PHIL3451 - Philosophy and the Good Life
Course Outline

Course Coordinator
Dr Joe Mintoff

Room
Callaghan Campus, MC114

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Consultation Times
Mon 11-12noon, Tue 9-10am

Semester
Semester 1 - 2010

Unit Weighting
20

Teaching Methods
Lecture, Tutorial

Brief Course Description
This course involves discussion of issues raised by the question of what makes a good life. Such issues may include: Does one live well so long as one ends up with what one wants? What role does pleasure have in a good life? What role honour? Does the meaning of life depend on being externally given, or can we create meaning? Is life absurd, and, if so, how should we react to this fact? Should we fear death?

Contact Hours
Lecture for 2 Hours per Week for the Full Term
Tutorial for 2 Hours per Week for the Full Term
Tutorials commence in week 2

Learning Materials/Texts

Course Objectives
(1) Knowledge and familiarity of the issues addressed and approaches taken by philosophers in discussing the nature of the good life.
(2) Critical skills to deal with these issues and employ these approaches in their thinking about their own lives.
Course Content
Lectures and tutorials focus on historical and contemporary treatments of issues relating to the nature of the good life. The course is divided into a number of distinct sections, each focusing on issues which may be selected from amongst the following: Socrates and the examined life; the pursuit of power and pleasure; the ascetic life; the good life as getting what one wants; life and absurdity; meaning and transcendence; death.

Assessment Items

<table>
<thead>
<tr>
<th>Essays / Written Assignments</th>
<th>2 major essays (30% each), of 3,000 words - due mid and late semester</th>
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</thead>
<tbody>
<tr>
<td>Group/tutorial participation and contribution</td>
<td>General class participation (10%).</td>
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<tr>
<td>Presentations - Tutorial</td>
<td>Tutorial Presentation and Paper (30%), of 2,000 words - due date varies</td>
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Assumed Knowledge
At least 10 units of PHIL courses at 1000 level, or 40 units of any courses at any level.

Callaghan Campus Timetable

<table>
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<tr>
<th>PHIL3451 Philosophy and the Good Life</th>
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<tr>
<td>Enquiries: School of Humanities and Social Science</td>
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<tr>
<td>Semester 1 - 2010</td>
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<tr>
<td>Lecture and Tutorial</td>
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<tr>
<td>Lecture</td>
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<tr>
<td>Tutorial</td>
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</tbody>
</table>

IMPORTANT UNIVERSITY INFORMATION

ACADEMIC INTEGRITY

Academic integrity, honesty, and a respect for knowledge, truth and ethical practices are fundamental to the business of the University. These principles are at the core of all academic endeavour in teaching, learning and research. Dishonest practices contravene academic values, compromise the integrity of research and devalue the quality of learning. To preserve the quality of learning for the individual and others, the University may impose severe sanctions on activities that undermine academic integrity. There are two major categories of academic dishonesty:

Academic fraud is a form of academic dishonesty that involves making a false representation to gain an unjust advantage. Without limiting the generality of this definition, it can include:

a) falsification of data;

b) using a substitute person to undertake, in full or part, an examination or other assessment item;

c) reusing one's own work, or part thereof, that has been submitted previously and counted towards another course (without permission);

d) making contact or colluding with another person, contrary to instructions, during an examination or other assessment item;

e) bringing material or device(s) into an examination or other assessment item other than such as may be specified for that assessment item; and

f) making use of computer software or other material and device(s) during an examination or other assessment item other than such as may be specified for that assessment item.

g) contract cheating or having another writer compete for tender to produce an essay or assignment and then submitting the work as one's own.

Plagiarism is the presentation of the thoughts or works of another as one's own. University policy prohibits students plagiarising any material under any circumstances. Without limiting the generality of this definition, it may include:
a) copying or paraphrasing material from any source without due acknowledgment;

b) using another person's ideas without due acknowledgment;

c) collusion or working with others without permission, and presenting the resulting work as though it were completed independently.

**Turnitin** is an electronic text matching system. During assessing any assessment item the University may -

- Reproduce this assessment item and provide a copy to another member of the University; and/or
- Communicate a copy of this assessment item to a text matching service (which may then retain a copy of the item on its database for the purpose of future checking).
- Submit the assessment item to other forms of plagiarism checking

**RE-MARKS AND MODERATIONS**

Students can access the University's policy at: [http://www.newcastle.edu.au/policylibrary/000769.html](http://www.newcastle.edu.au/policylibrary/000769.html)

**MARKS AND GRADES RELEASED DURING TERM**

All marks and grades released during term are indicative only until formally approved by the Head of School.

