

Movers and Shakers

Deontology had Kant, we didn't really look at any movers and shakers in consequentialism, but names like Jeremy Bentham and John Stuart Mill would be front and centre. So who are the movers and shakers in terms of egoism? Actually there are a couple of people who we are going to talk about:

- Charles Darwin (1809 – 1882)
- Frederick Nietzsche (1844 – 1900)
- Ayn Rand (1905 – 1982)

Movers and Shakers

Just before moving on to what some big thinkers have had to say about egoism, it is probably important to just mention the *opposite* of egoism – altruism. Altruism is about giving something away that is valuable without any expectation of return. Altruism, means putting the interests of others before your own. The Countryman and the Snake story is essentially an illustration of altruism. Many would say it's an example of irrational altruism.

- Right - can you start to see where this might be heading? In terms of this module's title? Towards a justification for greed perhaps? Yes indeed. That is where it might be going. Or it might not
- Just before moving on to what some big thinkers have had to say about egoism, it is probably important to just mention the *opposite* of egoism – altruism. Altruism is about giving something away that is valuable without any expectation of return. Altruism, means putting the interests of others before your own. The Countryman and the Snake story is essentially an illustration of altruism. Many would say it's an example of irrational altruism.
- *Rational egoism* – the idea that being selfish is just plain sensible. The story illustrates the consequences of this breaking down. The Countryman rather irrationally puts the snake's interest before his own and suffers dire consequences as a result
- *Ethical egoism* – the view that being selfish is not just sensible, but morally good. For this to hold you would have to say that the Countryman was morally bad to put the snake's interests before his own.

There are at least three recognized types of egoism:

- *Psychological egoism* – the idea that we are programmed to be selfish. That there is a Countryman who acts unselfishly might tell us that this is not absolutely true. This is something that most of us feel intuitively. Most of us feel that within all of us is the capacity to be a bit unselfish right?
 - *Rational egoism* – the idea that being selfish is just plain sensible. The story illustrates the consequences of this breaking down. The Countryman rather irrationally puts the snake's interest before his own and suffers dire consequences as a result
 - *Ethical egoism* – the view that being selfish is not just sensible, but morally good. For this to hold you would have to say that the Countryman was morally bad to put the snake's interests before his own.
- The previous study unit should be fresh in your mind so you should immediately see that egoism is a special case of consequentialism right? The morality of acts or rules are evaluated on the basis of consequences – for one's self in this case. Do I benefit?
- The moral of the story? Well there are a couple really, but for the purposes of this particular tradition the moral is that, you need to look after yourself before you worry about snakes (or anyone else for that matter). *Yourself* - this is the key to egoism.
- The story above is simple. A dude is walking along and sees a snake in trouble. He says: "That's not good!" In other words he makes an ethical judgment. "Let me correct this bad situation by saving the snake" he says. For his trouble, the snake turns around and bites him.
- Selfishness as an ethical tradition? That doesn't sound right. Well let's see.....
- The reason? Well egoism is not really an ethical tradition that too many people who are trying to sound ethical would usually talk about. At least not in popular circles. This is because it is a tradition which is based on "self-interest" rather than some idea of greater good. If you like it is a selfish tradition.
- This story is a bit different though isn't it? Most strikingly, it is not an African folk tale. The reason for this is that I couldn't find any African folk tales which really illustrates egoism. Even this tale from Aesop's Fables is a little bit dodgy really.
- By now I don't need to explain to you the basic structure which we follow when presenting these ethical tradition study units right? You know that we start out with a story to illustrate the tradition and then explain it.

So what?

