

MORAL PHILOSOPHY

**Bachelor in Philosophy, Politics, Law and Economics PPLE
SEP-2023 MP-PP.3.M.A**

Area Humanities

Number of sessions: 30

Academic year: 23-24

Degree course: THIRD

Number of credits: 6.0

Semester: 2º

Category: COMPULSORY

Language: English

Professor: **JUAN MENCHERO GONZÁLEZ**

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Juan Menchero is a Ph.D. Candidate at New York University (NYU) Department of Spanish and Portuguese Languages and Cultures. His research focuses on the intersection of political thought, science and theatrical practice in 19th-century Europe. He has worked as an Adjunct Philosophy professor at NYU, University of Southern California in Madrid, and Saint Francis College, in Brooklyn, NY. Juan holds an M.A. in the Humanities (Philosophy) from Universidad Carlos III, Madrid, as well as a second M.A. in Philosophy from The New School for Social Research, NY. He holds two undergraduate degrees, in Literature and Linguistics (Universidad Complutense, Madrid, Spain) and Playwriting and Stage Directing (Real Escuela Superior de Arte Dramático, Madrid, Spain). As a playwright and dramaturg, he has worked extensively in the fields of Western cultural and intellectual history, helping theatre companies such as Spain's National Classical Theatre Company (CNTC) evaluate the various ways in which artistic teams can make use of critical research methodologies from the early stages of a production.

Office Hours

Office hours will be on request. Please contact at:

Office hours will be by appointment only. Please email me at:
jmenchero@faculty.ie.edu

Email is not a substitute for office hours. Please note it can take 24/48 hours for me to reply to your message. For urgent matters, I am generally available after class.

SUBJECT DESCRIPTION

This course is concerned with the study of ethical theories, i.e., the grounds on which we hold our moral beliefs, rather than with moral philosophy alone. We will embark on a philosophical journey into the intricate interplay between love (eros), justice, and the concept of the good. Students will explore the multifaceted relationship between these core themes, spanning from the realm of personal and social relationships and the value of emotions in moral cognition and behavior to other domains of societal ethics, including cross-cultural perspectives on morality. The course provides a comprehensive survey of normative ethical theories: virtue ethics, consequentialism, and deontology. Through the lenses of these diverse ethical frameworks, students will critically examine the significance of moral claims with reference to issues of social and political recognition, violence, or the ethical treatment of non-human entities. One of the key aims of this course is to foster a deeper understanding of morality and ethical decision-making. In class, we will engage with the works of influential philosophers, and will grapple with fundamental questions about the nature of the good, the boundaries of justice, and the complex role of love (of self, knowledge, love of others, of nature, etc.) in shaping our moral lives.

Within the syllabus, a set of five overarching themes will permeate all units of the course.

The Nature of Ethical Goodness: This theme explores the essence of moral goodness and its various manifestations across different ethical theories.

Love, Relationships, and Ethics: Delving into the ethical dimensions of personal relationships, this theme examines the role of love, friendship and enmity in shaping moral choices.

The Good and the Right: Focusing on justice and societal ethics, this theme investigates questions of fairness, rights, and responsibilities within and beyond borders.

Violence, Conflict, and Justifiability: Examining the ethical implications of violence and harm, this theme considers when and under what circumstances violence may be justified or condemned (e.g. self-defence, armed conflict, revolutions).

Recognition, Redistribution, and Community: This theme centers on issues of recognition, redistribution of resources, and the role of community in ethical decision-making.

LEARNING OBJECTIVES

There is one fundamental goal in this course: to get acquainted with different views on the status of ethical knowledge, which will then allows us to discuss the validity of ethical questions and arguments underlying the main types of normative ethical theories as we go along reading texts from the tradition of ethics and moral philosophy. The second objective, also important, is to become proficient in the use of the appropriate philosophical vocabulary. A third, related, objective is to connect contemporary issues to longstanding philosophical problems.