**SPECIAL CIRCUMSTANCES AFFECTING ASSESSMENT ITEMS**

*Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations* items must be submitted by the due date in the Course Outline unless the Course Coordinator approves an extension. Unapproved late submissions will be penalised in line with the University policy specified in **Late Penalty** (under student) at the link above.

**Requests for Extensions of Time** must be lodged no later than the due date of the item. This applies to students:

- applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment; or
- whose attendance at or performance in an assessment item or formal written examination has been or will be affected by medical, compassionate, hardship/trauma or unavoidable commitment.

Students must report the circumstances, with supporting documentation, as outlined in the Special Circumstances Affecting Assessment Items Procedure at: [http://www.newcastle.edu.au/policylibrary/000641.html](http://www.newcastle.edu.au/policylibrary/000641.html)

**Note:** different procedures apply for minor and major assessment tasks.

**Students should be aware of the following important deadlines:**

- Special Consideration Requests must be lodged no later than 3 working days after the due date of submission or examination.
- Rescheduling Exam requests must be received no later than 10 working days prior the first date of the examination period.

*Late applications may not be accepted.* Students who cannot meet the above deadlines due to extenuating circumstances should speak firstly to their Program Officer or their Program Executive if studying in Singapore.

**STUDENTS WITH A DISABILITY OR CHRONIC ILLNESS**

University is committed to providing a range of support services for students with a disability or chronic illness. If you have a disability or chronic illness which you feel may impact on your studies please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be
registered to receive this type of support. To register contact the Disability Liaison Officer on 02 4921 5766, email at: student-disability@newcastle.edu.au. As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester. For more information on confidentiality and documentation visit the Student Support Service (Disability) website: www.newcastle.edu.au/services/disability.

CHANGING YOUR ENROLMENT

Students enrolled after the census dates listed in the link below are liable for the full cost of their student contribution or fees for that term.

http://www.newcastle.edu.au/study/fees/censusdates.html

Students may withdraw from a course without academic penalty on or before the last day of term. Any withdrawal from a course after the last day of term will result in a fail grade.

Students cannot enrol in a new course after the second week of term, except under exceptional circumstances. Any application to add a course after the second week of term must be on the appropriate form, and should be discussed with staff in the Student Hubs or with your Program Executive at PSB if you are a Singapore student.

To check or change your enrolment online go to myHub: https://myhub.newcastle.edu.au

STUDENT INFORMATION & CONTACTS

Various services are offered by the Student Support Unit: www.newcastle.edu.au/service/studentsupport/

The Student Hubs are a one-stop shop for the delivery of student related services and are the first point of contact for students studying in Australia. Student Hubs are located at:

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<thead>
<tr>
<th>Callaghan Campus</th>
<th>Port Macquarie students</th>
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<tr>
<td>Shortland Hub: Level 3, Shortland Building</td>
<td>contact your program officer or <a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
<tr>
<td>Hunter Hub: Level 2, Student Services Centre</td>
<td>Phone 4921 5000</td>
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<tr>
<td>City Precinct</td>
<td>Singapore students</td>
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<tr>
<td>City Hub &amp; Information Common, University House</td>
<td>contact your PSB Program Executive</td>
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<tr>
<td>Central Coast Campus (Ourimbah)</td>
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<tr>
<td>Student Hub: Opposite the Main Cafeteria</td>
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OTHER CONTACT INFORMATION