Source: Rouse, W.H.D. *Fables from Aesop and Others*. Blackie & Son Limited: London

"A Countryman happened in a hard winter to spy a Snake under a hedge, that was half frozen to death. The man was good natured and took it up, and kept it to his bosom, till warmth brought it to life again; and as soon as ever it was in condition to do mischief, it bit the very man that saved the life on't. Ah thou ungrateful wretch! Says he, is that venomous ill nature of thine to be satisfied with nothing less than the ruin of thy preserver?" (Pg 54)

The Countryman and the Snake

The Story: The Countryman and the Snake

"ME, ME, ME" - Egoism

Handwritten signature: Hestigment

- Adam Smith (1723 – 1790)

Why so many? Well, partly it's because I really like to present big name mover and shakers. Darwin, Nietzsche and Smith would all qualify as big names. But as you will see, none of them were really out and out advocates of egoism. Rand is a real egoist, but is not quite such a big name. So I decided to present a bit about all of them. There are many others of course - [Mandeville](#), [Stirner](#), [Milton Friedman](#) and on and on. You can check them out if you like.

But besides wanting really big names, as I already said, this is the ethical tradition which touches on one of the two key concepts in this module overall – *Greed*. So it seems fair to put a bit more effort into understanding it. Is it a real philosophy of greed or isn't it?

Charles Darwin (1809-1882)

Charles Darwin (1809-1882)

Darwin wasn't really a moral philosopher. He was what was known as a *naturalist*. No - A naturalist is not someone who runs around with no clothes on! In fact it is what they used to call people who studied natural phenomena in the old days. In Darwin's case, it was biology and geology that floated his boat. And as you probably know, he is particularly associated with the subject of evolution. His main claim to fame was proposing a basic mechanism by which evolution is now widely believed to occur: the theory of *natural selection*.

Now you can be pretty certain that you won't find many chapters in ethics text books describing the ethical traditions of Darwin! Because he wasn't a moral philosopher. So why do I start out with Darwin?

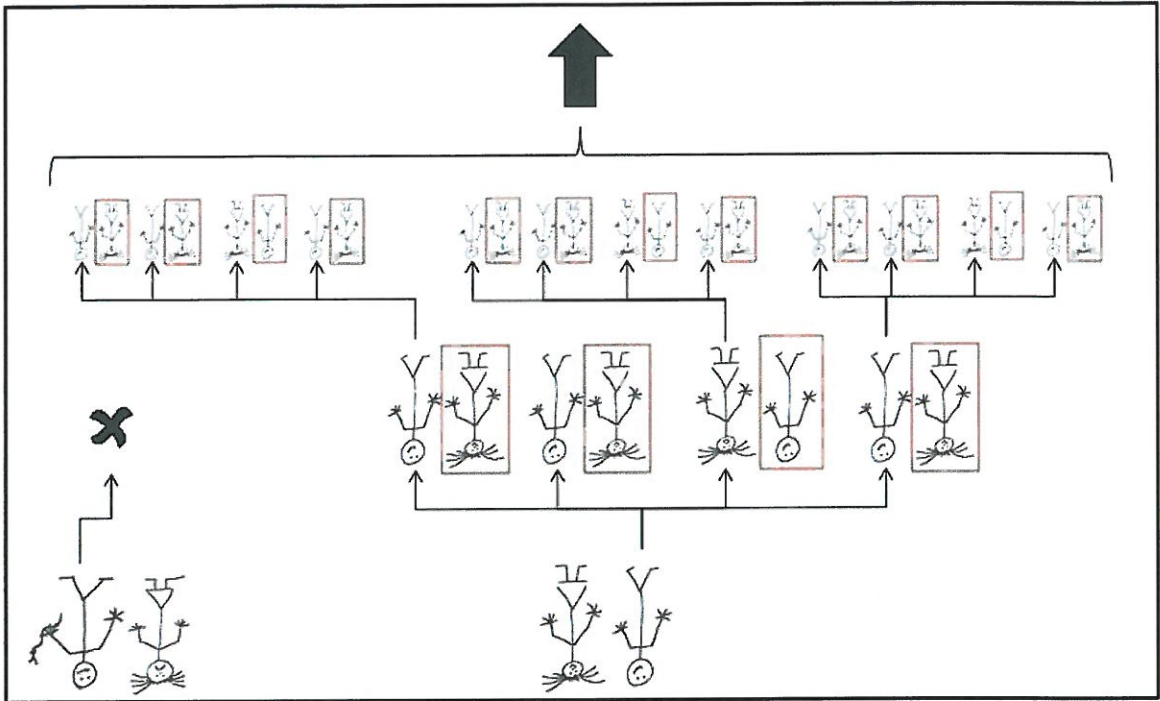
Well it all boils down to the implications of his theory of natural selection. So we need to have a quick look at this. A very quick look! The first thing to understand is that in presenting his theory, Darwin was really trying to explain how the diversity of plants and animals that he observed came to be, and in some cases went out of being (i.e. went extinct). And his thinking went as follows. He observed that in populations of animals or plants at any moment in time, variation exists. You don't really have to think beyond humans to see this – some of us are tall, some of us are short; some of us have red hair, some of us have black hair; some of us wear size 10 shoe and some of us wear a size 15 shoe.... You can call these things traits. I have a set of traits; you have a set of traits.

