is important for the people to know that we are equal and should be given equal rights no matter what are

our status in life. Also, if we will not talk, they will not know our sides as a person who is victim of the rights.

Discussion Question:

1) Does Feinberg make a convincing case for the importance of rights? Why or why not?

I think Feinberg really made a convincing case for the importance of rights because I have now convinced that rights are important for each of us. Also, making use of Nowheresville, I have realized that having rights make us more knowledgeable on what should we claim to other people.

2) Can you give a noncircular definition of claim-rights?

For me, claim-rights mean that we are given the rights to assert because it is our own rights. We can complain over our rights since it is our own rights.

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*"We go in search of rights and are directed to claims, and then back again to rights in bureaucratic futility"*

I believed that rights and claim are related with each other. If there are rights then we can claim our rights, but if there are no rights, then we can't claim it. There are laws or rules that are imposed in the society for us to claim and know our rights as an individual.

Learning Expectation:

I expect that I will learn the nature and value of rights. Also, I want to know the ideas that made Joel Feinberg different from the rest of the philosophers.

Review:

Joel Feinberg tried to experiment by way of letting the reader imagine the world of Nowheresville, a place where there is no rights, rules or laws. I imagined this kind of place as people who are free, but also has respect to one another which is the difference from the real world where we live.

After imagining Nowheresville, he compares duty and rights. In Nowheresville, everyone has the duty, but the question is "Is there rights if there are duties"? In the next reading, he answered that in a sense yes and in a sense no. I also believed that duty and rights has some correlation with each other. But if we define duty and rights, there are two distinct words that can be related due to some examples. Duty is obligation, responsibility and liability; while rights are things that you have rights like freedom of speech and etc. The difference of duty and rights is for me duty is required, but rights are not required for you as a human being. Feinberg let the reader imagine Nowheresville in order for us to gave importance to the rights and think "What if we don't have rights?" According to Joel Feinberg, people in Nowheresville does not have moral claim if they are treated unjustly which is maybe good or maybe not good. It depends on who was victim or not.

One thing that strikes me in this chapter is in Nowheresville, the teachers or parents are not obligated to reward their students or children. But in the real world, we are very frustrated if our teachers or parents did not recognize our performance especially if we performed our best. In nowheresville, the students and children were not frustrated. And they will be happy if they will be rewarded by their parents or teachers. But the question is "what if the reward does not meet the expectation of the student in nowheresville"? The answer would be they don't care as long as they have been rewarded since they have no claim rights or moral claims that in the real world there is.

What I've learned:

I have learned that rights are very important. Having rights will give each of us moral claim. For example, a parent neglects his son which should be the right of the son. But if there are no rights like in

Nowheresville, then the child does not have moral claim to the parents which is for me is wrong. In a good sense of having no rights will also make us more contented. For example, in nowheresville, the student were not expecting more on rewards or prizes if they have won because they don't have moral claims which is I think good since they are contented. If there are no rewards and prizes, still the students who do their best is still said to be happy.

Integrative questions:

- 1) What is the difference of Nowheresville and the real world?
- 2) What is the relation between duty and rights?
- 3) What does Joel Feinberg wants to express by way of imagining Nowheresville?
- 4) What will happen if the world does not have rights?
- 5) What is the difference of the people living in Nowheresville and the people living in the real world?



## Taking Rights Seriously

By Ronald Dworkin

### Review Questions:

1) What does Dworkin mean by right in the strong sense? What rights in the sense are protected by the U.S Constitution?

According to Dworkin view, if a person has the right thing to do, we should not interfere with his action. Thus, we can say that there is respect on the dignity of one's person. The rights that are covered in the U.S constitution are free speech, equality, due process and etc. These are some rights that the constitution are being protected.

2) Distinguish between legal and moral rights. Give some examples of legal rights that are not moral rights, and moral rights that are not legal rights.

Legal rights are a constitutional right which means they are already stated in the law. While, moral rights are ethical rights that should be respected on one another. The legal rights are following the laws such as if there is a sign of no parking; we should not park our car in that certain prohibition. The example of moral right is to respect one another by way of not interfering to other's work.

3) What are the two models of how a government might define the rights of its citizen? Which does Dworkin find more attractive?

The first model states that there should be a balance between the individual right and the rights of the government. If the government stops the right to freedom of speech, then it has done wrong in individual's right. This is said to be false because it is difficult to balance these two components such as the people and the government.

While, the second model states that each and everyone should respect the rights of people. Thus, the government should first understand the rights of the people, while the people should also respect the government. This is the most attractive because this is much acceptable in the society.

4) According to Dworkin, what two important ideas are behind the institution of rights?

According to Dworkin, the two important ideas that are behind the institution of rights are faith and respect. Faith means we should believe that the lawmakers are knowledgeable on the rights we have. They know what moral rights should be considered as part of constitution and what moral rights that should not be considered are. Second is respect. We should respect the law in a way that we should try to avoid to break the law. Even though law is said to be not perfect, we should try to follow the rules or laws that are embarked in the constitution.

### Discussion Question:

1) Does a person have the right to break a law? Why or why not?

For me, a person has the rights. Therefore, they have the right to break the law. But first, they should be knowledgeable on laws that they would break since it is their way to defend themselves. Also,

each and everyone should be accountable for the actions they did. For example, a person who breaks the law should know the consequences of doing that action.

2) Are rights in the strong sense compatible with Mill's utilitarianism?

I think the rights that Ronald Dworkin is saying is compatible with Mill's utilitarianism because according to Mill, utilitarianism means that a person's right action is based on their happiness. Thus, a person who wants to spend his money is can be considered as his rights because it is still his money. In the same with Mill's theory, the spending of money is considered as right action because he is happy or enjoying.

3) Do you think that Kant would accept the rights in the strong sense or not?

I think Kant would not accept the rights in the strong sense because Kant believed that it is moral to interfere with other people especially if that person knows that he is in that right position to interfere. While, Dworkin believed that it is not good to interfere with other people's right.

Book Review

## Taking Rights Seriously

By Ronald Dworkin

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*“Not all legal rights, or even Constitutional rights, represent moral rights against the Government.”*

I believed that legal and moral rights are two distinct words. I think the rights of a person are first started in moral rights. After studying moral rights, they will think if they will try to make it legal right or constitutional rights.

Learning Expectation:

I expect that I will learn more on the rights and the society. Also, I want to know what does Ronald Dworkin wants to say to the readers especially the citizens of the society.

Review:

The idea of Ronald Dworkin is if a person has the right to do something, we should not interfere to what he is doing. For example, a person wants to play lotto for the rest of his life, we can't stop his hobby because he has the right to do what he wants to do with his money even though our suggestion is the right thing to do. Also, this chapter says that the right thing to do and saying that someone has the right thing to do is different. We should not interfere of other's right because it is like stopping them to express their rights. The example of human rights is taken in America, where they have seen that there is a need to let the people express their rights. I think America's right is very similar to Philippines, wherein we have seen that many people have protested in order to express their ideas and government were trying to stop them. I think this chapter "taking rights seriously" is very important for the government to know that interfering is to stop the people to express their rights. There are many laws that are stated in the constitutional laws, but actually governments do not adhere to it. Also, it is said that Supreme Court does not guarantee us to have a perfect decision or equally judged us, sometimes there are discrepancies that we can't avoid.

One thing that I was still finding answer is "Does the man have the right to break the law?". I believed that each of us has the rights. Thus, I can also say that we have the rights to break the law if the law is immoral or wrong. I think it depends to the person if he wants to break the law. I just want to say that he should be in the due process and not by informal protesting that can be viewed as terrorist actions. In addition to that, I think people are knowledgeable on the consequences if they will try to break the law.

What I've learned:

I have learned the notion of rights according to Ronald Dworking. He believed that if the person has the right thing to do, we should not interfere with him. I also believed that Ronald has a very good notion of rights. I think we should refrain from doing interfering to one's work because every people has the right to express their sides even though they are in the wrong side.

Man has the right to express his ideas, but the government has also the right to protect his people. The state only wants to protect anti-riot since majority of the people would be affected if it starts with a person who just express his ideas. I think this is a very good argument.

Integrative questions

- 1) What are moral rights?
- 2) What are legal rights?
- 3) What is constitutional right?
- 4) What is Dworkin view regarding the rights?
- 5) What should the government do in order to protect his people?

## **A Theory of Justice**

**By John Rawls**

### Review Questions:

- 1) Carefully explain Rawls's conception of the original position.

The original position means that justice depends on the primitive condition of the country. This also means that the person does not know his status, place in the society and etc which strengthen the word justice. This wants to ensure that there is no one who has advantage on someone else and disadvantage because of his status. The understanding of original position is about fairness that each and everyone should have if there is justice.

- 2) State and explain Rawls's first principle of justice.

The first principle states that "Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others." Based on the definition, the first principle wants to say that there each and everyone should be equal to one another and all the people have the right to be heard by all people. Thus, no matter what is your status in life, you are given a chance to be heard in the court for your testimony.

- 3) State and explain the second principle. Which principle has priority such that it cannot be sacrificed?

The second principle states that "Social and economic inequalities are to be arranged so that they are both reasonably expected to be to everyone's advantage, and attached to position and offices open to all." The second principle is said to apply to the first principle because of the distribution of income and wealth that makes us different among the rest of the people. It is also said that everyone's income is not need to be equal, but justices must or should be accessible to all the people.

The principle that has priority is the first principle since according to this chapter that the principles of justice's ordering is based on the priority level since the equality of rights is the first principle, I can say that it should not be sacrificed. The distribution of wealth should be the same with the equal opportunity of one another.

### Discussion Question:

- 1) On the first principle, each person has an equal right to the most extensive basic liberty as long as this does not interfere with a similar liberty for others. What does this allow to do? Does it mean, for example, that people have a right to engage in homosexual?

The first principle allows the people to have basic equal basic rights. Thus, we should have equal opportunity same with other people. When it comes to gender issues, I think there is not much problem especially in this 20<sup>th</sup> century, when all things are allowed. I believed that each of us should be given rights or opportunities. They should have a right to engage in homosexual even though we are catholic, still there should be equality. We should allow this because there are also human. We should let homosexuals to do what they would like to do as long as it is still not hindering human and moral rights.

Book Review

## **A Theory of Justice**

**By John Rawls**

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*"There are surely circumstances in which they fail."*

This refers to the principles of justice. I also believed that the two principles does not apply to all circumstances since there should be a unity in order for us to imposed the principles of justice. Also, it is not in our hands that we can make all the people equal to one another.

Learning Expectation:

I expect that I will learn the principles of justice. I want to know John Rawls ideas about the theories of justice.

Review:

The main goal of John Rawls is to present understanding about justice through giving us the principles or theories that are found in justice. There is also so called original position which means the primitive condition of culture. This is a theory so as to know more about justice. One feature in this situation is the person does not know his place or position in the place. He does not know anything which corresponds to having equality among other people. This theory is resembled as the veil of ignorance because the person does not know his status in life which does not give bias. This is fair to both parties and we can say there is the sense of justice if there is the word fairness. Our status sometimes makes us to have an advantage with someone else because we can pay the best lawyer that will help us in our problems. In addition to that, another feature is to think that parties are not interested on each other.