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<thead>
<tr>
<th>Faculty Websites</th>
<th>Dean of Students Office</th>
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<tbody>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/business-law/">www.newcastle.edu.au/faculty/business-law/</a></td>
<td>The Dean of Students and Deputy Dean of Students work to ensure that all students receive fair and equitable treatment at the University. In doing this they provide information and advice and help students resolve problems of an academic nature.</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/engineering/">www.newcastle.edu.au/faculty/engineering/</a></td>
<td>Phone:02 4921 5806</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/health/">www.newcastle.edu.au/faculty/health/</a></td>
<td>Fax: 02 4921 7151</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/science-it/">www.newcastle.edu.au/faculty/science-it/</a></td>
<td>Email: <a href="mailto:Dean-Of-Students@newcastle.edu.au">Dean-Of-Students@newcastle.edu.au</a></td>
</tr>
<tr>
<td>Rules Governing Undergraduate Academic Awards</td>
<td>University Complaints Managers Office</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/policylibrary/000311.html">www.newcastle.edu.au/policylibrary/000311.html</a></td>
<td>The University is committed to maintaining and enhancing fair, equitable and safe work practices and promoting positive relationships with its staff and students.</td>
</tr>
<tr>
<td>Rules Governing Postgraduate Academic Awards</td>
<td>There is a single system to deal with all types</td>
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</table>
This course outline will not be altered after the second week of the term except under extenuating circumstances with Head of School approval. Students will be notified in advance of the change.

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<tr>
<th><strong>End of CTS Entry</strong></th>
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### Online Tutorial Registration:

Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system. Refer - [http://www.newcastle.edu.au/study/enrolment/regdates.html](http://www.newcastle.edu.au/study/enrolment/regdates.html)

NB: Registrations close at the end of week 2 of semester.

**Studentmail and Blackboard:** Refer - [www.blackboard.newcastle.edu.au/](http://www.blackboard.newcastle.edu.au/)

This course uses Blackboard and studentmail to contact students, so you are advised to keep your email accounts within the quota to ensure you receive essential messages. To receive an expedited response to queries, post questions on the Blackboard discussion forum if there is one, or if emailing staff directly use the course code in the subject line of your email. Students are advised to check their studentmail and the course Blackboard site on a weekly basis.

### Important Additional Information

Details about the following topics are available on your course Blackboard site (where relevant). Refer - [www.blackboard.newcastle.edu.au/](http://www.blackboard.newcastle.edu.au/)

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments
- Special Circumstances
- No Assignment Re-submission
- Re-marks & Moderations
- Return of Assignments
- Preferred Referencing Style
- Student Representatives
- Student Communication
- Essential Online Information for Students
Detailed Course Content and Assessment

Course Content: In 2010, PHIL3451 Philosophy and the Good Life is divided into four sections. (I) The first section, from weeks 1 to 4, introduces the central question of this course – “What is happiness? What is it to live well?” – and considers the most prominent general answers to that question. (II) The second section, from weeks 5 to 8, considers accounts of happiness which focus on so-called internal goods, that is, goods concerned with some aspect of the human body or mind (eg, feeling, doing, thinking, etc). (III) The third section, from weeks 9 to 10, considers accounts of happiness which focus on so-called external goods, that is, those objects (eg, things, people, ideals, etc) some relation to which (eg, possession of, friendship with, contribution to) is sometimes claimed to be part of living well. (IV) The fourth section, from weeks 11 to 12, considers questions raised by death, and the meaning of life.

Text/References: Students are required to have a copy of the following text, which contains the primary readings listed below, and which is available from Uprint:


Students may find any other reading listed below in the journals section of Auchmuty (journal articles) or in Auchmuty Short Loans (all other material). The following have also been placed in Short Loans:


Assessment: The assessment will consist of the following:
(i) First Essay of 3000 words, worth 30%, distributed via Blackboard in week 1, due at 5pm Friday in Week 7, to BOTH Shortland Hub (Hardcopy) AND TURNITIN via Blackboard (Electronic Copy);
(ii) Second Essay of 3000 words, worth 30%, distributed via Blackboard in week 1, due at 5pm Friday in week 13, to BOTH Shortland Hub (Hardcopy) AND TURNITIN via Blackboard (Electronic Copy);
(iii) Tutorial Presentation and Paper of 2000 words, worth 30%, to be allocated by week 2, due at the allocated tutorial to BOTH your tutor (Hardcopy) AND TURNITIN via Blackboard (Electronic Copy);
(iv) General Class Participation, assessed during tutorials, and worth 10%.

Non-Repetition of Work. Students are required to attempt different topics for their tutorial presentation and their essay questions. For example, if your tutorial paper is on Sybaritic Hedonism, then you must not do an essay on this topic.

