Thinking Straight Critical Reasoning Workshop 2-2, April 11, 2008

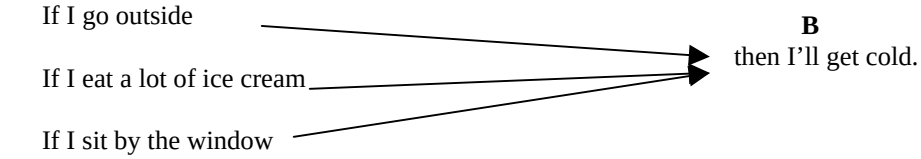
I **A. (Individually)** review the answers for the assignment on the sheet attached at the end of this workshop. Put your results at the top of your assignment in the following form **+** #similar to answers, **-** # missing the mark, **?** #unsure and turn them in by the end of class.

B. (In small group) discuss any items that you found difficult . Discuss the pattern of the argument in exercise 2.2 even ?

C. Plenary discussion of any remaining problems.

II Comments on why the good patterns work and faulty ones don't.

Assume these are all Alternatives for A



If A, then B A ∴ B	If A, then B B ∴ A	If A, then B Not B ∴ Not A	If A, then B Not A ∴ Not B

III A. In a small group, read selection *Gender Tests May Not Be Worth Risk of Misuse* on the back of this page. Restate in standard form what you take to be the main argument put forth in it.

B. **Plenary discussion** of the task

IV. Plenary discussion on using patterns to "fill-in" implicit premises

A

We have a choice. Unfortunately, we risk environmental catastrophe because we will not curb hydrocarbon emissions

(1) Either [ ],
or we risk environmental catastrophe.
(2) We will not curb hydrocarbon emissions

∴ We risk environmental catastrophe.

B

Even if we act immediately to tackle the problem of climate change, coastal areas will face devastation. A growing consensus of climate scientists believes that in the best case scenario, even if we take extreme action to protect the environment, there will be a 1 to 2 meter rise in sea level.

(1) If we act immediately to tackle the problem of climate change, then there will be a 1 to 2 meter rise in sea level..
(2) If [ ],
then [ ].

∴ If we act immediately to tackle the problem of climate change, then coastal areas will face devastation.

V A. (In a small group)

1. Read and discuss the main point in the article *Eschewing politics a small price to pay for tax breaks churches demand* on third page. What is the main point of the author and how in general is it supported?
2. Discuss how to fill in the blanks on the page that follow it. List the pattern.
3. Discuss how some or all of these reconstructions could be linked into a more extensive version of the overall argument in the passage

B. Plenary discuss the overall arguments

Assignment for Tuesday, April 15: **Read** remainder of Chapter 3 **Submit Exercise 3.1** #1 f, h, j
#2 d, f, h, j, l, n, p, r, t, #3 b, d

Gender Tests May Not Be Worth Risk of Misuse
(Excerpt from column by Ellen Goodman, with statements added in brackets for clarification in this exercise)[9]

The woman beside me pats her rounded stomach and rolls her eyes to the ceiling, exclaiming, "Is she ever active today!" The "she" in this action won't be born until March. But my pregnant companion already knows the gender of this gestation.

I have grown accustomed to the attachment of a pronoun to a fetus by now. Most women I know of her age and anxiety level have had "the test" and gotten the results.

Over the past two decades, through amniocentesis and then CVS and sonograms, a generation of parents has received a prenatal exam, a genetic checkup on their offspring. They have all been given new information and sometimes new, unhappy choices. . . .

But this test may increase the possibility of abortion for sex selection by those who regard gender—the wrong gender—as a genetic flaw. . . .

It is the rare person who defends it on the grounds of population control or pure parental choice. It is a rarer American who chooses it. Indeed, the only countries in which sex selection occurs in discernible numbers have been those such as India or Korea where daughters have long been unwanted. It is almost always female fetuses that are aborted.

But gender testing and the capacity for gender choosing—before and after conception—is an ethical issue in this country, too. This is the first, but hardly the last time, that the new technology will be available to produce designer babies. Today, genetic testing is valued in America because it leads to the diagnosis of diseases that cause pain and death and disability. Eventually it may lead to their cure. But in the future, we also are likely to have access to much more information about genes than we need medically. We may be able to identify the gene for height, hair color, eye color, perhaps even athletic ability or intelligence. [America's fascination with technology suggests that we will not be able to resist the temptation to use this technology for sex selection.

