Course Manual

Law Justice and Morality 1
Version 1.1, 15 October 2020

PPLE College 2020-2021
Dr Roland Pierik
1. Introduction

1.1. General Information

<table>
<thead>
<tr>
<th>Course number</th>
<th>3801LJQPVY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Credits in EC</td>
<td>6</td>
</tr>
<tr>
<td>Semester, period</td>
<td>Semester 1 block 2</td>
</tr>
<tr>
<td>Lecturer</td>
<td>Dr. Roland Pierik</td>
</tr>
</tbody>
</table>

1.2. Online teaching

Due to the Covid-19 situation, we cannot offer on-site tutorials or large on-site lectures. The tutorials are organized via zoom. The lectures by Roland Pierik are livestreamed from the Hybrid Learning Theatre in the REC M-building. In the Hybrid Learning Theatre, 10 students are permitted to attend in person every lecture. In order to give everyone a fair chance as well as encourage active participation during the lecture, we established the following selection procedure:

Those who want to attend the lecture must email the lecturer (via R.Pierik@uva.nl) a relevant question on the topic of the upcoming lecture. The most interesting questions will then be selected, and students invited to attend in person. Should you be selected but are unable to attend, please contact the lecturer and the Education Desk as soon as possible, so we could give another student a chance to participate. Please do not attend any on campus activities if you are feeling unwell or are experiencing cold symptoms.

1.3. Content of the course

Objective: This course explores (1) the interrelationships between law, justice and morality; and (2) it analyzes how law relates to moral values in society and how it is used to advance notions of social justice.

Description of content: It is often assumed that law, justice and morality come together to form a single, coherent and straightforward entity. The popular media often suggests, for example, that a constitutional state equals just institutions, and that legal procedures, if they function properly, lead to outcomes that are fair from a moral point of view. However, contrary to these popular views, law, justice and morality are often not at all aligned. For one thing, there are quite some theories of justice, each proposing different and sometimes contrasting ways of organizing law and the institutions of the state. Moreover, legal theory tends to emphasize that even unjust law can, in specific instances be legally valid. Finally, Western societies are characterized by a plurality of (religious and secular) ideas of the good life (morailities). The question then becomes: how can law and formal institutions offer just and effective solutions when such moralities conflict?

In this course we will take a closer look at the concepts of law, justice, and morality, and how the three are interconnected. The course revolves around a discussion of dominant philosophies of law: legal positivism and natural rights theories; ethical theories: utilitarianism, virtue ethics and
deontology; and theories of justice: egalitarian-liberalism, libertarianism, and feminism. The basic question underlying the course is aptly summarized by David Miller: “When, more concretely, we attack some policy or some state of affairs as socially unjust, we are claiming that a person, or more usually a category of persons, enjoys fewer advantages than that person or group of persons ought to enjoy (or bears more of the burdens than they ought to bear), given how other members of the society in question are faring.”

All the approaches described above are derived from three three dominant backbone theories of ethics. Firstly consequentialism: the view that normative properties of an act depend only on its consequences: the right action is the action that has best (overall) consequences. Secondly, deontology argues that an action as right when and because it is in line with a supreme, highest principle of morality and regardless of its consequences. Finally, virtue ethics approaches ethical questions in a broader way by asking a more fundamental question: what is the good life? It then presents a teleological view and argues that an action is right when it fits with the requirements of a certain role or position in life.

Informed by these various legal-philosophical, ethical and philosophical-philosophical approaches, this course discusses several issues on the intersection of law, justice and morality, including the following:

- to what extent does law as a formal system of rules in a specific society reflect ideas about justice and morality; and what to do when law deviates (fundamentally) from such normative ideals?
- how does the idea of a just society (justice) relate to various ideas of the good life (morality)?
- how should a just society deal with conflicting ideas of the good life in a pluralist society?

During the course, these theoretical discussions are usually analyzed from actual political and legal controversies and issues.