Many of these traits don't make one bit of difference really. But some traits are important because they affect what Darwin referred to as our "fitness". This is NOT fitness in the running-a-marathon sense of the word. Fitness in the Darwinian sense of the word refers to our ability to reproduce!

Think of it this way – if we go back to our story – the trait of picking up snakes would probably be detrimental to our fitness. Get bitten by the wrong snake and you are not going to be alive long enough to reproduce!

So now we have the idea of variations in populations, and the idea that some variations will affect our ability to reproduce. Darwin then observed that some traits at least seem to be passed on from one generation to the next. They are inherited in other words. He didn't understand the mechanism by which this happened – that only came later once we began to understand genetics – but he did nonetheless observe the inheritance of traits.

Well once he had these basic facts, natural selection was obvious to him. Check this out:



Picking up snakes is an evolutionary dead end. Not picking snakes up leads to long lasting families!

So what does this all have to do with egoism?

Well it presents a basis for anyone wanting to justify selfishness from a very basic biological reality kind of perspective. Let's look at the story we began this section with. The act of saving the life of the snake, which on the surface seems to be a morally good thing to do, turns out to be the kind of behaviour that is not really going to stick around for long because natural selection will eliminate it eventually. It's a behaviour that is likely to go extinct as you can see from the illustration above. [1]

Going back to the three types of egoism I listed above (psychological, rational and ethical) a simple reading of natural selection would give us a mechanism to explain why psychological egoism would come to be. Because individuals lacking rational egoism would die and eventually the trait would presumably not be passed on anymore. And that is that.

Before leaving Darwin, it is important to note that Darwin himself did not advocate egoism as a moral tradition. In other words he was not an ethical egoist. And his intention was not to provide a basis for defending egoist behavior. However, his theory of natural selection was and indeed remains a very important theoretical basis upon which egoism might be justified.

[1] For some even better examples than snake handling why not check out www.darwinawards.com.

Frederich Nietzsche (1844 – 1900)

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To put it mildly Nietzsche is a rather controversial moral philosopher. He is perhaps best known for saying: "God is dead. And we have killed him" in his book *The Gay Science* published in 1882, and for claiming to be the "first immoralist". But then egoism is perhaps a controversial moral philosophy so I suppose there is little wonder that he might be brought into the fray. [1]

Now Nietzsche is a very complex philosopher to try and get your head around. A lot of what he wrote was written in aphorisms (a kind of riddle) which are open to interpretation and inevitably misinterpretation. I'm telling you this for two reasons. The first reason is that what I present here is a very superficial interpretation (or possibly a misinterpretation) of what Nietzsche had to say about morality in general and how this might be interpreted as contributing a case for egoism. The second is to reiterate the fact that linking Nietzsche to egoism is probably a misinterpretation. Nietzsche often claimed to be against all moralities and if egoism is a morality, then Nietzsche would presumably be against it.