PART I – HAPPINESS

Aristotle claims that "everyone who can live according to his choice should adopt some goal for the fine life, ... an aim that he will have in view in all his actions" (Eudemian Ethics, II.1). If we do not do so already, we should pursue our own happiness as our ultimate end? But what is it that we really want, if we pursue happiness? And is happiness even possible, given the apparent meaningless of life and the fact that it ends in death? Such questions are unlikely to yield an answer in the short term, and so a rational person who aims at happiness will regularly participate in examining what it is to be happy.
**WEEK 1 (Lecture Date: 1 Mar)**

**Lecture 1a: "Happiness"

It seems a platitude to say that people want happiness. But the term "happiness" is notoriously ambiguous, and people sometimes want very different things when they talk about happiness. The aim of the first lecture is to examine what the term "happiness", and closely related terms, might mean, and whether it is true that people want happiness, so defined.

Clippings, Video, etc *(Philosophy and the Good Life, ch 1)*

**Lecture Readings (Philosophy and the Good Life, ch 1)*

**Lecture 1b: Overview of the Course; Tutorial Organization**

**WEEK 2 (8 Mar)**

**Lecture 2a: Sybaritic Hedonism (Aristippus)**

After lamenting the vanity of life, Ecclesiastes concludes that one might as well eat, drink and enjoy yourself. Certainly, one of the most plausible conceptions of the good life is hedonism, the most initially attractive form of which claims that our ultimate end should be to engage in the pleasures of the moment, typically the pleasures of eating, drinking, and sex. But is this view more than initially attractive?

Clippings, Video, etc *(Philosophy and the Good Life, ch 2)*

**Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 2)*

**Lecture 2b: Quantitative Hedonism (Bentham)**

An important objection to Sybaritic Hedonism is precisely the fact that it is so short-sighted. Quantitative Hedonism attempts to avoid this by claiming that happiness consists in the maximal balance of pleasures, present and future, and even suggests that we might be able to have a science of happiness through measuring our pleasures carefully. Is this the way to happiness?

**Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 3)*

**Lecture 2c: Qualitative Hedonism (Mill)**

An important objection to Quantitative Hedonism (and Sybaritic Hedonism before it) is that it is a "doctrine for swine". In an attempt to overcome this problem, J S Mill draws a distinction between higher and lower pleasures – between pleasures of the mind and those of the body – and claims that happiness consists in the maximal balance of higher pleasures, present and future. Is this the most plausible version of hedonism?

**Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 4)*
Lecture 2d: Desire-Satisfaction
In defending Qualitative Hedonism, Mill defines the higher pleasures as those which rational and well-informed people would choose. It is possible to generalise this idea to go beyond hedonism, and to get the claim that something is good in itself when rational and well-informed people would choose it. This is the key idea underlying the most plausible versions of the Desire-Satisfaction theory of happiness and human welfare, an account which is the 20th century intellectual descendant of the 19th century hedonism of Bentham and Mill.

Clippings, Video, etc (Philosophy and the Good Life, ch 5)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 5)

WEEK 3 (15 Mar)

Tutorial 3a-3b:
– Sybaritic Hedonism. Should our ultimate end be, as Aristippus claims, the pleasures of the moment? What justifications are there for this view? What objections? Consider these questions in relation to the readings. AND/OR
– Poetry vs Pushpin (Mill vs Bentham) Are the pleasures of poetry better than those of push-pin? In answering this question consider the views of Bentham and Mill, and also those of more contemporary authors. AND/OR
– Desire-Satisfaction. Does well-being consist simply in getting what one wants, or (in short) desire-satisfaction? Explain in your own terms various ways one might understand the desire-satisfaction view, what may be said for and against each way of understanding this view, and whether this view (in any of its forms) is plausible. Consider in relation to the readings.

Lecture 3c: Realizing Human Nature (Aristotle et al)
A historically prominent conception of the good life for humans identifies it with the development and exercise of the essentially human parts of our nature; in particular, our capacity for rational thought. This has tempted some to suggest that a well lived life involves the development and exercise of practical and theoretical reason. This lecture explains Aristotle's arguments for this claim in his Nicomachean Ethics, and more contemporary formulations of the same claim.

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 6)

Lecture 3d: Realizing Individual Nature (Mill et al)
People are different, and so good lives are different. These thoughts have led some to claim that the good life for any particular person will involve the development and exercise of the essentially individual parts of their nature, perhaps a capacity for theoretical thought, but also perhaps a capacity for social interaction, or some other ability. This lecture explains Mill's arguments for individuality in his On Liberty, and other formulations of the same idea.