1.4. Learning Outcomes

At the end of this course students:

- recognize, distinguish between, outline, and apply the dominant normative philosophies of law, justice and morality: consequentialism, deontology, virtue ethics, liberalism, libertarianism, and critics of liberalism.
- can explain the disciplinary aims and structure of law itself (as opposed to private morality and to public justice);
- can critically evaluate the main ideas of philosophical theories in relation to current political and legal issues;
- are able to develop their own ideas about the relationship between law, justice, and morality, and to defend their views with arguments and examples;
- can articulate their personal moral code and compare it to dominant normative philosophies of law and justice. Can apply that moral code in an honest and principled way to their own acts and the acts of others;

---

can demonstrate the above skills in short and long-form written essays, classroom debates, and group presentations.

1.5. Timetable
Didactic practices: two weekly lectures (2 x 2 hours) and two tutorials (2 x 2 hours).

<table>
<thead>
<tr>
<th>Lectures</th>
<th>Lecture A</th>
<th>Lecture B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuesday 11-13h livestream &amp; Hybrid Learning Theatre (M-building)</td>
<td>Thursday 15-17h livestream &amp; Hybrid Learning Theatre (M-building)</td>
<td></td>
</tr>
</tbody>
</table>

Tutorials
Information about the timetable and locations of the tutorials can be found on https://rooster.uva.nl/schedule

1.6. Literature / readings
- Sandel, M. J. (2009). Justice: What’s the right thing to do? London: Penguin Books. This book provides the backbone for the course in that the several chapters provide an introduction to the various themes. However, most lecture and tutorials revolve around primary literature.
- Hage, J., Waltermann, A. & Akkermans, B. (Eds.) (2017) Introduction to law, 2nd edition. Heidelberg, New York, Dordrecht, London: Springer. This book is used as general background reading throughout the various law-oriented courses during your PPLE bachelor, so you need to buy the book for the bachelor as a whole. In this course, we will read the first few chapters. Beware, you need the second edition (2017), which is significantly different from the first edition.
- Reader with additional literature, available via https://uva.shop.canon.nl/

2. Weekly schedule
Overview of lectures and tutorials: compulsory literature and themes.

First week (#44)
In this first week, we provide a general introduction to the themes of the course. The first lecture addresses the intersections between law, justice, and morality. In addition, we discuss the justification of law as a coercive system though the idea of the social contract. If we all are born as free and equal, what can justify the power of the state to enforce law, including taxation and a penal code upon us?
The second lecture and the tutorials focus on the law-element in this *law, justice, and morality*-course. The second lecture addresses a central debate in legal philosophy on the question how law is related to, but distinct from, morality. In the tutorials, we focus on some specific legal methods and approaches that characterizes the legal approach and separate it from more empirical or philosophical approaches.

**Lecture 1A  (Tuesday October 27, 2019)**

Mandatory reading:


**Theme:** What does it imply (and require) to do the right thing? General introduction to the themes of the course and a first analysis of the concepts of law, justice and morality and their interrelationships.

**Tutorial 1A**

Mandatory reading:


**Theme:** this tutorial discusses some basic concepts of law: the source thesis, fields of law, the distinction between public law and private law, and how judges solve conflicts between legal rules.

**Lecture 1B  (Thursday, October 29, 2019)**

Mandatory reading:


**Theme:** the relationship between law and justice. In normal circumstances, we assume that the application of the law contributes to justice. But what should judges do when they are confronted with laws that are completely unjust? This situation occurred at the time of the Third Reich (1933-1945) and the German occupation (1940-1945), when judges were confronted with the extremely unjust and racist laws of the National Socialists. Thus, the Nazis introduced a series of legal measures that excluded certain groups, especially Jews, homosexuals, Sinti and Roma, from the legal order and denied them any form of legal protection. Those who had the courage to resist the National Socialist regime were also subjected to extreme forms of legal injustice: for example, the slightest criticism of the regime was already punished with imprisonment in a penal camp or execution (and often both).

In *Statutory Lawlessness and Supra-Statutory Law*, Gustaf Radbruch first notes that the slogan ‘Gesetz ist Gesetz’, ‘law is law’, is typical of National Socialism. Although legal certainty may require the application of laws that are considered unjust, it can never be an excuse to evade moral responsibility for legal decisions. Thus, in certain cases, the contradiction between positive law and
justice can be so great that the law must give way to justice. In those cases, the judge has a legal duty to not to apply positive law. The English legal philosopher Herbert Hart argues in his Concept of law that the question of the legal validity of Nazi law is independent of any moral judgment on the content of that law. Thus, although Nazi law may be morally reprehensible, it may nevertheless have been applied as positive law. Hart thus emphasizes the positivist distinction between law and morality that Radbruch rejected. Hart argues that the legal validity of the law is independent of the moral question of whether the law should be applied.