So as we did with Darwin, let's start out by understanding what the objective of Nietzsche's little project was. Darwin wanted to explain the diversity of plants and animals. What did Nietzsche want? Well it seems that he was driven by a desire to see human kind move to higher and higher states of being. In particular he wanted to see the emergence of what he called "*Ubermensch*". Loosely translated it means, "over-man" or "superman". [2]

In his desire to see such progress, Nietzsche wanted all barriers to progress removed. And this seems to have been what brought him into conflict with "morality". Unlike more conventional moral philosophers who harped on about what was moral and what wasn't, what was good and what wasn't, Nietzsche asked "What is morality's value"? What is the point of it all? Or more precisely, what does morality contribute to or detract from progression to the "superman"? [3]

In answering this question Nietzsche basically noted that all moralities tend to claim to be unconditional – to be *The morality*. In a sense they tend to lay claim to being the end point. And reaching an end point is clearly contrary to striving towards a higher state. So I guess you could say he viewed the claim of most moralities as a dead end in human development. And so he labeled himself an "immoralist".

So if Nietzsche is opposed to all moralities, how is it that he gets held up as a supporter of egoism? Well in a world where egoism (selfishness) does not have many supporters, a philosopher who criticizes its nemesis, altruism, is likely to become a *de facto* ally. Beyond this, it seems that Nietzsche felt that the prevailing morality at the time he was writing was one based on altruism and so he perhaps spent more time criticizing this than other moralities. [4] So his writings are littered with criticism of altruism. Finally, as I already mentioned, Nietzsche's riddly (enigmatic is a better word I guess) writing style helped no end in cementing this. People could interpret the riddles in a way that supported their own personal projects.

So let's wrap up this bit on Nietzsche. Firstly, what would Nietzsche have said about the snake story? My guess is he would have applauded the style of writing and perhaps (just perhaps) might have concluded that picking up snakes hardly seems like a path to becoming a "superman". But really who know what Nietzsche might have said? In terms of egoism, it seems that while he didn't really advocate egoism, he was a strong critic of altruism. And that was enough to bind him to egoism. Just like the fact that he advocated a "superman", was enough to turn him into a champion for various supremacist types.

[1] The words "brought into" are very important. As you will see Nietzsche does not really seem to advocate egoism. However, like Darwin, he is frequently used to lend authority to egoism.

[2] And immediately you should begin to see the kind of problems which might emerge out of Nietzsche writings. You can imagine all sorts of supremacists crackpots taking up this kind of idea. Not least of all his ideas were reportedly taken up as a key part of Nazi anti-Semitic ideology. This despite the fact that Nietzsche himself was vehemently opposed to anti-Semitism.

[3] Sounds kind of Darwinian – what contribution does morality make to our fitness?

[4] Personally I recon Nietzsche made a mistake here. He did not draw a distinction between the theoretical prevailing morality (the stuff contained in religious texts and moral philosophy treatises), and the realities of moral practice. Or if you like between "Sunday morality" and "rest-of-the-week morality". Perhaps?

Ayn Rand (1905-1982)

Ayn Rand (1905-1982)

Finally - a real egoist! Up until now, the two big names have really just been used as advocates of egoism. You can easily tell that Rand is the real deal. She wrote a book entitled "The Virtue of Selfishness". It doesn't get more real than that! That's essentially another way of saying that ethical egoism, or self interest, is morally good or virtuous. And make no mistake, in this book she defends selfishness as though the future of mankind depended on it.

So how does Rand go about her argument? Well she starts out by bashing altruism - egoism's nemesis. Remember altruism is defined as giving up something that is valuable without getting anything in return.

Her bashing of altruism goes like this. Altruism she says holds that any action taken for the benefit of someone else is good and that any action taken for your own benefit (in your self interest) is bad.

She then gives some examples which apparently demonstrate the absurdity of this. For instance she compares an industrialist who pursues and accumulates a huge personal fortune and a bank robber who steals a huge personal fortune and suggests that altruism would claim they are both bad. Absurd right? Well assuming [1] that the industrialist didn't exploit anyone in his accumulation of a fortune, it doesn't really seem fair.

Rand then goes on to present the following argument:

"Since nature does not provide man with an automatic form of survival, since he has to support his own life by his own effort, the doctrine that concern with one's own interests is evil means that man's desire to live is evil - that man's life, as such, is evil. No doctrine could be more evil than that." [2]

Think of the Countryman and the Snake. According to Rand, altruism would judge the countryman evil had he not picked up the snake which does seem a little wonky really. Note that although Rand uses the word "survival" which kind of ties back to Darwin's natural selection, her critique of altruism is very much in the realm of morality - altruism is an evil doctrine. Not just an irrational one or an evolutionary dead end one.