Students should be able to refer to basic concepts of ethics and moral philosophy in order to:

- Place ideas in their historical and intellectual context, discerning how they have evolved over time.
- Explain key arguments using the appropriate terminology.
- Differentiate between normative ethical questions and descriptive claims, recognizing the fundamental nature of ethical inquiries.
- Understand the arguments given for and against different approaches to ethics.
- Relate current topics and real-life situations to approaches to ethics discussed in the course.

TEACHING METHODOLOGY

IE University teaching method is defined by its collaborative, active, and applied nature. Students actively participate in the whole process to build their knowledge and sharpen their skills. Professor's main role is to lead and guide students to achieve the learning objectives of the course. This is done by engaging in a diverse range of teaching techniques and different types of learning activities such as the following:

Learning Activity	Weighting	Estimated time a student should dedicate to prepare for and participate in
Lectures	26.67 %	40.0 hours
Discussions	33.33 %	50.0 hours
Exercises in class, Asynchronous sessions, Field Work	13.33 %	20.0 hours
Individual studying	26.67 %	40.0 hours
TOTAL	100.0 %	150.0 hours

PROGRAM

SESSIONS 1 - 2 (LIVE IN-PERSON)

INTRODUCTION TO MORAL PHILOSOPHY

- **OBJECTIVE MORALITY, "DIVINE COMMAND" THEORY AND MORAL NIHILISM**
- **THE OPEN-ENDEDNESS OF MORAL INQUIRY**
- **MORAL LUCK: ON BLAME, GUILT, AND AGENT REGRET — "Is Moral Accountability a Matter of Luck?"**

Article: "Against Persuasion" (Boston Review, July 2021 (ced))

Book Chapters: Republic. Book II (357a-367b) (ced)

Book Chapters: Euthyphro's Dilemma (ced)

Book Chapters: "Moral Saints" IN The Variety of Values : Essays on Morality, Meaning, and Love; (ced)

Book Chapters: BERNARD WILLIAMS: Moral Luck (ced)

SESSIONS 3 - 4 (LIVE IN-PERSON)

- **MEASURES OF VALUE — WE VALUE WHAT WE LOVE**
- **FACTS, VALUES, AND NORMS**
- **SUBJECTIVISM, EGOISM, RELATIVISM**

Book Chapters: The Reasons of Love, Chapter 1 (ced)

Book Chapters: The Reasons of Love, Chapter 2 (ced)

Book Chapters: "Normativity" (1) (ced)

Book Chapters: "Normativity" (2) (ced)

Book Chapters: "Normativity" (3)

Book Chapters: RAILTON, Peter. 2012. "Fact and Value". Chapter 49 in Ethics : Essential Readings in Moral Theory, edited by George Sher, 571-575. New York: Routledge (ced)

Book Chapters: "Why I am an Objectivist about Ethics (And Hope You Are, too.)". In Enoch, David

(2014). *Why I am an Objectivist about Ethics (And Why You Are, Too)*. (ced)
Book Chapters: J.L. Mackie's "The Subjectivity of Values" - Excerpts (ced)
Book Chapters: "The Challenge of Cultural Relativism". (*Ethics : Essential Readings in Moral Theory*, edited by George Sher, pp. 151-158. New York: Routledge) (CED)

SESSIONS 5 - 6 (LIVE IN-PERSON)

- **VIRTUE ETHICS - A MORALITY OF HAPPINESS**
- **ON THE NATURE OF VIRTUE - ARISTOTLE'S EUDAMONIA AND HABIT**

Book Chapters: "Virtue Ethics", Julia Annas (ced)

Book Chapters: *Nicomachean Ethics* (Books III, VI and Book X.6-9. In Crisp, Roger. 2000. Aristotle : *Nicomachean Ethics*, pp. 37-59; 199, 204. Cambridge: Cambridge University Press) (CED)