Tutorial 1B

Mandatory reading:


Theme: in certain respects, legal analysis differs categorically from political theory, political science or economics. This tutorial explains some particularities of the legal discipline and addresses how to make and support legal arguments.

Second week (#45)

This week is dedicated to the first of three dominant backbone theories of ethics, namely consequentialism – the other two being deontology and virtue ethics. Consequentialism is the view that normative properties of an act – either of a person or a collective of persons, including the state – should be assessed merely on its consequences: the right action is the action that has best (overall) consequences. Utilitarianism is a further interpretation of consequentialism and argues that defines the right action in terms of the promotion of happiness and avoidance of pain. Utilitarianism argues that our moral focus ought to focus on maximizing happiness – or human flourishing generally – and minimizing pain for the greatest number of people. The first half of the week is dedicated to a basic description, defence and discussion of consequentialism and utilitarianism; the second half of the week is dedicated to Mill’s translation of the utilitarian axiom into the ‘harm-principle’ and the way this principle can be employed to regulate the freedom of speech.

Lecture 2A  (Tuesday, November 3)

Mandatory reading:

- Jeremy Bentham Introduction to the Principles of Morals and Legislation (Selection)
- John Stuart Mill Utilitarianism (Selection)

Suggested introduction:


Theme: a basic description and defence of consequentialism and utilitarianism.
Tutorial 2A

Mandatory reading:


**Theme:** This tutorial addresses the issue of individual responsibility of affluent persons for global inequalities and world poverty. Singer’s seminal article discusses designer shoes, ponds, and provides a utilitarian defense of global justice.

Lecture 2B  (Thursday, November 5, 9-11h)²

Mandatory reading:


**Theme:** John Stewart Mill further developed Bentham’s utilitarian theory of liberty. Mill has translated the utilitarian axiom on the avoidance of pain and the promotion of happiness into the ‘harm-principle’ and he employs that principle in the discussion of the freedom of speech. He argues that if and only if some sort of pain has been inflicted by a specific speech act, the harm principle is violated, and government can legitimately limit free speech. Jeremy Waldron, in his discussion of hate speech also endorses the harm principle but employs a much more inclusive conception of harm. He therefore arrives at significantly different recommendations for state interference concerning free speech.

Tutorial 2B

Mandatory reading:

- *Snyder v. Phelps*, 131 S. Ct. 1207 (2011) United States Supreme Court
  - Opinion of the Court, as delivered by Chief Justice Roberts.
  - Dissenting opinion by Justice Alito.

**Theme:** following up on the discussion in lecture 2B, this tutorial employs the harm-principle in legal practice. Should the US Supreme Court limit the freedom of speech of the Westboro Baptist Church?

Third week (#46)

This week is dedicated to deontology, the second of three ethical theories. Lecture 3A addresses deontology as a general ethical theory that argues that an action as right because it is in line with a supreme, highest principle of morality and regardless of its consequences. In lecture 3B we analyze

² On 5 November, the Hybrid Learning Theatre is unavailable during our usual 15-17h timeslot; therefore the lecture will be recorded between 9-11h.
deontology in (international) law: Kantian universalism has led to exalted theories of cosmopolitanism and universal human rights but can – simultaneously – not be disconnected from less sublime practices like imperialism and colonialism.

Lecture 3A  (Tuesday, November 10)

Mandatory reading:


Suggested introduction:


**Theme:** Deontology and the intrinsic worth of human beings.

*Kant’s* *Fundamental Principles of The Metaphysic of Morals* *is one of the most important texts in contemporary Western moral and political philosophy. It is also one of its most difficult texts to comprehend. One way of better understanding Kant’s arguments it by working from one of his main questions: why is utilitarianism and the aim of maximizing happiness wrong? Is there an alternative basis for morality that is more compelling? Kant’s answer is that the foundation of morality is the moral law, but that answer only raises more questions. Should each and every person follow her own moral law, or is there a single universal moral law? Kant’s rather demanding conception of morality is not satisfied with the answer: “If you really want something, then you should also want the necessary means to this end” – a ‘hypothetical imperative’. Instead, for Kant morality must take the form of a ‘categorical imperative’ I must do the right thing because it is right, not because it will promote my personal interest of satisfy my desires.