In trying to understand the concepts of justice, one should clearly determine which principles of justice would be chosen in the original position. The first principle aims to have equal basic freedom. The example of this is the right to vote and freedom of speech. The second principle relates to the arrangement of social and economic inequalities. The example would be the income of each individual in the society. These principles are said to be applied in a structure of society. It is also said that the first principle is related with the second principle and vice versa.

What I've learned:

I learned that there is a problem regarding the second principle which is concerned in the arrangement of social and economic inequalities. The truth is there is really inequalities since some people have more money than someone else. The distribution of income is not the same with one another. We can't avoid distributing money in a fair way. We can't use money in order for us to win a case which prohibits fairness to one another. We should avoid being too unjustly when our actions is wrong. Everyone should benefit from the justice which the country has.

### Integrative questions

- 1) What is the first principle of justice?
- 2) What is the second principle of justice?
- 3) How does the two principles different to one another?
- 4) How these two principles do relates to each other?
- 5) What is John Rawls view regarding 'A theory of justice'?

## The need for more than justice

By Annette Baier

### Review Questions:

1) Distinguish between justice and care perspectives. According to Gilligan, how do these perspectives develop.

Justice perspective means adhering to laws, rules and regulations of the society. While, care perspective means the love, care and etc. Males are more on justice perspective, while female tends to focus on care perspective. These perspectives were developed through moral development which focuses on the development of female and male. As the female and male grows, they have seen that these perspectives are visible in our lives.

2) Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?

Kohlberg's theory of moral development starts from pre-conventional level to a post-conventional. The example would be when we were starting to went to school and we tried to fit in the community. In order for that child to fit in the group, he used to answer the tests and exams. Gilligan and Baier find out that Kohlberg's questionnaires are mostly verbal. Thus, it can be fictional. Gilligan believed that the development of female and male are different with each other. Gilligan find out that female's idea about morality is different with males. They conclude that females are more matured by way of realizing care perspective rather than justice perspective.

3) Baier says that there are three important differences between Kantian liberals and their critics. What are these differences?

The important differences between Kantian liberals and their critics have seen in the chapter. The first was the relationship between equals. The power of the parent and child is different since they should not be equal. But now, we consider teenagers like adults since in some countries, if a child is 18 years old, he or she should be independent from her family. Second is its freedom of choice. It is said that a child can't choose his family just because she has the freedom of choice. Gilligan find out that women tried to choose if she will abort his child or not and enter to being a mother. Last is the authority over emotions. A parent should not strictly imposed rules if the child can't follow it.

4) Why does Baier attack the Kantian view that the reason should control unruly passion?

Baier believed that we should not worry about the passions the person have, as long as they can control it. Kantian's view is that unruly passion tends to less useful when we fill the role of being a parent. It is said that being a father, they should control their violence by way of loving their children. For example, the child failed in the test, the parents especially the father should control even though his focus is on the legal sense. Kantian theories on controlling emotions, rather than on growing desirable emotions are the challenged that Baier wants to attack.



Discussion Question:

1) What does Baier mean when she speaks of the need “to transvalue the values of our patriarchal past”? Do new values replace the old ones? If so, then do we abandon the old values of justice, freedom, and rights?

Based on how I understood it, it means that to replace our values in the past, we should replace with the new value that is based on morality. I don't think we can't abandon the values of justice, freedom and rights. I can say that we just replace it by way of improving the values of the old justice, freedom and rights.

2) What is wrong with the Kantian view that extends equal rights to all rational beings, including women and minorities? What would Baier say? What do you think?

Kantian view is wrong in a way that they don't believe on equalities. I believed that males and females should be equal. Baier also believed that female should be given opportunity same with males.

3) Baier seems to reject the Kantian emphasis on freedom of choice. Granted, we do not choose our parents, but still don't we have freedom of choice about many things, and isn't this very important.

Definitely, we have freedom of choice. But I think when morality comes to our life like abortion of our child is still I consider as immoral since a person should be responsible for her action. I believed that we have choice on things which does not have conflicts with morality. But if there is conflict, we should do the right thing to do. Freedom of choice is vital in our lives. That is why we should decide on the right thing to do.

Book Review

## The need for more than justice

By Annette Baier

Book: Contemporary Moral Problems

Library Reference: Not Applicable

Amazon: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0534517242>

Quote:

*“Since the reality of interconnection is experienced by woman as given rather than freely contracted, they arrive at an understanding of life that reflects the limits of autonomy and control”*

I believed that moral development of male and female is different. Males are more viewed as in the violence side compare to female. Since they understand life, they know what is important and that is the care, not by justice.

Learning Expectation:

I expect that I will learn the difference of the opinion of John Rawls and Annette Baier. Also, I want to know what other areas or aspects I should know in theories of justice.

Review:

Annette Baier like Gilligan has the same opinion compare to other philosophers. Baier believes that justice perspective is not enough for moral theory. As a woman, she believes that there should be care perspective. She also explains the moral development of woman and compare it with men. We all know that men are focusing on rules, laws and etc which can be recognized as justice perspective, while women are focus on love, care and etc that tends to recognized as a care perspective. As a woman, it is evident that women tend to care like a mom did to her children. Also, it is not only Gilligan and Baier who also agree that there should be care perspective, but also there are male philosophers that agreed to their theories or has the same theories. Gilligan knows for a fact that women are unlikely to take only justice compare to men. The difference of the perspective can be seen in the difference of gender.

Baier points out two evils which are isolations and powerlessness. Isolations means the detachment of loved ones. This is evident if we are put in jail, which makes us isolated from our needs. Second is powerlessness which also means weakness. The two dimension of moral development are to satisfy the community with other people and to aim for the equality. This is evident in our childhood since we went to the school and we tried to fit in the group so that we will not be isolated. I also remember that when I was a child I want to fit in the group and aim for equality among other people.

We all know that blacks and women used justice perspective in order for them to have now position in the society. And they have effectively done it very well since it is evident that there are not only whites who are on the position, but also women and blacks.

What I've learned:

I learned that Gilligan's and Baier's point of view is different from Kohlberg. According to Kohlberg, moral development starts from pre-conventional level to a conventional level, which there should be a test in order for that person to be accepted in the group. For example, a kid starts to develop his morality in the school. He tried to fit in the group in order for him to be accepted. Also, there are tests

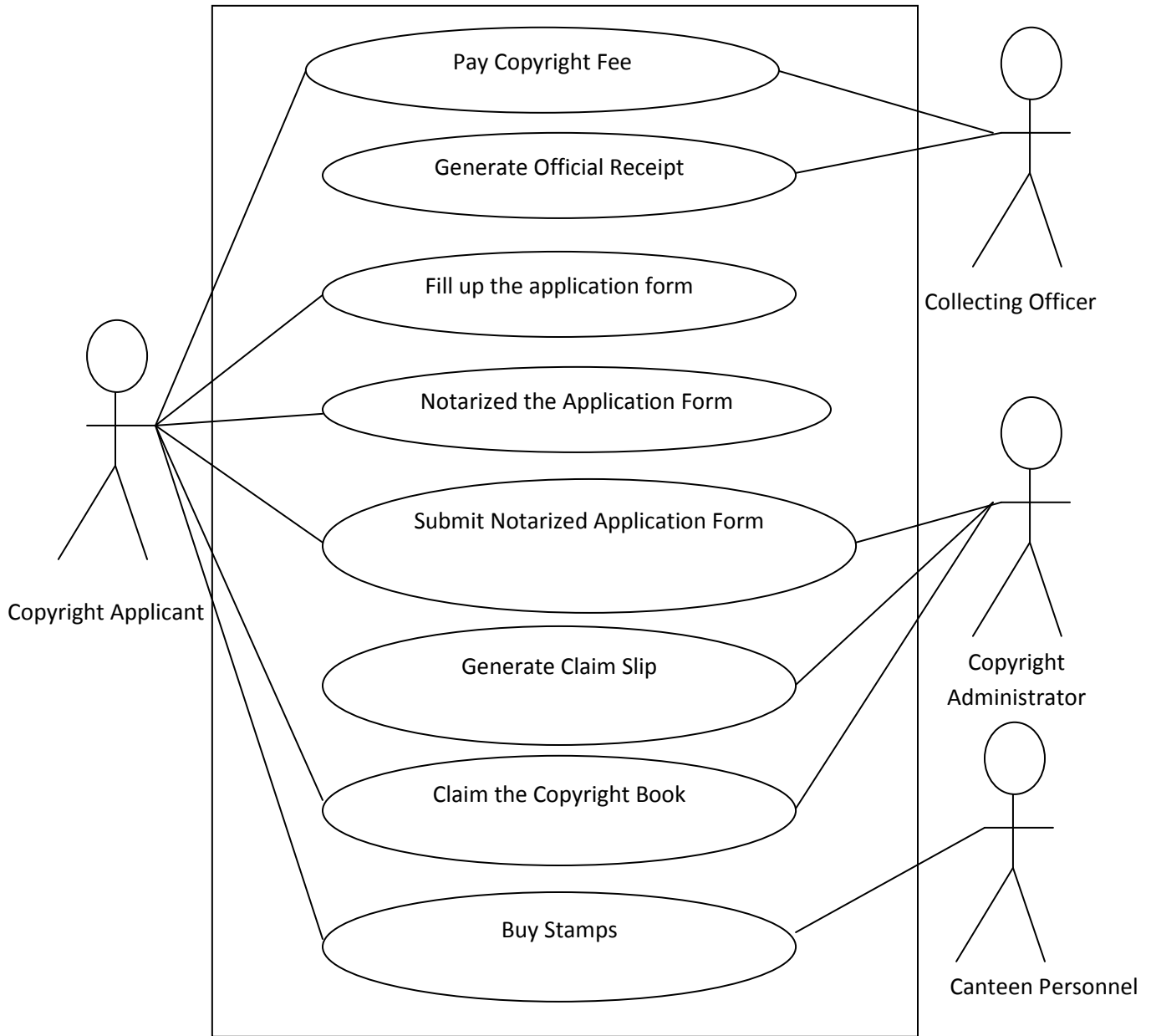
so that the kid will perform his best. I also find out that girls are deficient in legal sense compare to males which I believed is also true.

