I. The need to create a rationale for helping

A. Helping is an element of civil society

1. Many people are reluctant to help
   a. must helping be altruistic?
   b. Is true altruism possible?

2. It is part of the reciprocal relationship between rights (what we deserve) and duties (in a civil society we must contribute and be involved)

B. This semester we will be focusing on ideologies—values-guided and passions that direct and motivate passions for acting.

1. Alternative ideologies in the political sphere we shall see seem to contradict each other and in that way freeze each other up in terms of action (like Tea Party vs. liberals)

2. The pragmatic approach says
   a. We want to solve problems and we don’t want to be bogged down by baggage related to ideologies
   b. Alternative ideologies respond to actual but different real world concerns
   c. We want to take those concerns into account without being seduced by the abstract conclusions that are drawn that make action impossible

C. Ideologies of helping are humanitarian, utilitarian, and entitlements and each both calls for action and says some people do not deserve help

1. Humanitarian emphasizes our common human condition and our responsibility to be concerned for others—religious roots

   a. There is an aspect of paternalism

      i. We with resources or who see the light should help others who lack resources or vision—it is the price of our enjoying privilege to help the less fortunate—do gooderism

      ii. The wise have responsibility to be concerned and to help others—physicians

      iii. Gift relationships—importance of giving without expecting return so that collective benefits can exist
b. Definite models of the unworthy as people who
   i. Are self destructive
   ii. Do not accept correct beliefs into their lives

2. Utilitarian approaches are situations where one’s own self interest says “rational” people help others
   a. Pure selfishness—the community of limited liability—I help because there is a definite payoff (serving on the board of your kid’s daycare center)
   b. Big picture utilitarianism—recognizing that society as a whole benefits if we help others
      i. Human capital builds the capacity of the economy to expand so we should put money into public education
      ii. Fear of revolution says we should support social services (a Marxist perspective which we’ll talk about later)
      iii. We must pay attention to the way that public programs create disincentives for pro-social behavior (welfare rewarding teen agers who have out of wedlock babies)
      iv. Surplus population is an unavoidable consequence of an active economy and labor market—we must help people who cannot be economically productive
   c. We do not need to help people who make rational choices not to succeed (school dropouts) or who engage in anti-social behavior despite incentive structures that encourage proper behaviors

3. Entitlements are programs and support payments people are entitled to by virtue of being citizens or full participants in the system
   a. Social insurance like Social Security where retire people deserve pensions because they have paid into the system
   b. Rights people get because they are citizens (legal protections; welfare)
   c. Do non-citizens deserve help (in this framework, maybe not)? Education and health care for non-citizens, given because they are supposed to be human rights