Tutorial 3A

Mandatory reading:

- Excerpts from the Convention Against Torture (1984)
- 8 U.S. Code § 2340 –
- Torture Utilitarian Argument Against Torture: Remarks by President Barack Obama

Mandatory viewing:


**Theme:** deontology in practice – discussing some thorny dilemmas and possible deontological (and utilitarian) solutions.

Lecture 3B  (Thursday, November 12)

Mandatory reading:
Course Manual Law, Justice and Morality 1


Suggested reading:


**Theme:** The implication of deontology and the categorical imperative is cosmopolitanism and universal human rights. But as critics say: scratch a cosmopolitan and you’ll find an imperialist just below the surface. This lecture shows that Kant’s legacy consists of both cosmopolitanism and colonialism.

**Tutorial 3B**

Mandatory reading:


Suggested reading:


**Theme:** this tutorial discusses the current refugee-crisis in Europe in the context of the colonizers-colonies-history.

**Fourth week (#47)**

This week discusses a number of contemporary political theories that have dominated the field of social justice over the last decades. Each of them presents its own mixture of consequentialist and deontological arguments. Rawlsian liberal-egalitarianism (4A), libertarianism (4B) and luck-egalitarianism (5A). These political theories have dominated the field of social justice over the last decades and each of them present its own mixture of consequentialist and deontological arguments. Only in week 5 we turn to virtue ethics, the third dominant ethical theory.

**Lecture 4A** (Tuesday, November 17)
Mandatory reading:


Suggested introduction:

- Pierik, R. (2019). *Reconciling Social-Egalitarianism and Luck-Egalitarianism: Between Equal Citizenship and Equal Circumstances*. Unpublished paper University of Amsterdam, §1-2; the paper as a whole will be read for lecture 4B.

**Theme:** John Rawls’s *Theory of Justice* (1971, 1989) is one of the most influential and criticized books of the legal- and political philosophy of the last century. The central question in Rawls’s work is: which principles of justice should form the basis of the most important institutions of the legal and political order? Rawls’s goal in *A Theory of Justice* is to discover, formulate, and defend these principles of justice. It then looks at positive law and other “major institutions” on the basis of these principles, to assess whether they conform to them and, if not, how to bring them into conformity with these principles.

**Tutorial 4A**

Mandatory reading:


**Theme:** Rawls (lecture 4A) presents quite highbrow conceptualizations and defenses of fundamental rights. Arendt’s experience as a stateless person induced her to present a radical alternative conception of fundamental rights: the right to have rights.

**Lecture 4B**  (Thursday, November 19)

Mandatory reading:


Suggested introduction:


**Theme:** Rawls’ *Theory of Justice* generated a large ‘industry’ of political theories. This lecture is dedicated to two major reactions to Rawls’ work: Nozick’s libertarianism and ‘luck-egalitarianism’. The latter strand of thought has generated social-egalitarianism, which could be interpreted as a full-circle back to Rawls again. This social egalitarianism will be discussed in lecture 5A through Elizabeth Anderson’s work.
Tutorial 4B

Mandatory reading:


**Theme:** *Markets and morals in practice – limits of self-ownership and the commodification of non-market goods.*

Fifth week (#48)

After the discussion of Rawlsian liberal-egalitarianism, Robert Nozick’s libertarianism, and luck-egalitarianism, lecture 5A analyses and discusses Elizabeth Anderson’s frontal attack on some central tenants of luck-egalitarianism. Tutorial 5B analyses and discusses Iris Young’s critique of the individualistic overtones in liberal-egalitarianism from a group-oriented perspective.