#### Integrative questions

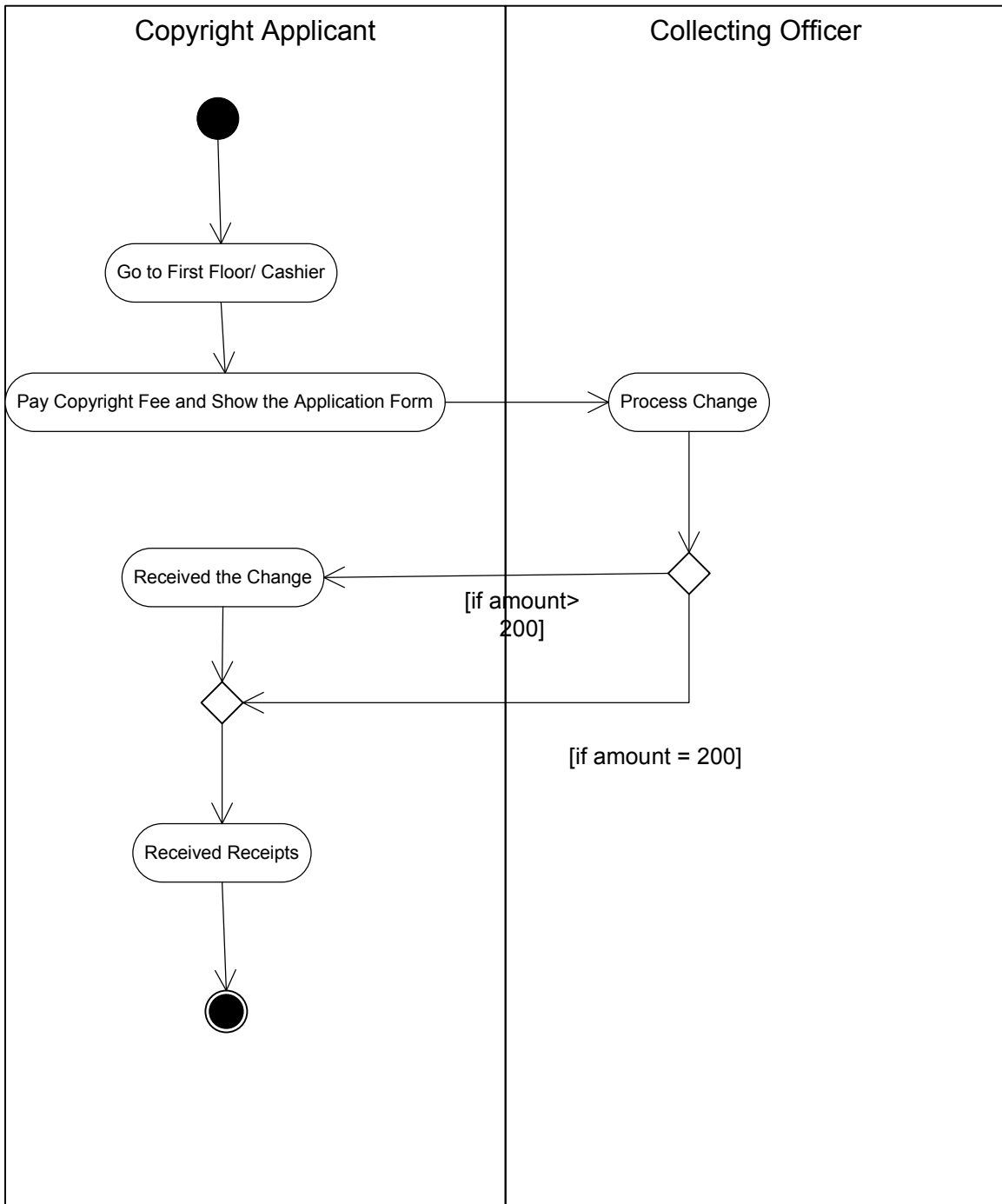
- 1) What is the difference between Gilligan's view and Kohlberg's view?
- 2) What is the difference between male and female's perspective in justice?
- 3) What is moral development theory?
- 4) What are the two evils said by Baier?
- 5) What are the two perspectives?

# USE CASE OF EXISTING COPYRIGHT SYSTEM

## EXISTING COPYRIGHT SYSTEM



Activity Diagram of Existing Copyright System: **Pay Copyright Fee**



## Identification summary

Title: **Pay Copyright Fee**

Summary: This use case allows the copyright applicant to pay P200.00 for the process of his copyright book.

Actors: Copyright Applicant, Collecting Officer

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should have first fill up the form.
2. The copyright administrator should then validate the application form.
3. There must be a valid application form.

Main Success Scenario:

1. The copyright applicant should go to the first floor where the collecting officer is located.
2. Then, the copyright applicant should pay P200.00 for processing of the copyright form.
3. The collecting officer will now generate receipts to be shown to the Copyright Admin.

Alternative Sequences:

A1: Not sufficient money to pay

1. The collecting officer will not process your official receipts.

Error Sequences

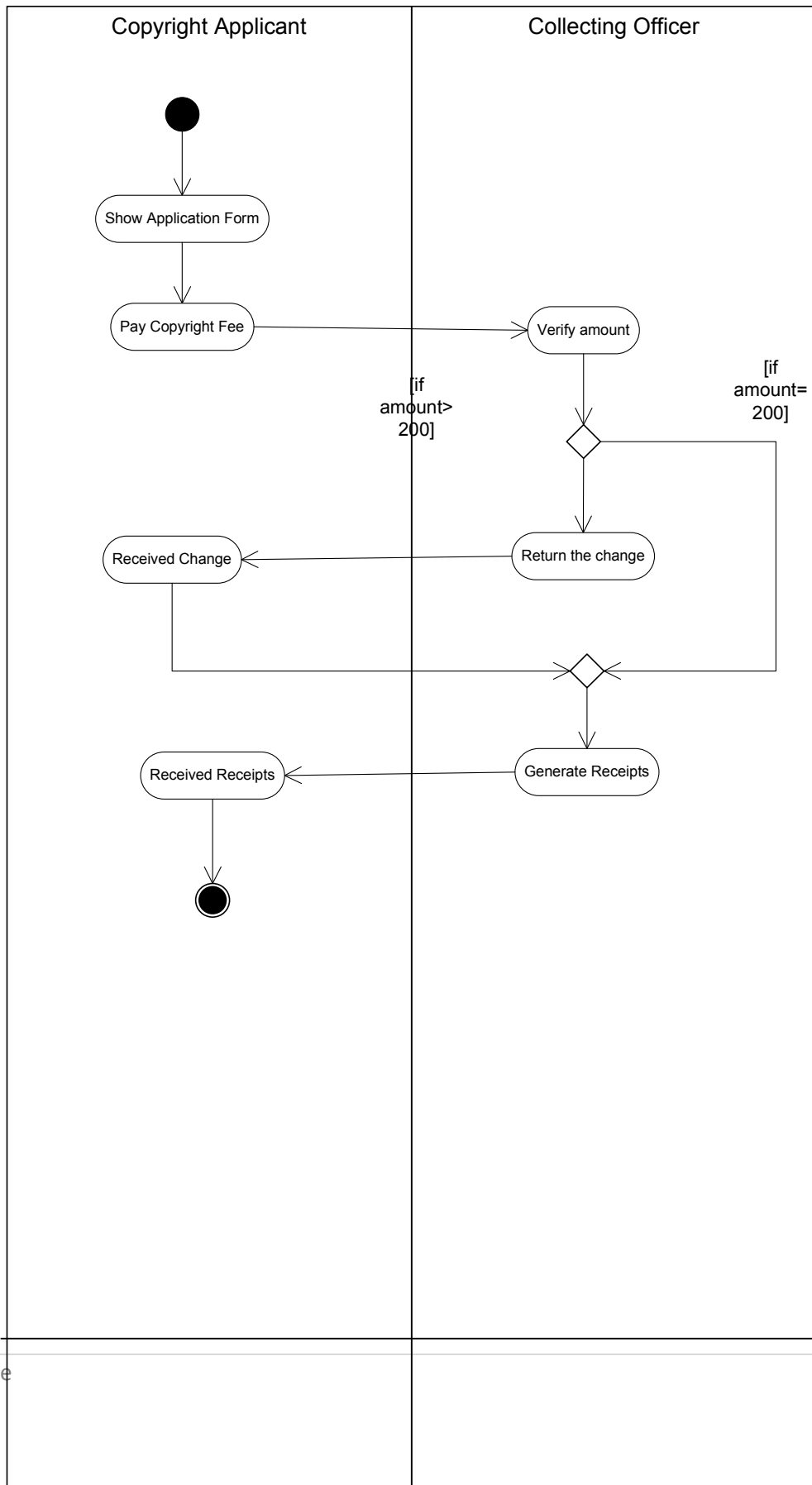
E1: The copyright applicant does not have money to pay.

1. The collecting officer will not generate official receipts.

Post Conditions:

1. Fewer notes for the processing of receipts.
2. The copyright applicant received the receipt from the collecting officer.

Activity Diagram of Existing Copyright System: **Generates Official Receipt**





## Identification summary

Title: **Generates official receipt**

Summary: This use case allows the collecting officer to generate official receipt in exchange with the payment she/he received.

Actors: Collecting officer

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should first pay P200.00 for the processing of the receipt.
2. The applicant should show the validated application form to the collecting officer to process.

Main Success Scenario:

1. The collecting officer will now generate official receipt to be given to the copyright applicant.

Alternative Sequences:

A1: Brownout

1. The collecting officer will not generate official receipts.

Error Sequences

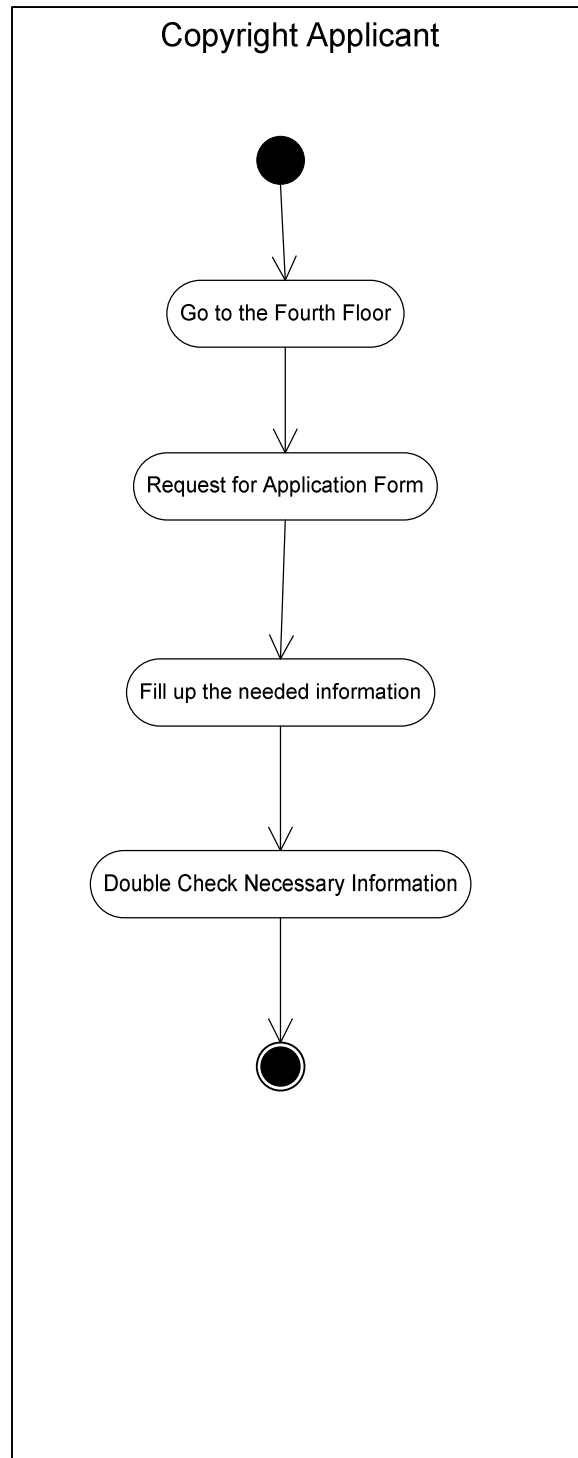
E1: The copyright applicant does not pay P200.00

1. The collecting officer will not generate official receipts.

Post Conditions:

1. The copyright applicant received the official receipt from the collecting officer.
2. Fewer notes

Activity Diagram of Existing Copyright System: **Fill up the Application Form**



## Identification summary

Title: **Fill up the application form**

Summary: This use case allows the copyright applicant to fill up the application form based on his personal information.