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 7)

WEEK 4 (22 Mar)

Tutorial 4a-4b:
– Realizing Human Nature. Explain in detail and in your own terms Aristotle's argument that humans have a telos (= characteristic function), and that this is activity in accord with virtue over a complete lifetime. How good do you think his argument is? Consider in relation to the readings. AND/OR
– **Realizing Individual Nature.** Explain in your own terms Mill's argument for the claim that individuality is one of the elements of well-being. How plausible are these arguments, and this view in itself? Consider in relation to the readings.

**Lecture 4c: The Tranquil Life (Epicurus)**

In contrast to the views considered in previous weeks, some accounts of the good life claim that, if one is to live well, then one should not satisfy desires for appetitive pleasures or desires for power, but rather that one should eliminate such desires. On this type of view, the best life is a tranquil one, and this is easily achieved by not wanting pleasures and power we do not need.

**Clippings, Video, etc** *(Philosophy and the Good Life, ch 8)*


**Lecture and (next week's) Tutorial Readings** *(Philosophy and the Good Life, ch 8)*


**Lecture 4d: The Virtuous Life (Stoics)**

Folk wisdom has it that, when faced with life's problems, one should have the courage to change what can be changed, the tranquility not to worry about what cannot be changed, and the wisdom to know the difference. A central feature of this, Stoic, conception of happiness is that happiness is completely up to us and consists solely in virtue. This lecture examines this view.

**Clippings, Video, etc** *(Philosophy and the Good Life, ch 9)*

O'Connor, P. [Year Unknown]. "Inner Life: Doing, not being," *Good Weekend* (SMH) [Date Unknown].


**Lecture and (next week's) Tutorial Readings** *(Philosophy and the Good Life, ch 9)*


**WEEK 5 (29 Mar)**

**Tutorial 5a-5b:**

– **The Tranquil Life (Epicurus).** Explain in your own terms Epicurus’ view about the goal of life (and in particular his distinction between so-called static and kinetic pleasures), and the implications of this view regarding: what a good life consists in; how we should choose to act; and whether to fulfill or eliminate desires. How plausible do you think Epicurus’ view is? Consider this question in relation to the readings.

AND/OR

– **The Virtuous Life (Stoics).** The Stoics claim that virtue is sufficient for happiness. What do they mean by this claim, why do they think it is true, and how convincing are there arguments? Consider these questions in relation to the readings.

**PART II – INTERNAL GOODS**

Some accounts of the good life focus on internal goods, that is goods concerned with some aspect of the human person. Such accounts claim that internal goods include: health, beauty, or some other aspect of the body; pleasure, or emotional sensibility more generally; the development (pursuit, acquisition), (mere) possession or (successful) exercise of moral or practical virtue; the development, possession or exercise of intellectual or imaginative virtue. In this section we examine some of these accounts of the good life.

**Lecture 5c-5d: The Value of Emotion**

For as long as a distinction has been drawn between reason and passion, so-called rationalists have been inclined to deprecate the role of emotion in a good life. By contrast, romantics have placed greatest
importance on feeling in living well. The aim of this lecture is to examine the value of both calm and strong emotions.

Lecture Readings (Philosophy and the Good Life, ch 10)

MID-SEMESTER BREAK (5-9 Apr)

WEEK 6 (12 Apr)

Tutorial 6a-6b:
– The Stoics on Emotion. According to the Stoics, to what extent (if any) should we be emotionally attached to externals such as our body, possessions and friends? How plausible are their views on this matter? Consider these questions in relation to the readings. AND/OR
– The Value of Emotion. What is sentimentality? What, if anything, is wrong with sentimentality? In answering this question, address the objections and responses occurring in the readings.

Lecture 6c: Work
One of the nearly universal features of the human condition is that people work in order to provide themselves with a living. But there are differing attitudes to this. Some (such as Thoreau) think work is not necessary for living well; some (perhaps the majority of people) think that work is necessary to live decently, but that it is a drudge; and others (such as Marx) think that work can not only provide the necessities of life, but be rewarding in itself. Who is right?

Clippings, Video, etc (Philosophy and the Good Life, ch 11)
Barrowclough, N. 2004. 'I'd rather be working,' Good Weekend (SMH), 5 Jun.