Lecture 5A  (Tuesday, November 24)

Mandatory reading:


**Theme:** *Luck-egalitarianism (Lecture 4B) is built upon Rawls’ theory – especially his difference principle – and revolves around the choice-chance distinction. Elizabeth Anderson (one of the 2019 recipients of the MacArthur Fellowships)*

Suggested reading:


Tutorial 5A

Mandatory reading:


**Theme:** *When we discuss inequality, should we focus on individuals or on inequalities between groups? Shouldn’t we view inequality not first and foremost as a systemic outcome of the way the institutions in the basic structure of society (cf. Rawls) are organized?*

Lecture 5B  (Thursday, November 26)


Suggested reading:


Theme: Where discussions by Anderson and Young remained critiques withing the egalitarian-liberal margins, Charles Mills criticizes the whole architecture of Rawls endeavor as inherently racist and (willfully?) blind to an all-decisive character of US society: its history of chattel slavery, Jim Crow laws and racial segregation.

Tutorial 5B

Mandatory reading:

• Wekker, G. (2016). ‘For even though I am black as soot, my intentions are good: The case of Zwarte Piet/Black Pete’ (Chapter 5, pp. 139-167) in White Innocence: Paradoxes of Colonialism and Race. Duke University Press.

Suggested reading:


Sixth week (#49)

In this last week, we discuss two different issues. The various liberal strands of thought are criticized for being too individualistic and their lack of attention to more communal issues: tradition, culture, community and religion. In lecture 6A we turn to virtue ethics, the third dominant backbone theory of ethics. In tutorial 6A we discuss the role of religion in an actual political dispute that ultimately ended up in the European Court of Human Rights. Should the state and its institutions acknowledge religious traditions and symbols that had an important role in the emergence of the specific state or does the liberal norm of neutrality prohibit such partial acknowledgements?

The second half of the week discuss a topical issue in contemporary western democracies: vaccination. This discussion is interesting to the course because it discusses thorny issues, situated precisely at intersections of law, justice and morality. Lecture 6B revolves around the emerging hesitancy of highly educated parents to vaccinate their children against infectious diseases like measles. The resulting diminishing vaccination rates generate serious worries for public health institutions that diseases that for decades were assumed to be under control might re-emerge. Tutorial 6B discusses an utterly timely theme: the regulation of Covid-19-vaccination.

Lecture 6A  (Tuesday, December 1)

Mandatory reading:


_Theme: Virtue ethics, the third dominant backbone theory of ethics, approaches ethical questions in a broader way than consequentialism and deontology by asking a more fundamental question: what is the good life? It presents a teleological view and argues that an action is right when it fits with the requirements of a certain role or position in life._

Tutorial 6A

Mandatory reading:

Theme: State neutrality and historic alliances in practice – Do Crucifixes belong in classrooms of public schools?

Lecture 6B  (Thursday, December 3)

Mandatory reading:


Theme: The recent measles outbreaks in Europe and the US unequivocally brought to light what had been brewing below the surface for a while: an emerging vaccine hesitance, leading to decline in vaccination rates, and dire results. Between January 2017 and August 2018 nearly 70 (mostly unvaccinated) persons in Europe have died from measles. How should liberal-democratic governments deal with such opposition to vaccination when it leads to the re-emergence of diseases that for decades were assumed to be under control?

Tutorial 6B

Mandatory reading:

- Literature about mandatory Covid 19 vaccination (will be distributed later because this is still a very volatile discussion).

Theme: Once we have a safe and effective Covid-19 vaccination how should it be distributed in our society? If there are enough vaccines available and if vaccine hesitancy hinders the society to achieve that herd immunity, should vaccination be made mandatory for all healthy persons to protect the vulnerable?

Seventh week (#50)

Lecture 7A  (Tuesday, December 8)

Mandatory reading: none

Theme: This is the end... Wrapping up the course, a final attempt to connect the dots and prepare for the final exam.

Tutorial 7A

No tutorial – tutors have office hours.

Lecture 7B  (Thursday, December 12)

No lecture

Tutorial 7B

No tutorial – tutors have office hours.
3. Assessment and testing

3.1. Assessment

Examination Scheme

<table>
<thead>
<tr>
<th>Component</th>
<th>Deadline</th>
<th>Weight</th>
<th>Minimum grade</th>
<th>Resit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short Essays*</td>
<td>week 2, 4 &amp; 6</td>
<td>45%</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>In-class presentation**</td>
<td>Varies</td>
<td>10%</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Final Exam***</td>
<td>***</td>
<td>45%</td>
<td>5.5</td>
<td>Yes</td>
</tr>
</tbody>
</table>

In order to complete the course, the total rounded average should be 6.0 or higher.