Actors: Copyright Applicant

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should request for a blank application form in the copyright office located in the 4<sup>th</sup> floor.

Main Success Scenario:

1. The copyright applicant will now fill up the required information.
2. He will then notarize the application form for legal processes.

Alternative Sequences:

A1: Incorrect information given by the copyright application

1. The copyright administration will not validate the application form.

Error Sequences

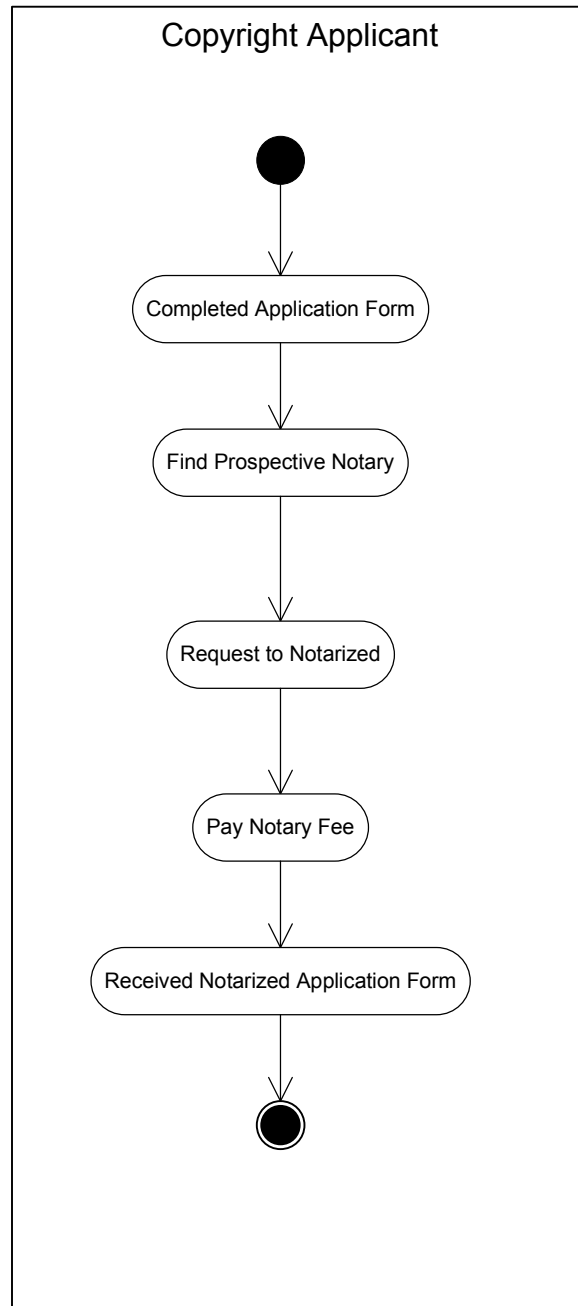
E1: The applicant forgot to fill up the application form

1. The copyright administration will not generate the request.

Post Conditions:

1. Fewer application form

Activity Diagram of Existing Copyright System: **Notarized the Application Form**



## Identification summary

Title: **Notarized the application form**

Summary: This use case allows the copyright applicant to notarized the application form and its duplicate for legal processing.

Actors: Copyright Applicant

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should first find a person who can notarize the said application form in a legal way.
2. The applicant should have answered the required information such as affidavit and etc.
3. The applicant should get a copy of the application form for the copyright process.

Main Success Scenario:

1. The copyright applicant had notarized the said application form.
2. The copyright applicant will now go to the copyright office for validation.

Alternative Sequences:

A1: Not sufficient money to pay for notary

1. The lawyer can't notarize the application form.

Error Sequences:

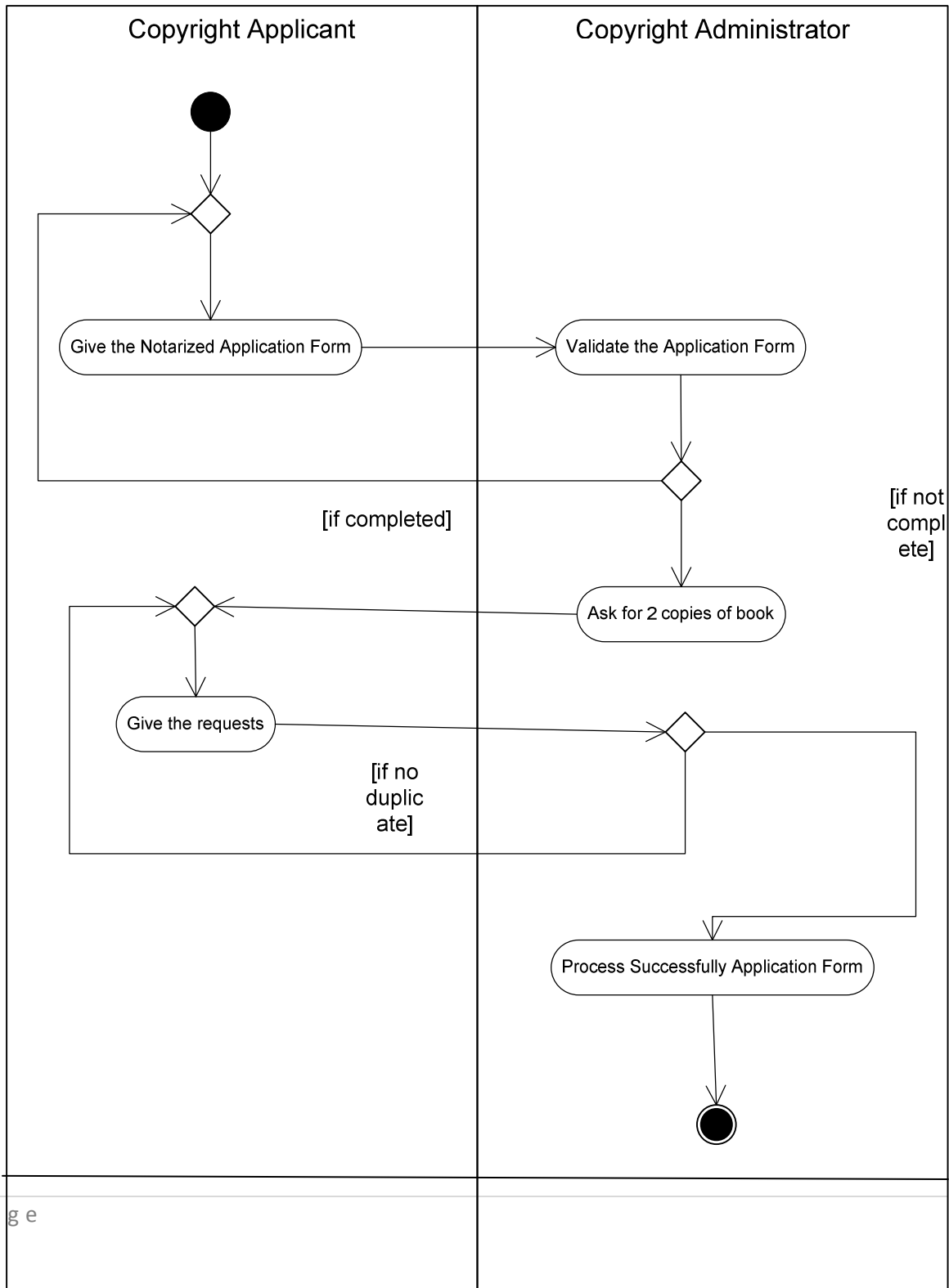
E1: The copyright applicant does not have money to pay.

1. The lawyer can't notarize the application form with money.

Post Conditions:

1. The application form had been notarized.

Activity Diagram of Existing Copyright System: **Submit Notarized Application Form**



## Identification summary

Title: **Submit Notarized Application Form**

Summary: This use case allows the copyright applicant to submit the application form along with official receipts and two valid stamps.

Actors: Copyright Applicant, Copyright Administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should inputted correct information in that application form.
2. The applicant should have bought already two stamps for the application form.
3. The applicant should show to the copyright administrator the official receipt.

Main Success Scenario:

1. The copyright administrator will now validate the application form
2. The copyright administrator will now accept the papers to be copyrighted.

Alternative Sequences:

A1: Invalid application form

1. The applicant will fill up again application form

Error Sequences

E1: No official receipts given

1. The copyright officer will tell the applicant to pay P200.00 first before processing.

E2: No two stamps given

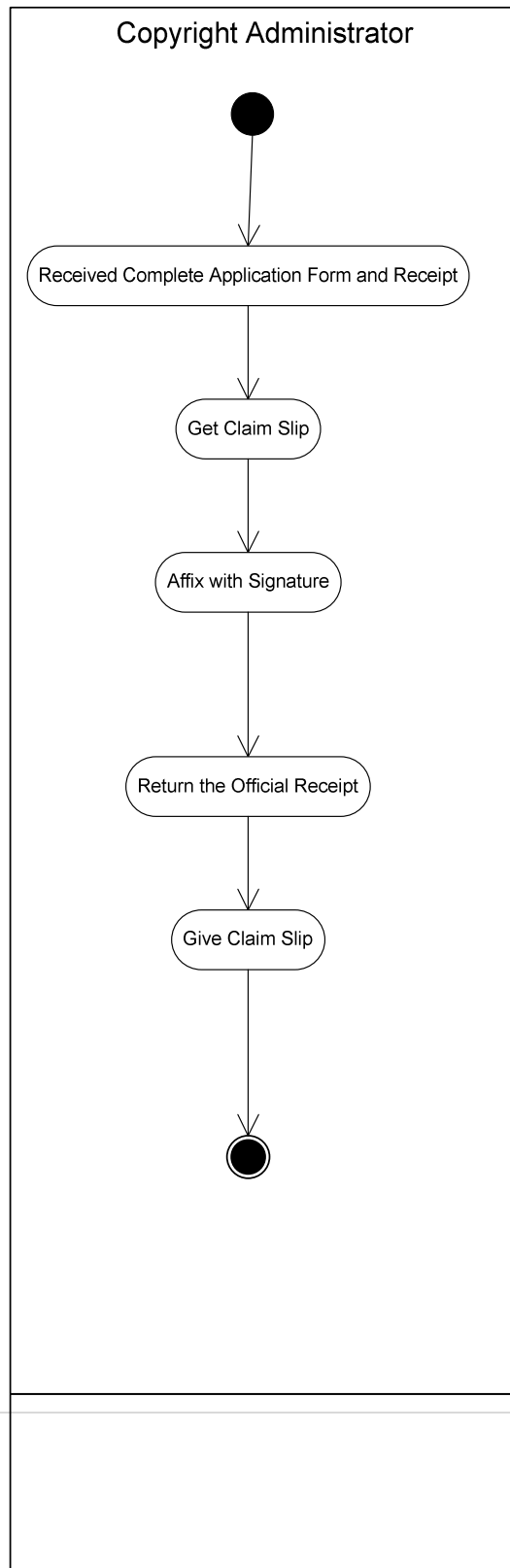
1. The copyright administrator will tell the applicant to buy stamps located in the 6<sup>th</sup> floor.