Book Chapters: Excerpts from Alisdair McIntyre's *After Virtue* (ced)

Article: "The Phenomenology of Virtue", Julia Annas (ced) (*Phenom Cogn Sci* (2008) 7:21–34 (ced))

SESSIONS 7 - 8 (LIVE IN-PERSON)

- **SELF-INTEREST AND MORALITY — HOBBS & MANDEVILLE**
- **FELLOW FEELING AND THE PROBLEM OF SOCIAL RECOGNITION — HUME'S "SYMPATHY" AND ROUSSEAU'S "AMOUR PROPRE"**

Book Chapters: Excerpts from Hobbes' *Leviathan*. (*Leviathan : With Selected Variants from the Latin Edition of 1668*, 74-100; 106-109. Indianapolis: Hackett) (CED)

Book Chapters: Bernard Mandeville's "Fable of the Bees" (ced)

Other / Complementary Documentation: Mandeville's *Fable of the Bees* (Excerpt) (ced)

Book Chapters: Excerpts from David Hume's *Treatise of Human Nature* (ced)

Book Chapters: SUMMARY of Jean-Jacques Rousseau's "Second Discourse: On Inequality" (ced)

Article: "Hume on Is and Ought" (*Issue 83, Philosophy Now* (ced))

- HUME, David. 2007. "Morality and Natural Sentiment." *Treatise of Human Nature*, Books II and III, excerpts. "On the Influencing Motives of the Will", 265-268 ; "Moral Distinctions Not Derived from Reason" and "Moral Distinctions Derived from a Moral Sense", 293-306; "Of the Origins of Justice and Property", . 311-322; "Of the Origin of the Natural Virtues and Vices", pp. 367-378).
- BLOOMFIELD, Paul. 2008. "Introduction." In *Morality and Self-Interest*, 3-10. Oxford: Oxford University Press. <https://ie.on.worldcat.org/oclc/191026956>
- FEINBERG, Joel. 2013. "Psychological Egoism". In *Ethical Theory: An Anthology*, edited by Russ Shafer-Landau, 167-177. Chichester West Sussex: Wiley-Blackwell. <https://ie.on.worldcat.org/oclc/1285579940>
- NEUHOUSER, Frederick - On ROUSSEAU'S DISCOURSE OF INEQUALITY - Amour Propre Is the Source of Social Inequality

SESSIONS 9 - 10 (LIVE IN-PERSON)

- **AN INTRODUCTION TO CONSEQUENTIALISM**
- **EXAMINING INTEGRITY AND ALIENATION**
- **J.S. MILL'S UTILITARIANISM — SENTIMENTALISM, SELF-CORRECTION, AND THE ENLARGEMENT OF SYMPATHIES**

Book Chapters: Bernard Williams' "A Critique of Utilitarianism". In Sher, George. (2012) *Ethics*

Essential Readings in Moral Theory. (ced)

Book Chapters: Peter Railton. "Alienation, Consequentialism, and the Demands of Morality" (ced)

Book Chapters: J.S. Mill's "What Utilitarianism Is" (ced)

Book Chapters: Driver, Julia. "J.S. Mill, Moral Sentimentalism and the Cultivation of Virtue". In Nancy E. Snow (ed.), Cultivating Virtue: Perspectives from Philosophy, Theology, and Psychology (New York, 2014; online edn, Oxford Academic, 18 Dec. 2014) (ced)

- SINNOT-ARMSTRONG, Walter. 2021. "Consequentialism." The Stanford Encyclopedia of Philosophy, edited by Edward N. Zalta.