Having bashed altruism, Rand then goes on to clarify or constrain selfishness. She says that her philosophy does not advocate absolute unconstrained pursuit of self interest. [3] Rather she claims it to be "rational". To render it rational, she suggests an objective moral code based on three central virtues of:

- rationality,
- productivity and
- pride. [4]

These she claims encapsulate the two things which allow humans to sustain life: thinking and productive work. And sustaining life, one's own life in particular, is the original objective standard of value.

The Countryman in story at the beginning had the productive work bit right, but not the thinking bit and so he met his end and in so doing his act was immoral - according to Rand.

And that is that really. At least that's enough on Rand for this study unit.

[1] And this is a very big assumption.

[2] Arrgh! I only have a kindle version of Rand's 1961 book *The Virtue of Selfishness* (published by Signet, New York) and this particular quote doesn't have page numbers. But it is in the introduction.

[3] An egoist form which she attributes (probably incorrectly) to Nietzsche.

[4] Personally I'm not really clear where pride comes from?

Ayn Rand (1723-1790)

Adam Smith (1723-1790)

If you are wide awake you will have spotted that Adam Smith predates all of the other movers and shakers discussed so far.

However, the contribution to the development of egoism which is traced back to Smith is very important because it binds the prevailing economic system in the world today (capitalism) to egoism. And in fact some might say that I could have just presented Smith as the mover and shaker and left it at that.

So how is Adam Smith linked to egoism? Well, as was the case with both Darwin and Nietzsche his simplistic binding to egoism perhaps has more to do with those who have interpreted his work than what he himself said. Although self interest did indeed play an important role in Smith's thinking.

So what was it that he did in fact say? Well in general, Adam Smith is probably best recognized as the father of modern economics and capitalism. Actually calling him the father of capitalism is a little bit of a stretch. Capitalism was up and running in a form before Smith. But he was the first person to really have a crack at describing how it worked. He did this in his book entitled: "An Inquiry into the Nature and Causes of the Wealth of Nations". [1] The *Wealth of Nations* for short.

Just being the first person to describe capitalism, the economics which is today an economics characterized by the pursuit of self interest (and probably even greed) is probably enough for most to say Adam Smith must have been the father of egoism too. But this is almost certainly not a fair assessment of Smith. But let's just quickly check out the (tiny) bit of the *Wealth of Nations* that has most frequently been used to justify egoism. This all really revolves around one of Smith's famous "invisible hand" quotes. Let's examine the most famous of these and how it might be interpreted:

"By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was not part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it."

You can see selfishness dripping from this quote:

- "intends only his own security",
- "he intends only his own gain",
- "pursuing his own interest".

But by means of this "invisible hand" – the market (according to popular interpretation) – the selfish person's actions actually result in an end that is not just his own gain or security. In the context of a book entitled the *Wealth of Nations* you might well jump to the conclusion that this end is the wealth of the nation. That's really all that's needed for pop-egoists. Individual self interest (possibly greed) in a free market leads to the wealth of society as a whole – the nation.

CAPITALISM ROCKS!

BT! There is a huge "but" here. For starters check out the detail of this quote alone. Smith is speaking about a very specific thing here – supporting domestic rather than foreign industry. So it hardly seems appropriate to claim that he is making any sweeping, general defence of egoism right?

Then there is the bit in the sentence immediately after the reference to the "invisible hand" appearance where he says: "Nor is it *always* the worse for the society....." [emphasis added]. This is definitely not the same as saying: "It is always better for the society" which is what would be needed for a general defence of egoism. Beyond this quote we need to recognize that elsewhere in the *Wealth of Nations* Smith clearly warns against unchecked self interest and greed.

However, perhaps the most important "but" is the fact that before publishing the *Wealth of Nations*, Smith had published another book. This one entitled: "*The Theory of Moral Sentiments*". In this Smith actually wrote about moral philosophy. And what is clear is that Smith wasn't really interested in saying that egoism or altruism were the more important moral traditions. He was more interested in how real people actually came to moral judgments.