Post Conditions:

1. Fewer notes for the claim slip
2. The copyright administrator will generate claim slip.

Activity Diagram of Existing Copyright System: **Generate Claim Slip**



## Identification summary

Title: **Generate Claim Slip**

Summary: This use case allows the copyright administrator generate claim slip in exchange with the valid application form.

Actors: Copyright administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should give the 2 copies of the notarized application form.
2. The applicant should also give the two stamps
3. The applicant should show the official receipt to the copyright administrator

Main Success Scenario:

1. The copyright administrator will now generate claim slip.

Alternative Sequences:

A1: No claim slip had been given

Error Sequences:

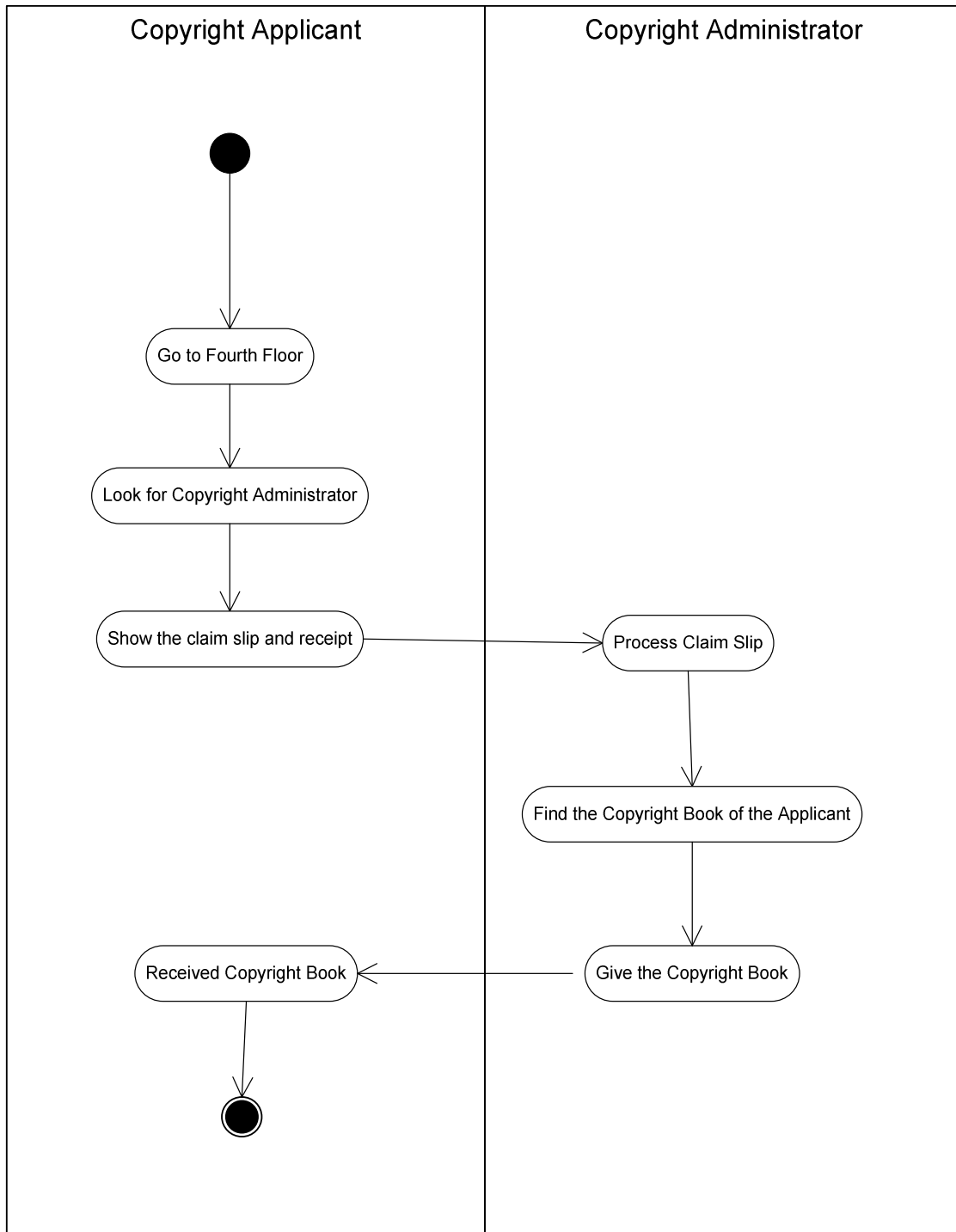
E1: The applicant does not give or show the requirements.

1. The copyright administrator will now tell the applicant that he has incomplete requirements and his requests will not be process.

Post Conditions:

1. Fewer notes for generating claim slips.
2. The claim slips had been given to the applicant along with the O.R.

Activity Diagram of Existing Copyright System: **Claim the Copyright Book**



## Identification summary

Title: **Claim the Copyright Book**

Summary: This use case allows the copyright applicant to claim his copyrighted book after 1 month.

Actors: Copyright Applicant, Copyright Administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should show the valid claim slip.

Main Success Scenario:

1. The copyright applicant will now received the copyrighted book.

Alternative Sequences:

A1: Not on the exact claiming date

1. The copyright administrator will not give the copyrighted book.

Error Sequences

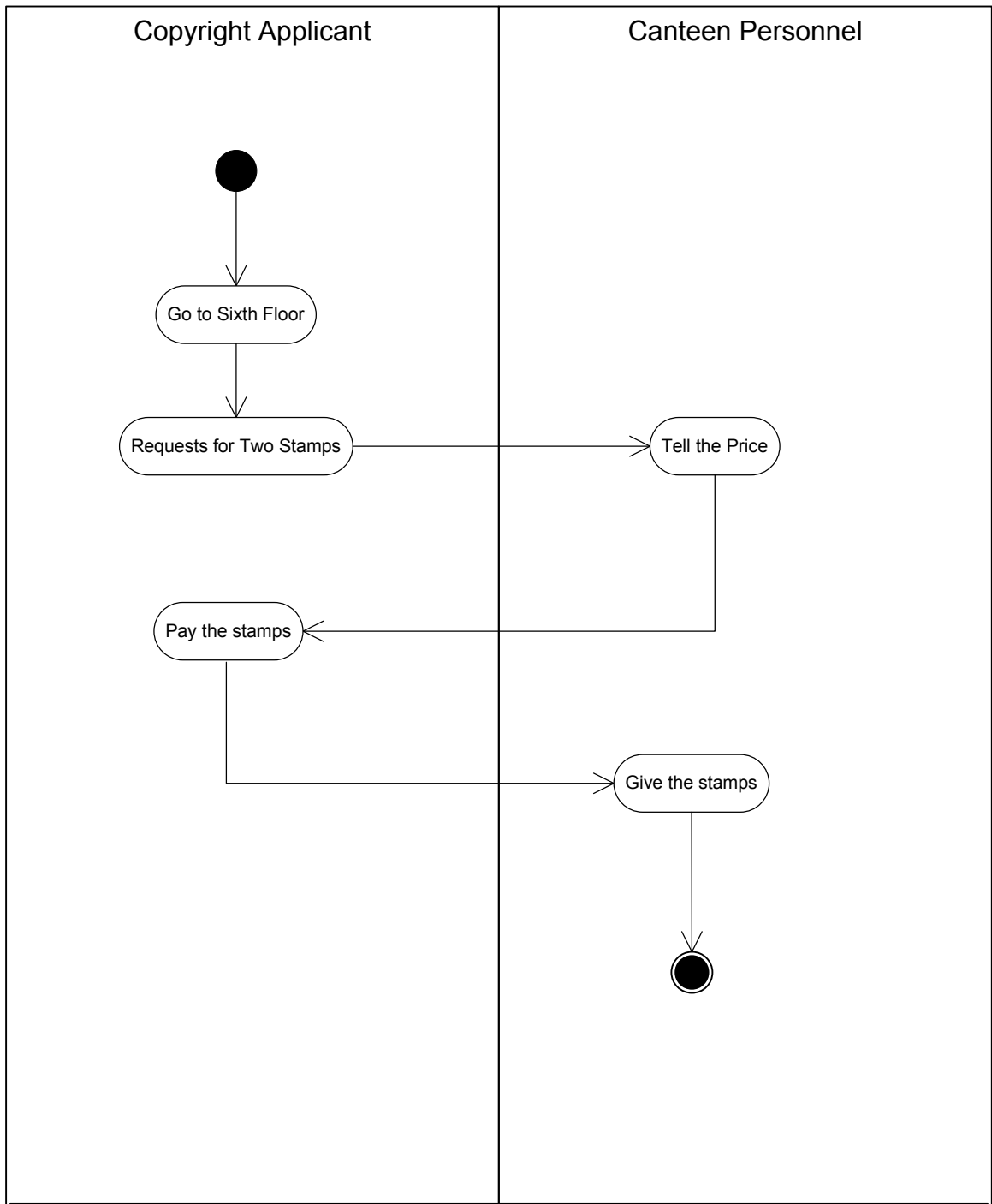
E1: Delay of process

1. The applicant should wait until his book is now processed.

Post Conditions:

1. The applicant now has a copyrighted book.

Activity Diagram of Existing Copyright System: **Buy Stamps**



## Identification summary

Title: **Buy stamps for P35.00**

Summary: This use case allows the copyright applicant to pay P35.00 for the required stamps

Actors: Copyright Applicant, Canteen Personnel

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should go to the 6<sup>th</sup> floor to buy two stamps.