If gender testing and gender choosing are permitted to become widely and easily available, then we must be able to resist using it.] At the moment, the moral consensus against sex selection is holding. . . . But in the longer run, the rest of us may be called upon to ask whether our curiosity about gender is worth the risk that others will misuse that information. [Consequently, programs of gender testing and choosing should not be permitted to become more broadly accessible.] It may be wiser to learn if the baby is a "he" or a "she" the old-fashioned way.

Omaha W-H 8/30/04

Eschewing politics a small price for tax breaks churches demand

BY THE REV. BARRY W. LYNN
KNIGHT RIDDER/TRIBUNE NEWS SERVICE

Editor's note: *Lynn, an ordained minister in the United Church of Christ, is executive director of Americans United for Separation of Church and State.*

On any given weekend, millions of Americans attend services at churches, synagogues, temples and mosques. People go there to worship, to learn about their faith and to enjoy communion with like-minded believers.

It's safe to say, however, that few go to hear which candidates they should vote for in coming elections.

Yet some religious leaders insist that handing down lists of endorsements is part of their job. In this election year, some are even boldly urging churches to evade or defy tax law and jump headfirst into partisan politics.

Federal tax law simply does not allow this. Under the Internal Revenue Code, nonprofit, 501(c)(3) organizations — including houses of worship — may not endorse or oppose candidates for public office.

Despite this clear legal mandate, the Rev. Jerry Falwell and his religious-right allies are urging evangelical churches to plunge into politics. He asserts that the IRS does not enforce the "no politicking" rule.

Of all people, Falwell ought to know how wrong that is. His "Old Time Gospel Hour" was found to have engaged in unlawful campaign intervention by the IRS in 1993. The ministry's tax exemption was revoked for the years 1986 and 1987, and he was required to pay $50,000 in back taxes.

Others have run into similar problems. In 1998, television preacher Pat Robertson's Christian Broadcasting Network lost its tax exemption retroactively for two years and was required to pay a significant sum in back taxes.

Church electioneering invites sectarian strife into our democracy.

Loss of federal tax exemption is no mere "slap on the wrist" for a religious institution. Tax-law experts say it also may cost a church its property-tax exemption or jeopardize a pastor's housing allowance.

Tax-exempt organizations, including churches, are free to speak out on pressing moral and social-justice concerns.

The Rev. Martin Luther King Jr. spoke in hundreds of churches as he advocated for civil rights, but never abused the church's role by endorsing any candidate from the pulpit.

Church resources and church personnel may not be used to advance a candidate's campaign. It's a small price to pay for the valuable privilege of a tax exemption.

There are profoundly important reasons beyond fear of legal penalties why religious leaders should refrain from church-based electioneering.

The simple fact is that such activity invites controversy into the sanctuary. Congregations are sure to be divided when church leaders favor one candidate over another.

Church electioneering also invites sectarian strife into our diverse democracy. In some countries, the largest religious denomination assumes the power to run the government and subjects everyone to its dogma by the force of law.

These places are not free, and few Americans would want to live in them. Yet this is what many on the religious right seek. In keeping with their fundamentalist doctrines, they want to teach their religion in public schools, use tax dollars to subsidize religious schools, ban reproductive choice, deny legal equality to gays and restrict medical advances through stem-cell research.

By forging a church-based political machine, they hope to control the government. They must not succeed.

Mergers of church and state always end up hurting religion in the long run. Wedded to the machinery of partisan politics, the church surrenders its prophetic voice for the promise of favored treatment. People quickly detect when a church has sold out to political interests — and abandon it in droves.

To abide by the laws of the land and to maintain their independence and integrity, America's houses of worship must stay out of partisan politics.

Reconstructing some arguments from "Eschewing politics a small price for tax breaks churches demand" (*Omaha World Herald* 30 August 2004)

Pattern?

First Argument

1. Church-based electioneering carries legal penalties.
2. If [ ], then [ ]

Church-based electioneering must be avoided.

Or

1. If church leaders endorse political candidates, then legal penalties will be imposed upon churches.
2. [ ]

Church leaders must not endorse political candidates.

Or

1. All church-based electioneering carries legal penalties.
2. [ ]

All church-based electioneering must be avoided.

Second Argument

1. If church leaders endorse political candidates, congregations will be divided.
2. If congregations are divided, religion will be harmed.
3. [ ]

Religious leaders must not endorse political candidates.

Or

1. All political endorsements by church leaders divide congregations.
2. Anything that divides congregations harms religion.
3. [ ]

All political endorsements by church leaders must be avoided.