*Short Essays – Students will write a short thought paper in week 2, 4 and 6 in response to a question related to the readings and bring a copy of the essay in print to class. These assignments will be published one week ahead on Canvas. All essays will be graded and will be run through the plagiarism detection software. Each of the three essays represent 15% of the final grade. Grading will reflect the following components:

- Answer to the question presented;
- Demonstrated knowledge of assigned readings;
- Structure and clarity of answer;
- Correct formatting and citations.

** In-Class Presentation – In class, we mostly read classic or canonical works of political philosophy, but that does not mean that there are not critiques of these writer’s positions. Beginning in week two, one or two students per tutorial will be assigned to critique the writings of the week-half and use at least one additional article to support their critique. Students have to send a PDF of the article to the tutor 24 hours before the tutorial.

A full grading rubric will be posted to Canvas. In general, grading will reflect:

- Demonstrated knowledge of the assigned readings, including connections between the readings and to larger themes of the course;
- Logical articulation of a position critical to the readings;
- Correct formatting and citations.

*** Final Exam. Covid-19 disables us to hold on-site exams. This makes it harder for us to warrant the authenticity of the work of the student. The exam is online, open-book, and all answers will be run through the plagiarism detection. The exam consists of several questions that have to be answered separately – in that there is a separate timeslot for each question. In the first timeslot the
first question is presented, must be answered and before the end of the timeslot, the answer must have been sent back, after which the second timeslot starts.

So, the exam will consist an instruction like this:

```
Exam duration: Students have [X] hours, [X] minutes to complete this part of the exam.
Upload time: Students have [X] additional minutes of ‘upload time’ to submit this part of the exam to Canvas. Submission deadline: [exact time].
Please note that you should stop working on your exam when the exam duration has passed. The upload time is strictly for uploading the exam or emailing it to the examiner in case of technical difficulties. Exams that are submitted past the submission deadline (either through Canvas or by email) will not be not graded.
```

In addition, you will be requested to sign a statement like this:

```
“The work that you submit in this exam should be your own. By participating in this exam, you agree that you will NOT:
1. consult sources in any way or form, with the exception of sources that are explicitly allowed by the examiner.
2. communicate with other students in any way or form.
3. use the expertise or help of students or other individuals in any way or form.”
Students who are involved in any form of fraud/cheating will be sanctioned.
```

4. Attendance & Responsibilities

4.1. Attendance

The bachelor PPLE presupposes that all students will be present in class and are expected to attend lectures. Attendance is monitored through Academy Attendance. All students may miss two tutorial meetings per course, regardless of the reason. Missing three classes will lead to exclusion from the course.

4.2. Late policy

Tardiness will be punished consistently. This also applies to online teaching. Being late three times leads to one full absence.

4.3. Deadlines

All assignments that are handed in after the respective deadlines are to be graded as ‘1’.

5. Online teaching: ZOOM Rules & guidelines PPLE College

PPLE College will be using Zoom for our lectures and tutorials. You can find your class link via Canvas and information will be given by your tutors and lecturers. The class times will be as indicated, so be sure to join the ZOOM meeting a few minutes before the start of the class. While the online environment may be new to us, we would like to list some helpful tips on how teachers and students can get the most out of our Zoom classes.

- Be on time with your camera on.
● Be prepared for class just as you would in person.
● Make sure you are in a quiet space where you can join us uninterrupted.
● Mute the microphone when listening to a teacher or a fellow student for a longer time. There is always the chance of unexpected background noises in our homes.
● If you have a virtual background, please make sure it is community friendly.
● If you have a question, please use the hand raise icon.
● Avoid the use of social media and other web browsing that is unrelated to the lesson.
● Please pay attention during the class and avoid leaving the computer outside of scheduled breaks.
● If you lose the Zoom connection, simply try to rejoin by clicking the link again. If all fails, notify your teacher asap of what you missed through an appropriate channel.
● Please refrain from other unrelated parallel activities such as getting coffee, preparing dinner or knitting a scarf. This can be highly distracting for everyone else, as well as for yourself: multitasking is a myth.

Most importantly, be kind and considerate. Help each other, including your teacher, with any technical issues or questions that may come up.