Main Success Scenario:

1. The copyright applicant receives 2 stamps in exchange with the money he had given to the canteen personnel.

Alternative Sequences:

A1: The applicant does not received two stamps

Error Sequences:

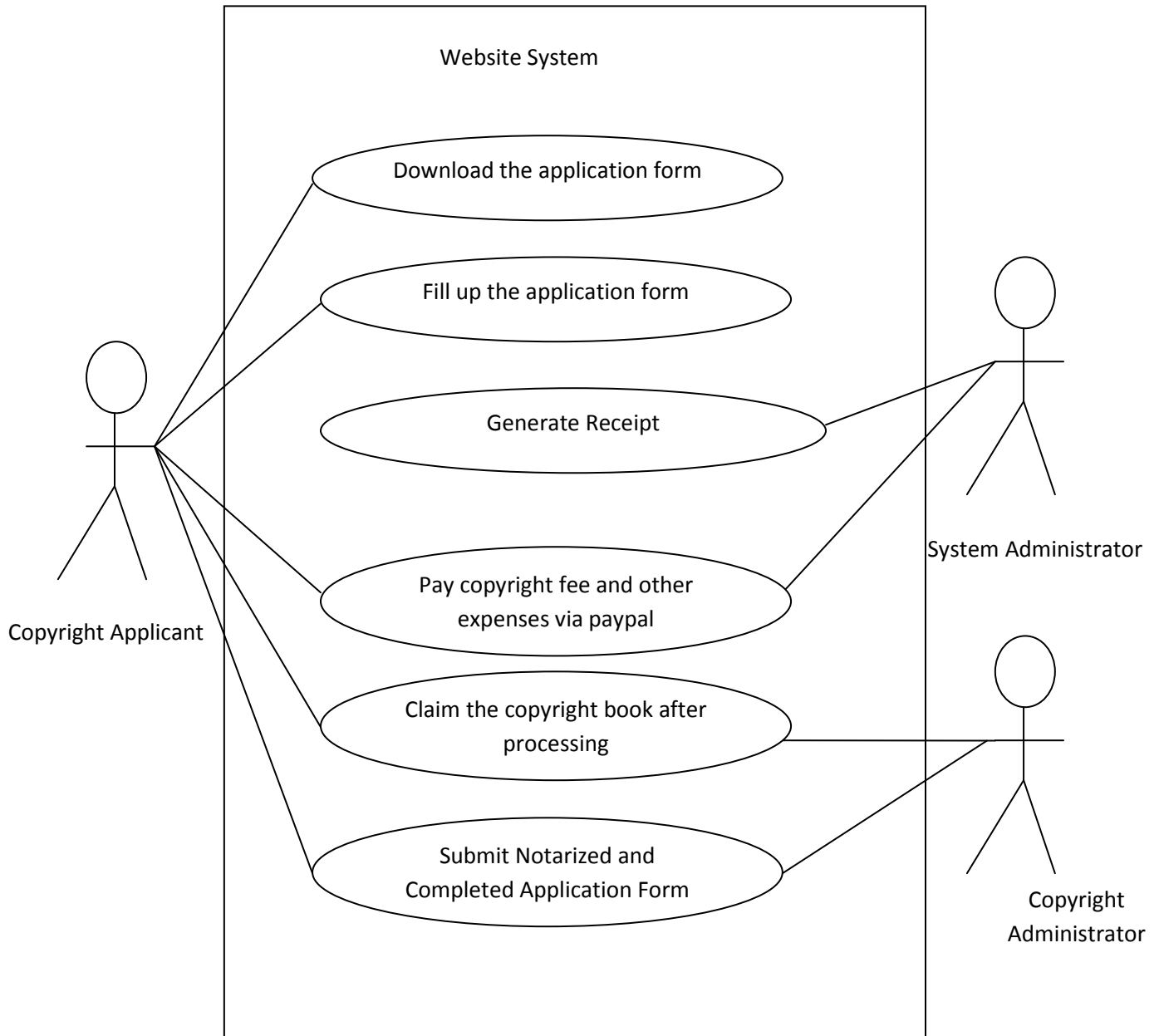
E1: Not enough stamps

1. The canteen personnel will look if there are still stamps.

Post Conditions:

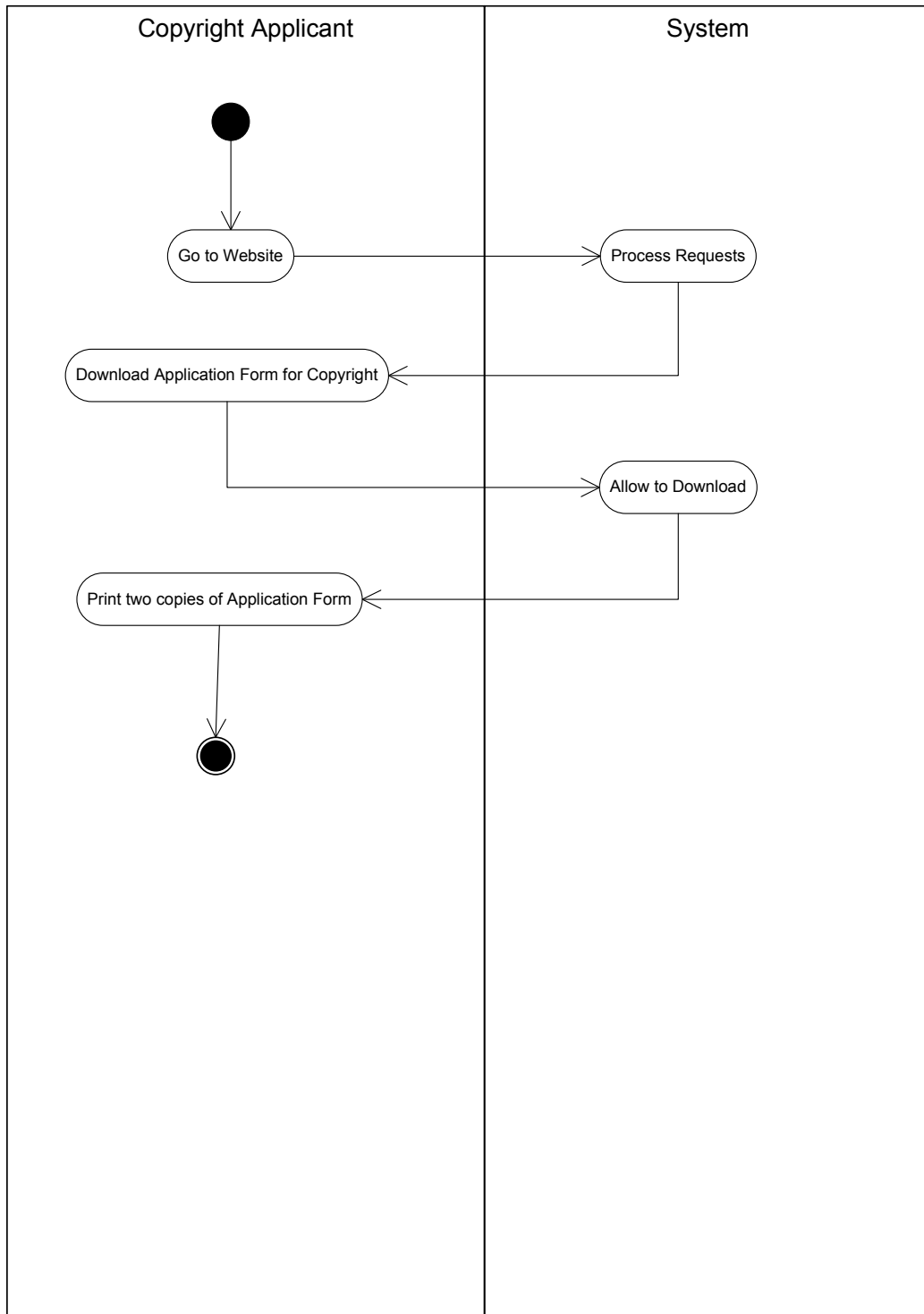
1. Fewer stamps.
2. The applicant received two stamp

USE CASE OF PROPOSED COPYRIGHT





Activity Diagram of Proposed Copyright System: **Download Application Form**



## Identification summary

Title: **Download Application Form**

Summary: This use case allows the copyright applicant to download Application Form through the website.

Actors: Copyright Applicant, System

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should be the knowledgeable on the website where he will get the application form.

Main Success Scenario:

1. The applicant should first go to the website.
2. Then, he could download the application form.
3. After that, he can now print 2 copies of the application form.

Alternative Sequences:

A1: The copyright applicant cannot find where he can download the app. form.

1. The last resort is manually go to the National Library of the Philippines.

Error Sequences

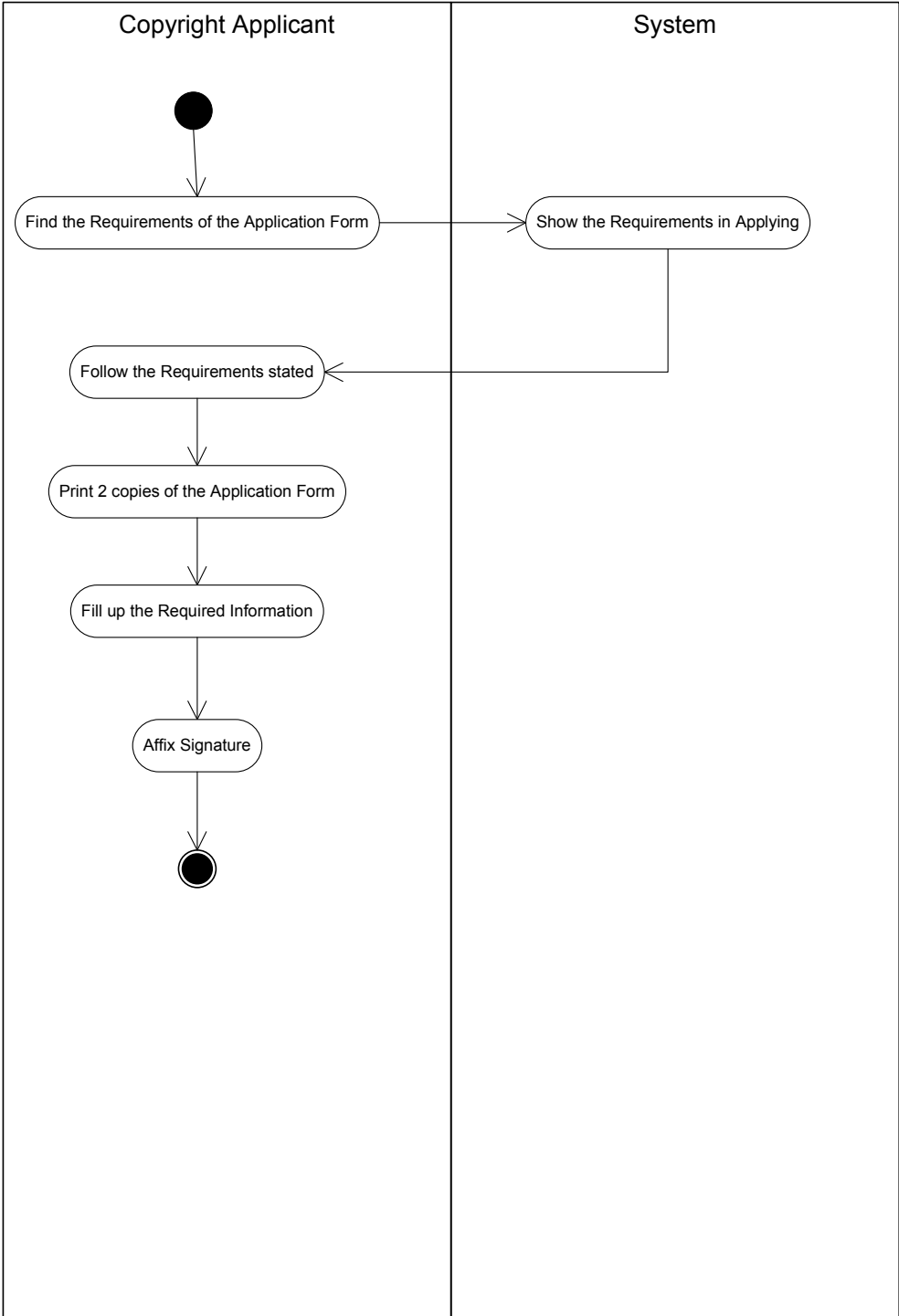
E1: The copyright applicant does not know how to use internet

1. The applicant should try to manually request for Application Form in the National Library.

Post Conditions:

1. Many Applicants downloaded the file.
2. Increase of number of visitors.

Activity Diagram of Proposed Copyright System: **Fill up Application Form**



## Identification summary

Title: **Fill up the Application Form**

Summary: This use case allows the copyright applicant to fill up the application form based on his basic information.