And his idea was? Well one of the central elements of his thinking was imagination – the capacity of humans to imagine. And, in particular, their capacity to imagine what other people could be feeling. Just knowing this is enough to know that Smith can really hardly be held up as a defender of rabid and absolute self interest (let alone greed). What would the point of imagining what other people are feeling be if you were advocating absolute self interest?

[1] You can download this (and many other books) for free from <http://www.gutenberg.org>

From egoism to greed?

From Egoism to Greed?

THIS IS A VERY IMPORTANT SECTION

Throughout this section we have hinted at the possibility that egoism *might* be linked to greed – that it might be the ethic of greed. And on some sort of level this seems to make sense: self-interest selfishness greed. Seems to be a reasonable chain, if not a set of outright synonyms.

But is this argument really sound? If it's not, then egoism cannot really be thought of as an ethic of greed. Well let's examine self-interest and greed. Self-interest, as the words suggest, is an interest in self and is generally assumed to be an interest in some sort of well being. And given that it is generally recognised that as a social species – our well being is ultimately served by living in a "happy" society – one might easily argue that it becomes part of our self-interest to ensure a "happy" society.

Greed on the other hand is by definition much more harsh. More sociopathic (or socially destructive) if you like. You can go and look up a pile of definitions of greed on the web or in your dictionary. But they all seem to share the idea of greed being an *excessive* desire to accumulate something. In other words you might think of it as self-interest gone mad.

Now no ethical tradition can really bear the label of socially destructive. And so greed cannot really be accommodated in any proper ethical tradition.

However, the line between self-interest and greed is definitely not as clear as the definitions might lead us to believe. And so the possibility exists that egoism might well be used to defend greed. And this is a problem.

Problems with Egoism

Problems with Egoism

As with all the other ethical traditions which we have covered, we do need to think about problems with egoism. So what are these? Let me list three:

- Well let's start out with the most basic one. What is your initial reaction to the word "selfish", and even more so to the word "greed"? My guess is that you have a basic negative gut reaction. That's got to count for something. It suggests if you like the opposite of psychological egoism – psychological altruism.
- Then there is the fact that it's really hard to find a big name thinker who can really be called an out and out egoist. Darwin more than likely wasn't, nor was Nietzsche, and Smith most definitely wasn't. But Ayn Rand was.
- For the last one, I'm going to take you back to Darwin. Of all the movers and shakers mentioned, Darwin is the one who presents a mechanism by which (psychological) egoism might come to exist in humankind. The problem is that while Darwin's mechanisms seems so simple and intuitive, there is a lot more to it when it comes to what really happens. We have already noted that humans are a social species – and in this regard, our survival cannot simply be dependent on our individual thinking and productive effort (as Rand suggested). It must be dependent on our thinking and productive effort in the context of our society. There are even more technical issues with just using Darwin's natural selection as a mechanism. For one, natural selection probably doesn't really happen at the level of individuals (selfs). It happens on the level of genes. Without getting in technical details of evolutionary theory, in our story, we might well ask what if the snake was substituted with Countryman's child, and the man gave up his coat and froze himself to save the child? In effect he would probably be protecting the long term prospects of his genes, and many fathers would do this. Rand of course would say that any threat to individual sovereignty is "savagery, blind, ghastly, bloody unreality". Bottom line, Darwin's mechanism shouldn't be interpreted too simply, and the egoism / altruism divide is probably not black and white.

What You Should Know Now

What You Should Know Now

Right! It's that time of the study unit again when we take some time to recap. We have covered a lot of ground in this study unit haven't we?

- We have come to know that egoism is all about self-interest;

- We know that it is a form of consequentialism;

- And we know that there are at least three types:

- Psychological egoism – biologically programmed selfishness

- Rational egoism – selfishness just makes plain sense

- Ethical egoism – selfishness is not just sensible it is morally good.