<https://plato.stanford.edu/archives/fall2021/entries/consequentialism>

SESSIONS 11 - 12 (LIVE IN-PERSON)

- **WHAT'S IN A VIEWER'S MORAL REACTION? CLASS DEBATE ON PEDRO ALMODÓVAR'S "TALK TO HER" (2004)**
- **PRESENTATIONS # 1**

Book Chapters: Pippin, Robert B., "Devils and Angels in Almodóvar's Talk to her" (ced)

SESSIONS 13 - 14 (LIVE IN-PERSON)

- **PRESENTATIONS #2**
- **BETWEEN SELF AND OTHERS - THE PLACE OF EMOTIONS IN MORALITY**
- **STAGES OF MORAL DEVELOPMENT AND THE ETHICS OF CARE**

Article: Morality and emotions (Routledge Encyclopedia of Philosophy. Routledge) (CED))

Book Chapters: Adam Smith's "A Theory of Moral Sentiments", excerpts. (ced)

Book Chapters: Feminism and the Ethics of Care; in 2019. The Elements of Moral Philosophy Ninth edition (ced)

- SMITH, Adam - The Theory of Moral Sentiments.pdf
- SENNETT, Richard. 2006. "Consuming Politics." In The Culture of the New Capitalism, 131–78. Yale University Press. <https://ie.on.worldcat.org/oclc/123086085>

- BUCHBINDER, David. 2013. "Regarding Patriarchy." In Studying Men and Masculinities, 65-96. Abingdon Oxon: Routledge. <https://ie.on.worldcat.org/oclc/5173708664>
- GILLIGAN, Carol. 1982. "Introduction." In A Different Voice : Psychological Theory and Women's Development, 1-63. Cambridge Mass: Harvard University Press. <https://ie.on.worldcat.org/oclc/443273353>
- TONG, Rosemarie. 1998. "Feminist Ethics." Routledge Encyclopedia of Philosophy. Routledge. Accessed October 3 2022. <https://ie.on.worldcat.org/oclc/816272121>

SESSIONS 15 - 16 (LIVE IN-PERSON)

- **MIDTERM EXAM**
- **THE USES OF ANGER — PURSUING MORAL OUTRAGE**

Book Chapters: Flanagan, Owen, "Anger and Morals" (ced)

SESSIONS 17 - 18 (LIVE IN-PERSON)

- FITTING ANGER AND SHAME
- FILM DISCUSSION — JORDAN PEELE'S "GET OUT" & EMERALD FENNEL'S "PROMISING YOUNG WOMAN"
- TRANSLATING ANGER, A CRITIQUE OF POST-FEMENIST, POST-RACIAL UTOPIAS
- "WHOSE HEAD DO WE NEED TO CUT?" CANCEL CULTURE, MIMETIC DESIRE AND SCAPEGOATING

Article: *Anger Translator: Jordan Peele's Get Out (Journal Science Fiction Film and Television 11, 1: 97-10) (CED)*

Article: Flanagan, Owen. "Why We Need Less Anger, and More Shame" (*ABC Religion & Ethics*)

Article: Girard, René - "Scandal and the Dance - Salome in the Gospel of Mark" (*New Literary History*, Winter, 1984, Vol. 15, No. 2, *Interrelation of Interpretation and Creation (Winter, 1984)*, pp. 311-324 (ced))

Article: "The Long and Tortured History of Cancel Culture" (*The New York Times Magazine*)

- FRICKER, Miranda. 2010. "Testimonial Injustice." In *Epistemic Injustice : Power and the Ethics of Knowing*, 9-39. Oxford: Oxford University Press. <https://ie.on.worldcat.org/oclc/5105562186>
- D'AMOUR, Alexandra. "Cancel Culture: The Good, the Bad, & Its Impact on Social Change." *On Our Moon*, 22 Sept. 2019. <https://www.onourmoon.com/cancel-culture-the-good-the-bad-its-impact-on-social-change/>.
- SILVERTON, Lily. "All the Reasons Why Cancel Culture Is so Toxic for Our Mental Health." *British Vogue*, 5 Mar. 2021. www.vogue.co.uk/beauty/article/cancel-culture-toxic-for-mental-health.