Actors: Copyright Applicant, System

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should be knowledgeable on what information needed to fill up.

Main Success Scenario:

1. The applicant needs to print the whole application form.
2. Then, he can now fill up necessary information.
3. After that, he should affix his signature for verification purposes.

Alternative Sequences:

A1: The copyright applicant does not know what information he would fill up.

1. The Applicant can view the requirements and guidelines in the website.

Error Sequences

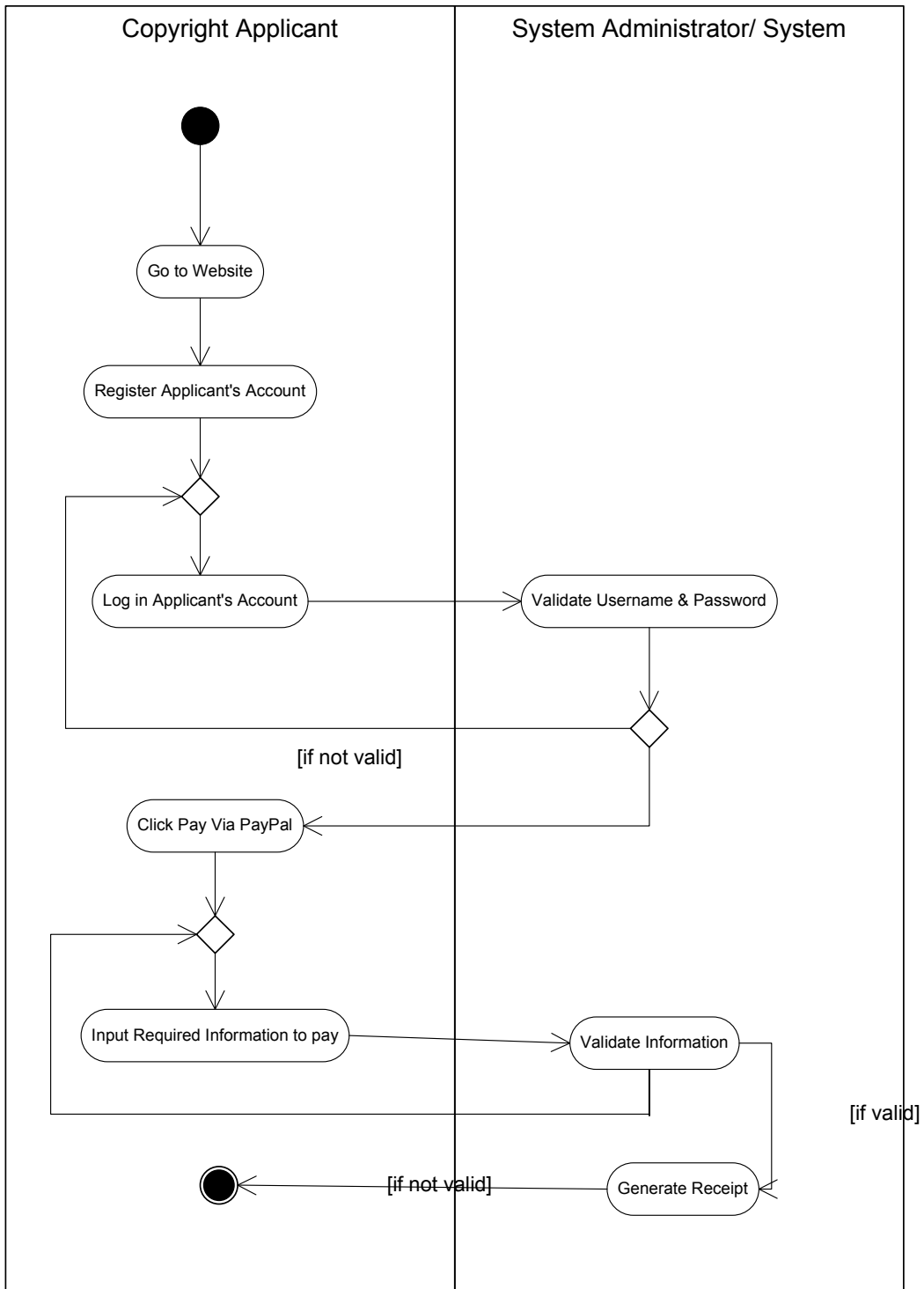
E1: The copyright applicant is not knowledgeable on the information he would write.

1. The applicant should make sure that his given information is accurate and valid.

Post Conditions:

1. Applicants successfully fill up his information in the application form.

Activity Diagram of Proposed Copyright System: **Pay Copyright Fee Via Paypal**



## Identification summary

Title: **Pay Copyright Fee via Paypal**

Summary: This use case allows the copyright applicant to pay copyright fee via paypal.

Actors: Copyright Applicant, System Administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should have credit card and paypal account.

Main Success Scenario:

1. The applicant should go to the website.
2. Then, he needs first to register his account.
3. After he successfully register, he can now log in.
4. He would click pay via paypal in the site.
5. He needs to input his credit card number and etc. for verification purposes.
6. As soon as the system successfully validate his credit card number, the system would generate receipts which the Applicant should print.

Alternative Sequences:

A1: Invalid credit card number and etc.

1. The Applicant should make sure that he input correct numbers so that the system would validate his account.

Error Sequences

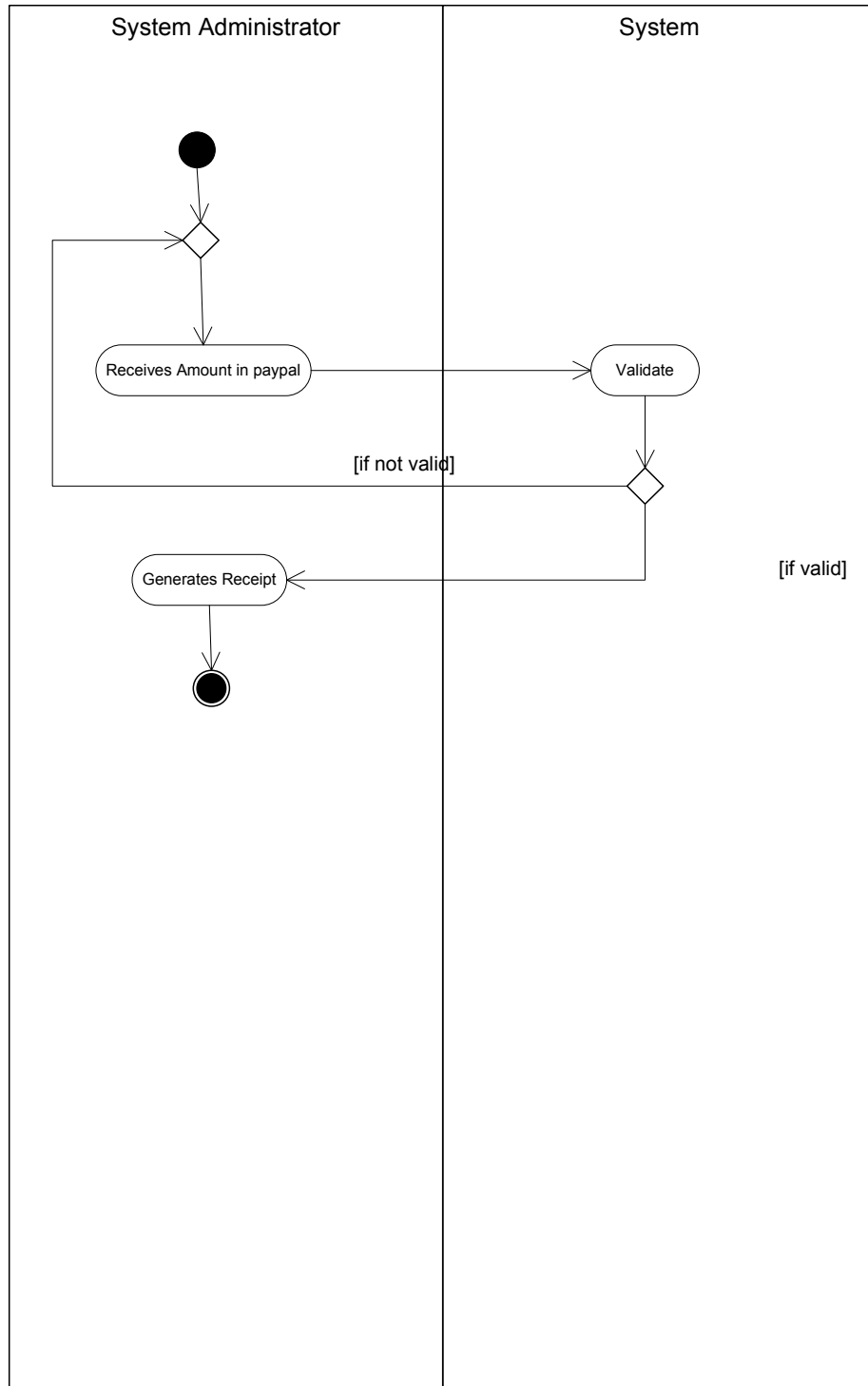
E1: The site does not have a way to generate payment.

1. The website should have equipped paypal.

Post Conditions:

1. Increasing of money in the system's account.

Activity Diagram of Proposed Copyright System: **Generates Receipt**





## Identification summary

Title: **Generates receipt**

Summary: This use case allows the system administrator to generates valid receipts.

Actors: System Administrator, System

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should successfully transact his account to the system.

Main Success Scenario:

1. The system administrator waits for the system to validate the credit card number.
2. Then, he can now generate receipts.