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 11)

Lecture 6d: Sport
Some claim that we need to have some non-arbitrary purpose in our lives if they are to have meaning and value. However, there are some activities—games and sports—which (i) we know have totally arbitrary purposes, but which (ii) our awareness of the arbitrary nature of those purposes does not detract from our enjoyment of those activities, or lead us to question whether we have any reason to continue with them. So maybe games and sport have a more central role in life than some have thought.

Clippings, Video, etc (Philosophy and the Good Life, ch 12)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 12)

WEEK 7 (19 Apr)

Tutorial 7a-7b:
– Work and Play. Explain in your own terms the difference between work and play. What is the value of work in a well-lived life? Is work merely a necessity, or does it have some value in itself? Consider in relation to the readings. AND/OR
Value of Sport. How important is sport in comparison with other human activities—such as art, science and religion—and how seriously should we take it? Consider in relation to the readings.

Lecture 7c: The Intellect
Aristotle claims at NE.1 that there is one supremely rational end (desire) for humans, and this is activity in accord with virtue, or, if there is more than one virtue, activity in accord with the highest virtue. He claims at NE.10 that the highest virtues are those of the intellect, and thus that the supremely rational end for humans is intellectual contemplation. This lecture introduces his reasons for this view, and other closely related views.

Clippings, Video, etc (Philosophy and the Good Life, ch 13)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 13)

Lecture 7d: The Imagination
The arts—such as literature, painting, music, and other works of the imagination—are highly valued by some sections of our society. However it seems easier to enjoy these activities than to say what makes them as valuable as some people think. Is it simply the pleasure they give? Are the arts valuable because make us better people? Because we learn something from them? These are the questions for this lecture.

Clippings, Video, etc (Philosophy and the Good Life, ch 14)

Lecture and (next week’s) Tutorial Readings (Philosophy and the Good Life, ch 14)

FIRST ESSAY DUE 5PM FRIDAY — Returned by Friday in Week 10 (14 May)

WEEK 8 (26 Apr)
No Lectures or Tutorials – Anzac Day Public Holiday

WEEK 9 (3 May)
Tutorial 9a-9b:
– The Intellect. What roles do practical activity and contemplation play in Aristotle's account of the good life for humans? Irrespective of how Aristotle is to be interpreted, what roles should practical activity and intellectual activity play in the best life for humans? AND/OR
– The Imagination. Of what value are the arts, such as literature, painting and music? Explain in your own terms the two broad answers to this question which Kieran describes. Explain in your own terms why Plato thinks the arts do not belong in a well-run society. Which of these views is most plausible? Consider in relation to the readings.

— oOo —

PART III – EXTERNAL GOODS
Some accounts of the good life focus on so-called external goods, that is, on bearing some relation to one of three different types of object: things (eg money, possessions), people, and ideals (eg, Truth, God). Our relations to other people can be ordered in terms of their degree of intimacy, from personal relations such as love and friendship, to impersonal relationships towards one's society and its members, and even humanity as a whole. In this section we examine some of these accounts of the good life.
Lecture 9c: Receiving Others' Esteem
The only thing worse than being talked about, quipped Oscar Wilde, is not being talked about. Aristotle too
thought that recognition by others makes one's life better, but only so long as it is recognition of one's true
virtues. But contrast, the Stoics placed no importance at all on the opinions of others, and claimed that only
true virtue has value. Who is right? That is the question for the lecture.

Clippings, Video, etc (Philosophy and the Good Life, ch 15)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 15)

Lecture 9d: Promoting Public Good
According to some media commentators, people have over the past few years withdrawn from participation
in the public arena of politics, to focus instead on their own private concerns (house, family, etc). The same
media commentators often decry this trend. But why bother participating in politics? Indeed, why bother
voting (if not, in Australia, to avoid the fine)? This lecture examines these questions.

Clippings, Video, etc (Philosophy and the Good Life, ch 16)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 16)
189-211.

WEEK 10 (10 May)

Tutorial 10a-10b:
– Receiving Others' Esteem. Does being honored, or being famous, make one's life better? Summarize in
your own terms the arguments Aristotle and Lackey canvass for and against honor and fame. Which do you
find most convincing? Consider in relation to the readings. AND/OR
– Promoting Public Good. Explain in your own terms the so-called Paradox of Voting, and the various
solutions to this paradox contained in the readings. Which of these solutions do you find most convincing,
and why? Consider these questions in relation to the readings.