- And we know the opposite of egoism is altruism;

- We have examined the contributions to egoism that have been made by some big name thinkers:

- Darwin - providing a mechanism for psychological egoism;

- Nietzsche – violently criticizing altruism;

- Rand – declaring selfishness a virtue;

- Smith – as the father of capitalism;

- We have thought about the link between egoism and greed;

- And finally we looked at some of the problems with egoism

And that's that!

Assignment 04

Assignment 04:
"ME, ME, ME!"

Time for your 4th assignment.

Unless you are like me and have a shocking memory, you should still remember your last assignment - assignment 03. If you don't, it's not serious. You can go back to the "Assign 03: All about the outcome" discussion stream and refresh your memory. Check out what you wrote and what other students wrote.

Remember Assignment 03 was about utilitarianism, arguably the most common version of the ethical tradition of consequentialism. And we used the very disturbing crossroads assignment question about 20,000 children dying every day to interrogate this:

"Every day some 20,000 children die prematurely from poverty related causes, mostly treatable diseases." My personal opinion on this statement is most closely described by:

A. Who cares?
 B. It's hard to say it, but given the rising human population, perhaps this is a blessing in disguise for the human species as a whole.

That's what you have to do. But as usual, you might also feel obliged to comment on other people's contributions. Great stuff!!!

Step 4: Comment on comments

(Note - if for some reason you did not do assignment 2, you can either try and figure out what your opinion would have been using your assignment 1 choices, or you could borrow someone else's opinion which you particularly agreed with. If you go with this latter option, please acknowledge the opinion you used).

- Explain your reasoning
 - incomparable
 - totally incompatible, or
 - a little bit uncomfortable,
 - completely compatible,
- Tell us whether the answers are:
- Summarize the opinion you expressed in Assignment 2;

assignments 3 and 4. To do this please: paragraph in which you examine whether your opinion in assignment 2 is compatible with the opinion which you have expressed in perspective in your previous assignment) we want you to go all the way back to your assignment 2 submission and write a Now, having considered the fact that 20,000 children are dying every day from an egoist perspective (and indeed from a utilitarian

Step 3: Reflect on your Assignment 2 answer

AND you must make sensible reference to **at least one** of the movers and shakers who we presented in this section (Darwin, Nietzsche, Rand or Smith).

- "psychological egoism"
- "rational egoism"
- "ethical egoism"
- "altruism"

Your comment must sensibly (we must be able to see that you understand these words) contain **at least two** out of the following four words or phrases:

- identify which one is the most likely egoist option;
- explain why you think this is the case;
- tell us what you think of this option.

We want you to go to the "Assign 04: ME, ME, ME" topic in the assignment 4 discussion forum and post a comment on the option to the 20,000 children question that you think best captures an egoist position. This means you must:

(Note: you must log into myUlnisa to do this. You cannot do it on the Digi-Band)

Step 2: Write a comment

Put on an egoist hat.
Step 1:

YOU WILL GET 0 (ZERO) FOR THIS ASSIGNMENT IF YOU HAVE NOT SUBMITTED YOUR ASSIGNMENT 1 THROUGH THE SELF ASSESSMENTS TOOL

If you haven't already done it, please go to the "Self Assessments" tool and do Assignment 1 now.

Step 0: Do Assignment 1

INSTRUCTIONS:

Here's what you have to do:

(Remember - as you go through this assignments, don't forget the three questions which emerged out of our discussion of virtue ethics: Do I really practice these values? Can I really claim that these are my virtues? Is what I am saying really what I do?)

Egoism is another form of consequentialism. And so we are going to use exactly the same Crossroads multiple choice question once again.

f. It's hard to say it, but this just means less people competing with me for scarce opportunities and resources.

g. This is morally wrong, but practically, I think that it would cost too much money to solve.

h. It is morally unacceptable for a single child to die of a preventable disease and we should collectively fix this irrespective of the cost.

And remember, to encourage this, we will now use the discretion which our rubric allows to give some marks for really engaging discussion.

Just remember the *rules of engagement* when you comment.

(Note: If you are not sure how to submit a comment, then go and read the detailed instructions which we gave in Assignment 2)