Alternative Sequences:

A1: Invalid credit card number and etc.

1. The Applicant should make sure that he input correct numbers so that the system would validate his account.

Error Sequences

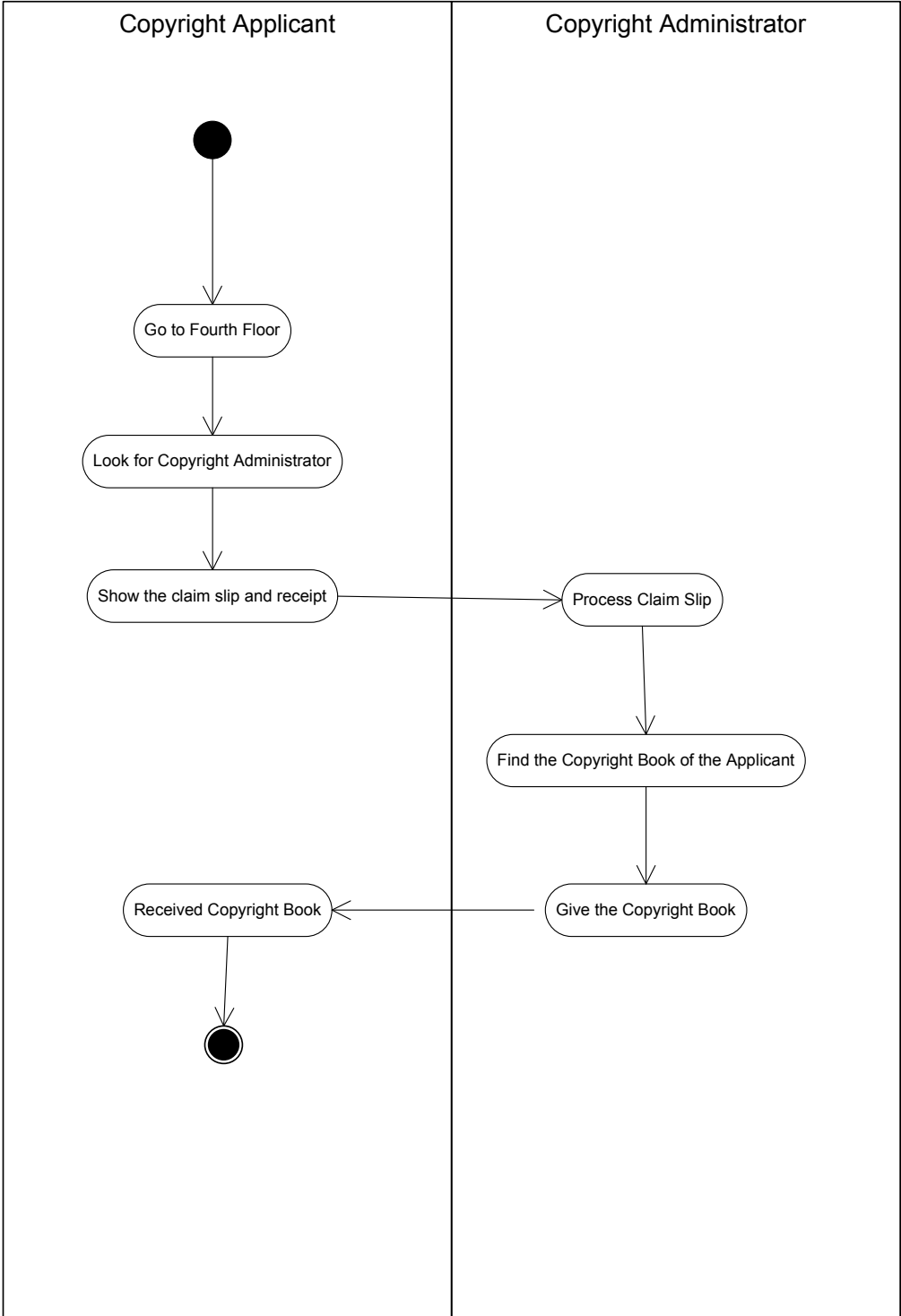
E1: There was a problem regarding paypal

1. The website should maintain that the paypal is working.

Post Conditions:

1. Increasing of generating of receipts.

Activity Diagram of Proposed Copyright System: **Claim the Copyright Book**



## Identification summary

Title: **Claim the Copyright Book**

Summary: This use case allows the copyright applicant to claim his copyrighted book after 1 month.

Actors: Copyright Applicant, Copyright Administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should show the valid claim slip.

Main Success Scenario:

1. The copyright applicant will now received the copyrighted book.

Alternative Sequences:

A1: Not on the exact claiming date

1. The copyright administrator will not give the copyrighted book.

Error Sequences

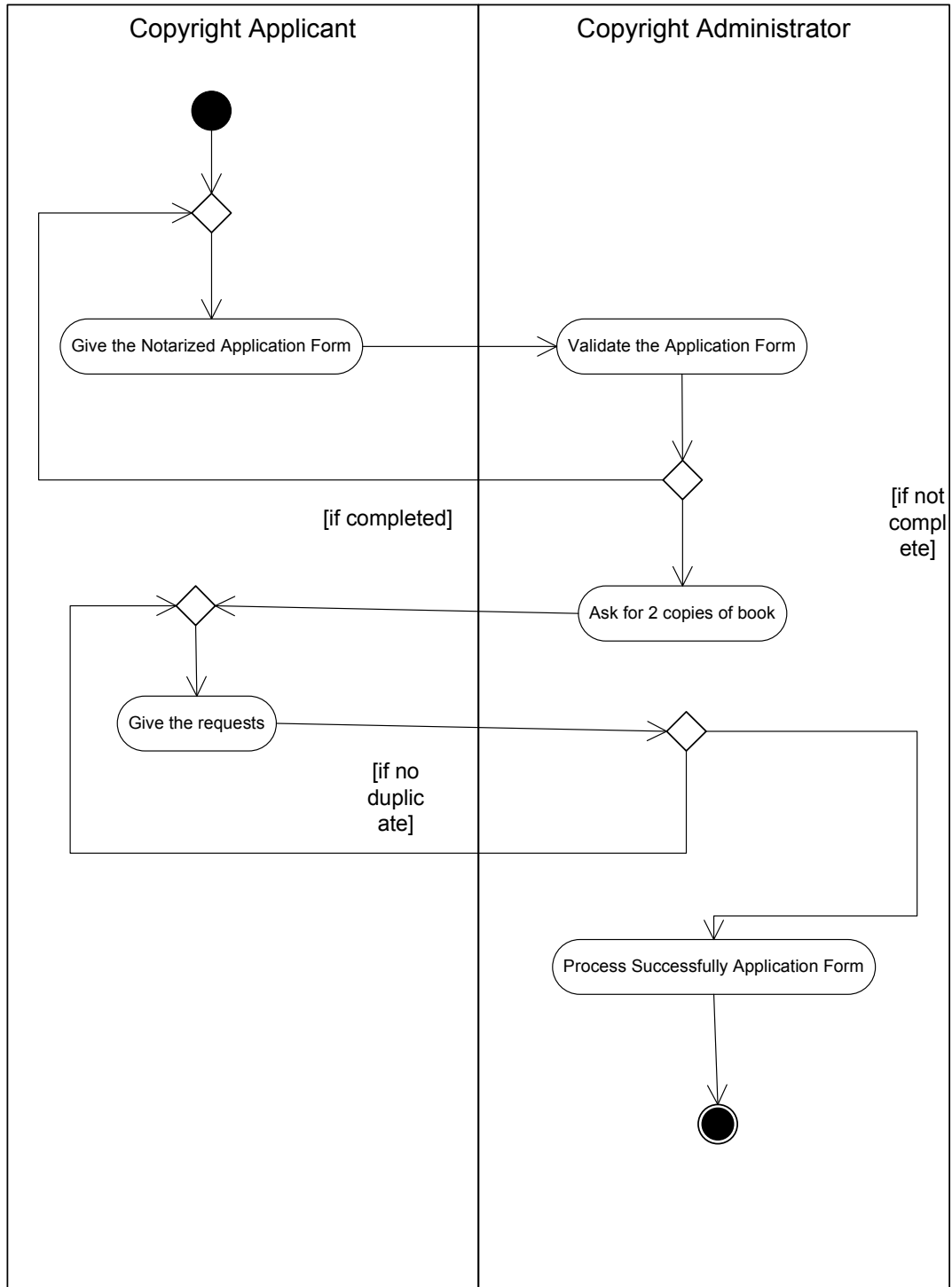
E1: Delay of process

1. The applicant should wait until his book is now processed.

Post Conditions:

1. The applicant now has a copyrighted book.

Activity Diagram of Proposed Copyright System: **Submit Notarized and Completed Application Form**



## Identification summary

Title: **Submit Notarized and Completed Application Form**

Summary: This use case allows the copyright applicant to submit the application form along with official receipts and two valid stamps.

Actors: Copyright Applicant, Copyright Administrator

Creation Date: February 25, 2009

Version: 1.0

Person in Charge: Ferline Chua

## Flow of Events (mandatory)

Preconditions:

1. The applicant should inputted correct information in that application form.
2. The applicant should have bought already two stamps for the application form.
3. The applicant should show to the copyright administrator the official receipt.

Main Success Scenario:

1. The copyright administrator will now validate the application form
2. The copyright administrator will now accept the papers to be copyrighted.

Alternative Sequences:

A1: Invalid application form

1. The applicant will fill up again application form

Error Sequences:

E1: No official receipts given

1. The copyright officer will tell the applicant to pay P200.00 first before processing.

E2: No two stamps given

1. The copyright administrator will tell the applicant to buy stamps located in the 6<sup>th</sup> floor

Post Conditions:

1. Fewer notes for the claim slip
2. The copyright administrator will generate claim slip.

COPYRIGHT CLAIM SLIP:


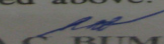
**COPYRIGHT OFFICE**  
**THE NATIONAL LIBRARY**  
 T.M. Kalaw Avenue, Manila  
 Tel. No. 524-19-70

2-25-09  
 \_\_\_\_\_  
 Date

**CLAIM SLIP**

Copyright Applicant/s: Ferline Chua  
 Class of work: 0  
 No. of applications filed: 1  
**CLAIM DATE :** 3-25-09  
 Comment: input  
 Received by: M. Flew

COPYRIGHT RECEIPT:

		<b>Nº 8582885 O</b>	
February 25, 2009 Date		101	
Agency <u>Ferline C. Chua</u>		Fund	
Payor			
Nature of Collection	Account Code	Amount	
1 Copyright (O)	628	₱ 200.00	
<b>TOTAL</b>		<b>₱ 200.00</b>	
Amount in Words Two Hundred And 00/100 Pesos			
Type of Payment:		Drawee <u>Cash</u> Bank	Number
<input type="checkbox"/> Cash <input type="checkbox"/> Check <input type="checkbox"/> Money Order			Date
Received the amount stated above.			
 <b>NORMA C. BUMANLAG</b> Collecting Officer			