I. Certifications and clearances

II. General approach of Pragmatic Liberalism and of the course
   A. Civil society, citizenship, rights and duties.
   B. Pragmatism vs. the political culture war
   C. Scientific objectivity vs. moral choice in considering the best social policies.

III. If you watch news on CNN, MSNBC, or Fox human services involve major, contested issues. What are some of these issues?
   A. Universal health care
   B. Educational choice, educational accountability, No Child Left Behind
   C. Disaster relief.
   D. Social equality and access of disempowered groups to decision making and the power of governmental offices
   E. Welfare services and the economy
   F. Environmental protection
   G. Abortion and a woman’s right to choose.

IV. Let’s make a list of human services institutions. For each one, we will discuss why they are important, why we think they exist, the basis for societal support of services and what issues of concern or crisis exist.
   A. Health care
   B. Education
   C. Law and justice
   D. Religion
   E. Cash assistance and welfare
   F. Social welfare and community development
   G. Housing
   H. Food and nutrition
   I. What would we put on the margins?
      1. Arts and culture?
      2. Sports and youth sports?
      3. Politics and social planning?
      4. Disaster and humanitarian relief?

V. We can think of human services as separate, distinct topics but we need to talk about how they are necessary or needed by the society.
   A. What do we mean by society?
      1. Are government and society the same?
      2. What “pieces” make up society?
      3. Is society an integrated thing or just a bunch of separate pieces—do human services make up a “system” or are they just “industries”?
B. Anthropologists used to talk about a society’s “needs”. What must a society do?
   1. Socialize the young
   2. Govern
   3. Generate economic activity
   4. Foster cultural identity
   5. Generate community
   6. Enact a division of labor
   7. Recognize and manage deviance

C. Is it important for a society to be “civil” and what would that mean?
   1. Respectful of humanity and of the comfort and safety of others.
   2. The whole taking care of individuals.
   3. Individuals participating with others to give expression to interests.
   4. Allowing competing interests to have a venue in which competing interests can be worked out.

D. The issue is whether human service institutions are needed and should achieve some standard of accomplishment.

VI. How does morality fit in and why is it relevant to the discussion? Why is morality a problem for social science?
   A. The notion of value free social science; science as technical assistance with values decisions or political decisions made elsewhere.
   B. The notion that contemporary society is increasingly individualistic and utilitarian so that people do not identify, follow, or support communalistic values.
   C. How do we define moral?
     1. As having to do with self, identity, and “frames” you should adopt as applying to a “person like you” (Goffman)
     2. “Moral” as a set of precepts that are received and promoted by some institution (like religion or education)
        a. helps us to think about “where values come from”
        b. but sets up an authority issue—if we don’t identify morality becomes external
     3. Is “being moral” a matter of socialization and personal choice—knowing that one is supposed to be moral and making the choice to be (delinquency treatment organizations say this)
        a. What are you doing if you choose to be moral—is it a way of life or a set of actions you take in separate, problematic situations?
        b. Can morality be simply personal—can everyone have a different set of moral standards without worrying about the morality of others?
        c. Must morality involve conformity and social control?

VII. When we talk about a “civil” society we are talking about a moral society where:
A. We all worry about the well being of others
B. We all take responsibility for the whole society or community
C. We are active rather than passive bystanders
D. We are part of a system that supports us so that we can be moral people
   (so we are not obliged to fight and exploit others overtly).
E. When we talk about a “moral” social science it an approach to serious
   thought that places a focus on fostering this sort of society.