SESSIONS 19 - 20 (LIVE IN-PERSON)

- DEONTOLOGY — FREE WILL AND MORAL RESPONSIBILITY
- KANTIAN ETHICS (1)

Book Chapters: *Groundwork of the Metaphysics of Morals, in Russ - Ethical Theory An Anthology (ced)*

Book Chapters: *IMMANUEL KANT: Critique of Practical Reason (ced)*

Book Chapters: *Autonomy and the Moral Order, in German Philosophy 1760–1860 German Philosophy 1760–1860 The Legacy of Idealism - Revolution In Philosophy (ced)(Optional)*

Book Chapters: *Reading Kant's Groundwork, in Ethics: Essential Readings in Moral Theory, edited by George Sher, 343-359. New York: Routledge) (CED(Optional)*

- SHAFER-LANDAU, Russ. 2013. "Kantian Ethics". *Living Ethics An Introduction with Readings*, Second ed., 76-93. New York: Oxford University Press. <https://ie.on.worldcat.org/oclc/1272886117>
- WOODS, Allen. *Kantian Ethics*.
- PINKARD, Terry. *Freedom and Autonomy*.

SESSIONS 21 - 22 (LIVE IN-PERSON)

- KANTIAN ETHICS (2)
- KANT'S FORMULA OF UNIVERSAL LAW — TOWARDS A KINGDOM OF ENDS
- THE "UNSOCIAL SOCIABILITY" OF HUMAN BEINGS

Book Chapters: *IMMANUEL KANT: On a Supposed Right to Lie Because of Philanthropic Concerns,*

in Ethical Philosophy. 2nd ed, 162-166. Indianapolis: Hackett Pub) (CED

Book Chapters: ALLEN W. WOOD: Ethical Theory, chapter 7

Book Chapters: IMMANUEL KANT: Idea for a Universal History with a Cosmopolitan Aim (ced)

Book Chapters: SCHNEEWIND, J.N.: Good Out of Evil: Kant and the Idea of Unsocial Sociability (ced)

- KORSGAARD, Christine M. 1996. "Kant's Formula of Universal Law." Chapter. In *Creating the Kingdom of Ends*, 77–105. Cambridge: Cambridge University Press.
<https://ie.on.worldcat.org/oclc/551441441>
- ———. "The Right to Lie: Kant on Dealing with Evil." 133–158.
<https://ie.on.worldcat.org/oclc/551441441>
- KANT AND HUME ON MORALITY - STANFORD ENCYCLOPEDIA OF PHILOSOPHY.pdf

SESSIONS 23 - 24 (LIVE IN-PERSON)

- HEGEL'S ETHICAL RATIONALITY
- RECOGNITION AND THE PRIORITY OF OUR SOCIAL EXISTENCE
- THEORIZING INTERSUBJECTIVE RECOGNITION — JUSTICE OR THE GOOD LIFE?

Book Chapters: The Master-Slave Dialectic (ced)

Book Chapters: Black Skin, White Masks (ced)

Book Chapters: Master-Slave Dialectic, in Encyclopedia of Critical Psychology) (CED)

Book Chapters: The Politics of Recognition (Multiculturalism and 'the Politics of Recognition', 23-75. Princeton: Princeton University Press) (CED)

Article: Fraser, Nancy. "Recognition Without Ethics?" (Theory, Culture & Society 18, 2-3: 21-42. (ced))

- WOOD, Allen. 1993. "Hegel's Ethics.". In *The Cambridge Companion to Hegel*, edited by Frederick C. Beiser, 211–33. Cambridge Companions to Philosophy. Cambridge: Cambridge University Press. <https://ie.on.worldcat.org/oclc/1086492674>
- McQUEEN, Paddy. 2022. "Social and Political Recognition." *Internet Encyclopedia of Philosophy*. https://iep.utm.edu/recog_sp/#H4

SESSIONS 25 - 26 (LIVE IN-PERSON)