For additional information, support and tips regarding online studying, please visit the university website: https://student.uva.nl/en/content/az/studying-at-home-during-the-corona-crisis/studying-at-home-during-the-corona-crisis.html

6. Fraud and Plagiarism
For all written assignments, a Turnitin assignment is made on Canvas. Turnitin is a tool that can detect work that is copied. All suspected cases of fraud and/or plagiarism will be reported to the Examinations Board. This course uses the 'Regulations Governing Fraud and Plagiarism for UvA Students’. For more information, see http://student.uva.nl/pple/shared/studentensites/uva-studentensite/en/az/plagiarism-and-fraud/plagiarism-and-fraud.html?origin=bg5ujKpfRM6MmU9azVVbsw

7. More information
This course has a Canvas page. Here you can find the necessary details, like the group information of your tutorials, the assignments etc. You are expected to look at this website regularly, because any updates will be communicated through Canvas.

You are registered for this course via SIS. This means that you are automatically registered for exams that are part of this course. Should you wish to deregister, please email Educationdesk-PPLE@uva.nl
For more information about SIS visit: www.student.uva.nl/sis.

8. Contact information

<table>
<thead>
<tr>
<th>Lecturer:</th>
<th>Anna Blijdenstein</th>
<th><a href="mailto:a.e.e.blijdenstein@uva.nl">a.e.e.blijdenstein@uva.nl</a></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tutors:</td>
<td>Lukasz Dziedzic</td>
<td><a href="mailto:l.dziedzic@uva.nl">l.dziedzic@uva.nl</a></td>
</tr>
<tr>
<td></td>
<td>Merle Kooijman</td>
<td><a href="mailto:m.kooijman@uva.nl">m.kooijman@uva.nl</a></td>
</tr>
<tr>
<td></td>
<td>David Kwa</td>
<td><a href="mailto:d.r.kwa@uva.nl">d.r.kwa@uva.nl</a></td>
</tr>
<tr>
<td></td>
<td>Aleksander Masternak</td>
<td><a href="mailto:a.masternak@uva.nl">a.masternak@uva.nl</a></td>
</tr>
<tr>
<td></td>
<td>Burcu Ozkan</td>
<td><a href="mailto:i.b.ozkan2@uva.nl">i.b.ozkan2@uva.nl</a></td>
</tr>
<tr>
<td></td>
<td>Smita Shah</td>
<td><a href="mailto:s.shah@uva.nl">s.shah@uva.nl</a></td>
</tr>
</tbody>
</table>
9. Reading philosophical texts
In this course we will read some canonical texts in law, legal- and political philosophy. They are not an easy read, especially if you want to grasp the underlying ideas. Here are some guidelines.

1. What conclusion does the author wants to reach?
Understanding what conclusion an author wants to reach is the first and most important step in reading a paper. This conclusion is usually an answer to a research question, description of a problem, etc., which is usually presented in the introduction. If you do not know what claim an author will defend, it is impossible to understand the structure of the paper, and impossible to take a critical position towards the text (since you do not know of what you should be critical about).

2. Why is the conclusion interesting?
You should only attend courses when you think the central subject is interesting. If you do, most of the literature in the course should be at least partly interesting. If a text does not look appealing at first sight, try to understand why the instructor has included the text into the reading list – the instructor apparently thinks there is something valuable to be learned from the paper. If authors disagree, try to find out what they’re disagreeing about, and which position you yourself hold. Therefore, the first few weeks are harder than the later, because during the course you will get more and more background knowledge, helpful for reading later texts.

3. What is the argument and what are premises of the argument?
The conclusion is usually a result of a line of reasoning based on specific premises and arguments. Which assumptions are being made? Which inferences are being made during the argument? What are the links between the different steps in the argument?

4. Should the premises of the argument be accepted?
Premises are usually never supported with arguments, they are assumed to be accepted or true? But are they? Do they contradict common sense? Can you find counter examples? If an argument is based on false premises, it does not prove anything.

5. Is the argument valid in its own terms?
Reading philosophical papers should always be based on the principle of charity. Give an author the benefit of the doubt. If you think he or she is wrong, make very clear for yourself what you think he is saying and why you think he is mistaken. Grant all arguments a fair hearing, especially those with which you disagree.