Lecture 10c: Contemplating Nature
The environmental movement has increased in popularity and influence over the past decades. The
justifications for nature-friendly policies have ranged from the straightforwardly utilitarian to the semi-
mysticism of deep ecology. What contribution can nature in general, and wilderness in particular, make to
our lives?

Clippings, Video, etc (Philosophy and the Good Life, ch 17)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 17)

Lecture 10d: Worshipping the Divine
Apart from hedonism, another very popular explanation of the worth of human life relates to the purposes
we have been given by a divine being. We all have been given a part in God's plan, and a good life will be
one in which we fulfill our part to the best of our ability. How plausible is this idea that our lives are given
value?

Clippings, Video, etc (Philosophy and the Good Life, ch 18)
Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 18)


WEEK 11 (17 May)

Tutorial 11a-11b:
– *Contemplating Nature*. Explain in your own terms the contributions which Emerson believes that nature makes to our lives. Which (if any, or all) of these do you find most convincing? Consider in relation to the readings. **AND/OR**
– *Worshipping the Divine*. Can we attain true happiness only if God exists and our earthly-life is followed by a heavenly after-life? Alternatively, can a merely earthly-life be truly happy? Consider in relation to the readings.

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PART IV – DEATH AND MEANING

The belief that death is a bad thing, and the fear of death, are widespread phenomena. In the face of death, and the seeming futility of all we do, some have thought that life is meaningless. But is this so? Does true meaning in life require some external source, or can we make our own lives meaningful, without any outside help? The final section of the course addresses these questions.

Lecture 11c: *Is Death to be Feared?*

The fear of death is widespread. But what is there to fear? We do not feel bad about our not existing before we were born, so why should we feel bad about not existing after we are dead?

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 19)


Lecture 11d: *Is Death a Bad Thing?*

The belief it is a bad thing is also very widespread. But what's so bad about death anyway? For when we exist death does not, and when death exists we do not. Death, it seems, is nothing to us. This lecture introduces and examines this argument.

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 20)


WEEK 12 (24 May)

Tutorial 12a-12b:
– *Is Death to be Feared?* What is the so-called Symmetry Argument, and does it establish the irrationality of fearing death? In your answer be sure to consider a number of different possible responses to the argument. **AND/OR**
– *Is Death a Bad Thing?* What is the so-called No-Subject Argument, and does it establish the irrationality of fearing death? In your answer be sure to consider a number of different possible responses to the argument.

Lecture 12c: Nihilism: The Meaninglessness of Life

"All is vanity" laments Ecclesiastes, since: much of what we do is pointlessly repetitious, and, in any case, is work for the sake of others; we are susceptible to bad luck, and experience pain and suffering (whether or not we are righteous); and at life's end, we will be completely annihilated and completely forgotten. Is all vanity? Is our life absurd? These are the questions for this lecture.
Clippings, Video, etc (Philosophy and the Good Life, ch 21)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 21)

Lecture 12d: Naturalism: Meaning without God
In the context of discussions of the meaning of life, naturalism is the view that a person's life is meaningful if it meets certain conditions – that it is fulfilling, that it serves some larger purpose – which makes no reference to some transcendental reality such as God. We shall introduce a number of such accounts in this lecture, and examine whether they will satisfy someone who is sincerely concerned about the meaningfulness of life.

Clippings, Video, etc (Philosophy and the Good Life, ch 22)

Lecture and (next week's) Tutorial Readings (Philosophy and the Good Life, ch 22)

WEEK 13 (31 May)

Tutorial 13a-13b:
– Nihilism: The Meaninglessness of Life. Is life absurd? If not, explain how you respond to those considerations which seem to suggest that it is. If so, explain what attitude we should take towards life's absurdity. Consider in relation to the readings.. AND/OR
– Naturalism: Meaning without God. Explain in your own terms Wolf and Feinberg's secular responses to the threat of meaningfulness in life. Which, do you think, is the more plausible account? Is either account enough to answer the concerns of those who sincerely ask whether life is meaningful? Consider these questions in relation to the readings.

Lecture 13c-13d: No Lectures This Week

SECOND ESSAY DUE 5PM FRIDAY — Returned via Student Hub by Friday week three of exams (ie, by 25 Jun)