- PRESENTATIONS #1
- FILM DISCUSSION - JONATHAN GLAZER'S "UNDER THE SKIN" (2013)
- INTRO TO JOHN RAWLS' "A THEORY OF JUSTICE"

Book Chapters: Robert Munro: "To See Ourselves As Others See Us". In Intercultural Screen Adaptation, ed. Michael Stewart (ced)

SESSIONS 27 - 28 (LIVE IN-PERSON)

- PRESENTATIONS #2
- JOHN RAWLS' A THEORY OF JUSTICE — RIGHTS AND LIBERTIES AHEAD OF THE COMMON GOOD
- "JUSTICE AS FAIRNESS" — SELF-RESPECT AS A PRIMARY SOCIAL GOOD

Book Chapters: Excerpts From 'A Theory of Justice' (Ethical Theory : An Anthology, Second Edition, 581-592. Chichester West Sussex: Wiley-Blackwell) (CED)

Multimedia Material: Introduction to Rawls: A Theory of Justice (Then & Now, 2020) (Youtube)
Book Chapters: Cynthia A. Stark. "Rawlsian Self-respect" (ced)

- FREEMAN, Samuel. 2019. "Original Position." The Stanford Encyclopedia of Philosophy, Edward N. Zalta (eds.)
<https://plato.stanford.edu/archives/sum2019/entries/original-position>
- RAWLS, John. 1988. "The Priority of Right and Ideas of the Good." Philosophy & Public Affairs 17, 4: 251–76. <https://ie.on.worldcat.org/oclc/5545840606>
- ROGERS, Ben. "Obituary of John Rawls." The Guardian. 27 Nov. 2002
<https://www.theguardian.com/news/2002/nov/27/guardianobituaries.obituaries>

SESSIONS 29 - 30 (LIVE IN-PERSON)

- **FINAL EXAM**

EVALUATION CRITERIA

Coursework (70%):

- **In-class and Online Participation / Presentations (25%)**
- **Quizzes (30%)**
- **Other Assignments/ Research Activities (e.g., essay or project-related research, smaller projects) (15%) ***

Midterm Exam (15%)

Final Exam (15%)*

(* **Work done under "Other Assignments/Research Activities" may be preliminary work presented orally by the students on a specific subject matter, author, or reading, in addition to the 3 mini-commentaries of about 450 words (lowest grade dropped) to be completed during class (dates will be announced shortly after the start of the semester).**

As part of course assessment, three students will deliver weekly presentations on the assigned readings to the class.

Class behavior is of utmost importance. High-quality work is expected from students. Both verbal and written coursework should be relevant and contribute to class discussion. Comments should be clear and demonstrate active engagement with the discussion.

- Individual activities such as answering questions on class readings fall under the "Quizzes" assessment category. These may consist of individual/self-assessed projects.
- **MIDTERM EXAM DATE WILL BE ANNOUNCED AT THE BEGINNING OF THE SEMESTER.**

Research Activities will be marked as follows:

Structure (35%), Style and Formatting (15%)*, and Content (50%)

It is crucial to adhere to class formatting guidelines when preparing written materials. These guidelines can be accessed on the Blackboard platform.

Evaluation Criteria for Oral Presentations / Written Materials

Structure:

- General plan of the presentation/ essay
- Connection between ideas exposed
- Conclusion
- Division into sections/ paragraphs corresponding to ideas or concepts

Style:

- Absence of grammatical mistakes
- Proper use of academic English; adequate spacing and use of fonts; page layout
- Adequate use of sources

Content:

- Originality
- Argumentative level of the presentation/ essay
- Relevance
- Adequate use of examples, quotes and other cited materials
- Logical connections between presentation of ideas and final conclusions
- Consistency

The Midterm Exam may be a "take-home" exercise or in-class test or written questionnaire.