Third Argument

1. If church leaders endorse political candidates, then the largest religious denomination will run the government and subject everyone to its dogma by force.
2. If the largest religious denomination runs the government and subjects everyone to its dogma by force, then we will live in a country that is not free.
3. We must *not* live in a country that is not free.

[ ]

Sample Assignment Answers Check your our assignment. List the number out of 14 that are similar to those in the samples, the number that missed the mark according to your fellow students and the number of items about which you are unsure.

Exercise 2.2 even

2. (1) Either the government should protect children from abuse and neglect by their parents, or it should reinstitute orphanages.
(2) The government will not protect children from abuse and neglect by their parents.

∴ The government should reinstitute orphanages.

6. (1) If you respected my opinion, then you would seek my advice.
(2) You don't seek my advice.

∴ You don't respect my opinion.

10. (1) If we want to combat AIDS, then we must prevent drug users from sharing dirty needles.
(2) If we must prevent the sharing of dirty needles, then the ban on selling needles should be lifted.
(3) We do want to combat AIDS.

∴ The ban on selling hypodermic needles should be lifted.

4. (1) If you take too much pride in your physical appearance, you will dread growing older.
(2) You take too much pride in your physical appearance.

∴ You will dread growing older.

8. (1) All restrictions on smoking are restrictions on personal freedom.
(2) All restrictions on personal freedom are in need of strong justification.

∴ All restrictions on smoking are in need of strong justification.

12. (1) Marriage takes a great adjustment.
(2) If it takes a great adjustment, and the young find such adjustment difficult, they should discouraged from marrying.
(3) The young find adjustment to the demands marriage difficult.

∴ The young should be discouraged from marrying young.

Exercise 2.3 #2 b,d, f, h ,i , k

2b. (1) If A, then B .
(2) Not B.

∴ Not A.

(1) If your relationship with your spouse were based on fair exchanges then it would be stable.
(2) It is not stable.

∴ Your relationship with your spouse is not based on fair exchanges.

2d. (1) All P1's are P2's.
(2) All P2's are P3's.

∴ All P1's are P3's.

(1) Anyone who deceives others is manipulating their choices.
(2) Anyone who manipulates the choices of others is guilty of a form of coercion.

∴ Anyone who deceives others is guilty of a form of coercion.

2f. (1) If A, then B
(2) Not B.

∴ Not A.

(1) If Alvin has fulfilled the graduation requirements, then he is eligible for graduation.
(2) Alvin is not eligible for graduation.

∴ Alvin has not fulfilled the graduation requirements.

. (1) Either A or B.
(2) Not A.

∴ B.

(1) Either students will become more interested in learning for its own sake, or universities will become more vocationally oriented.
(2) Students will not become more interested in learning for its own sake.

∴ Universities will become more vocationally oriented.

2i. (1) If A, then B.
(2) If B, then C

∴ If A, then C.

(1) If a human being is created at the moment of conception, then abortion always kills a human being.
(2) If abortion always kills a human being, then it is never justified.

∴ If a human being is created at the moment of conception, then abortion is never justified.

2k. (1) All P_1's are P_2's.
(2) m is a P_1.

∴ m is a P_2.

(1) Everyone who watches a lot of violent films eventually becomes desensitized to violence.
(2) Roberta watches a lot of violent films.

∴ Roberta will eventually become desensitized to violence.

Exercise2.3 #3 b,d

3b. (1) If A, then B.
(2) If B, then C.
(3) Not C.

∴ Not A.

(1) If we abolish capital punishment, then prisons will become more crowded.
(2) If prisons become more crowded, then we will have to build more prisons.
(3) We don't want to build more prisons.

∴ We shouldn't abolish capital punishment.

(Note that premise 3 is not precisely the denial of the consequent of premise 2.We are using "not C" to mean something broader than denial here..

3d. (1) If A, then B or C.
(2) A.
(3) Not C.

∴ B.

(1) If we limit welfare to a few years, then we must either guarantee health care to everyone, or we must be willing to let those taken off welfare go without health care.
(2) We have limited welfare to a few years.
(3) We are not willing to let those taken off welfare go without health care.

∴ We must guarantee health care to everyone.

Exercise 2.4 #2

. (1) Rape is a terrible crime.
(2) If rape is a terrible crime, then the government has an obligation to control anything that promotes it.
(3) Pornography promotes rape.

∴ Government has an obligation to control pornography.