The Final Exam will be an in-class written exam.

criteria	percentage	Learning Objectives	Comments
Final Exam	15 %		
Final Exam	15 %		
Coursework	70 %		

RE-SIT / RE-TAKE POLICY

Please refer to the above criteria for class and online participation, individual work, response papers, and exams.

BIBLIOGRAPHY

Recommended

- Shafer-Landau, Russ.. (2022). *Living Ethics : An Introduction with Readings* Second ed. New York: Oxford. ISBN 9780197608876 (Printed)

<https://ie.on.worldcat.org/oclc/1272886117>

- George Sher. (2012). *Ethics : Essential Readings*. Routledge. ISBN 9781135764524 (Digital)

<https://ie.on.worldcat.org/oclc/820723000>

- Nussbaum, Martha C.. (2013). *Political Emotions : Why Love Matters for Justice*. Belknap Press of Harvard University. ISBN 9780674728288 (Digital)

- Tannsjo Torbjorn. (2008). *Understanding Ethics : An Introduction to Moral Theory*. ISBN 9781281785947 (Digital)

<https://ie.on.worldcat.org/oclc/270110486>

BEHAVIOR RULES

Please, check the University's Code of Conduct [here](#). The Program Director may provide further indications.

CODE OF CONDUCT IN CLASS

1. Be on time: : Students arriving late will be marked as “Absent”. Only students that notify in advance in writing that they will be late for a specific session may be granted an exception (at the discretion of the professor).

2. If applicable, bring your name card and strictly follow the seating chart. It helps faculty members and fellow students to learn your names.

3. Do not leave the room during the lecture: Students are not allowed to leave the room during lectures. If a student leaves the room during lectures, he/she will not be allowed to re-enter and, therefore, will be marked as “Absent”. Only students that notify that they have a special reason to leave the session early will be granted an exception (at the discretion of the professor).

4. Do not engage in side conversation. As a sign of respect toward the person presenting the lecture (the professor as well as fellow students), side conversations are not allowed. If you have a question, raise your hand and ask it. If you do not want to ask it during the lecture, feel free to approach your professor after class. If a student is disrupting the flow of the lecture, he/she will be asked to leave the classroom and, consequently, will be marked as “Absent”.

5. Use your laptop for course-related purposes only. The use of laptops during lectures must be authorized by the professor. The use of Social Media or accessing any type of content not related to the lecture is penalized. The student will be asked to leave the room and, consequently, will be marked as “Absent”.

6. No cellular phones: IE University implements a “Phone-free Classroom” policy and, therefore, the use of phones, tablets, etc. is forbidden inside the classroom. Failing to abide by this rule entails expulsion from the room and will be counted as one absence.

7. Escalation policy: 1/3/5. Items 4, 5, and 6 above entail expulsion from the classroom and the consequent marking of the student as “Absent.” IE University implements an “escalation policy”: The first time a student is asked to leave the room for disciplinary reasons (as per items 4, 5, and 6 above), the student will incur one absence, the second time it will count as three absences, and from the third time onward, any expulsion from the classroom due to disciplinary issues will entail 5 absences.

Classroom Expectations: • Use language that is respectful and inclusive. It is perfectly fine to disagree with views expressed (either by the readings, myself or other students), but target the argument you disagree with, not the person. • Come to class prepared for discussion of the readings assigned for that day. • While in the classroom, remain focused on the lecture and discussion for this class. Electronics Policy: Cell phones, tablets, and other non-laptop electronic devices must be put away during the class. Although there is no formal policy banning the use of laptops in class, it is worth noting that recent research (such as this study: <https://pubmed.ncbi.nlm.nih.gov/24760141/>) has found that taking hand-written notes improves learning more than taking typed notes on a laptop or other electronic device. Attention is a scarce resource. Multi-tasking in class results in shallower processing. If you do choose to use a laptop, please remember that you may still need notebook paper for some writing exercises.

ATTENDANCE POLICY

Please, check the University's Attendance Policy [here](#). The Program Director may provide further indications.

CLASS ATTENDANCE

For in-person programs, students should attend their live, in-person sessions on campus.

According to IE University policy, attendance is mandatory; bachelor's and master's degree students are expected to attend 100% of the sessions as attendance is an essential component of IE's learning methodology. For this reason, we monitor attendance closely and have established a policy for exceptional reasons for absence.

This policy applies to any type of session as planned in the syllabus: live in-person, asynchronous, and live online. Students attending less than 80% of sessions will receive a FAIL for the course. For bachelor-degree programs, this fail will apply to the ordinary and extraordinary calls of the current academic year. For master-degree programs, students must obtain a Low Pass in the subject's retake, or they will face program expulsion.

The professor will monitor attendance to asynchronous sessions and such attendance will count the same way as synchronous sessions. As asynchronous sessions involve activities or assignments, the professor will monitor the completion of such work to record attendance.

Health problems, visa delays, travel restrictions, personal trips, appointments, family celebrations, or other personal matters are to be treated as exceptions to the 100% attendance policy. Such exceptions cannot total more than 20% of the student's overall attendance in the course. If any student exceeds 20% of exceptional absences due to ongoing extraordinary circumstances, Program Management will study the case individually with the student. Program Management will inform professors of any extraordinary cases.

If students have questions about attendance, they should contact Program Management. Under no circumstances should students approach faculty to discuss attendance since faculty members have no responsibility/power to justify a student's absence.

Students who are absent from live-in person sessions are permitted to attend the session online; however, they will be marked absent and will not be allowed to participate if any exam happens during that session.

INSTRUCTIONS FOR IN-PERSON SESSIONS

Student behavior in the classroom is a key factor to guarantee that every student has access to a conducive learning environment.

For this reason, IE University expects students to comply with the following rules:

- Punctuality: Students will not be allowed to enter the classroom once the class has begun, nor will they be allowed to leave the classroom until the end of the class. If a student arrives late or leaves early, the professor will mark them absent.
- Disruptive Behavior: The professor may ask students to leave the classroom if they engage in disruptive behavior such as side talking, misuse of digital devices (non-class-related use), eating/drinking, and if they are disrespectful when their peers or the professor are presenting. If this occurs, the professor will mark them absent.

- Smoking: We remind you that smoking or vaping inside the building is not permitted.
- Classroom Hygiene: As a sign of respect to the next students who will use the classroom after the session, students are expected to keep the classroom space clean and tidy and use the trash bins located outside the classroom.

Please refer to the Code of Conduct for further details.

INSTRUCTIONS FOR LIVE ONLINE SESSIONS

Student behavior during online sessions must comply with IE University standards on education, respect for peers and professors, and a commitment to learning. Any infraction to these standards could be considered an ethics violation as per the IE Code of Ethics.

Students must:

- Keep their cameras on for the entire session.
- Be at a desk seated in an appropriate position, in a distraction-free, professional environment, and follow an adequate dress-code for attending classes.
- Be courteous and conduct themselves maturely with their peers and professor in the digital or hybrid environment.
- Use the correct equipment.
- Download and log into (with IE University email) the latest version of Zoom if their course is taught through this platform.

Punctuality is expected from all students. For that reason, students will not be allowed to access the session once the class has begun. If a student is late, leaves the online session before the class ends, or unjustifiably switches off the camera during the session for an extended period of time, they will be marked absent.

RECORDINGS

Recordings of in-person sessions will not be made available. Only in very extraordinary circumstances Program Management can grant an exception to this policy based on justified and documented reasons. In any case, recordings will only be available for a limited period of 80 days.

ETHICAL POLICY

Please, check the University's Ethics Code [here](#). The Program Director may provide further indications.

Please refer to the University's Ethics Code:

<https://docs.ie.edu/university/NEW-ethics-code.pdf>