

- Political philosophies of the past and present are influenced by the social conditions and revolutions of the times. (SE pp. 444-447)
- There are different approaches to the problem of achieving justice under the law, drawing on deontological and utilitarian ethics. Aims vary from retribution to deterrence, rehabilitation and restitution. (SE pp. 450-453)
- Sometimes, citizens feel they must disobey the law in order to draw attention to injustices, resulting in non-violent civil disobedience. (SE pp. 454-457)
- Political philosophy is connected to metaphysics, ethics, and epistemology, specifically in how theorists account for the awakening of the subject’s critical faculties, upon which social change initiatives depend (originate). (SE pp. 458-459)
- Literature can offer deep insights and narrative portrayal of the social and political life of the times. (SE p. 460)
- Political philosophy is also concerned with issues of universal human rights, global peace, and development. (SE pp. 461-462)
- Distortion often occurs in the way one culture depicts another: these misunderstandings sometimes lead to political or military conflict. (SE p. 463)

Chapter 18: Connecting to Social and Political Philosophy

Background

Students can relate to retributive and restorative forms of justice based on rules and punishments they experience at home and school, or in the wider community. It is also useful for students to explore these two forms of justice in the Utopia Project: specifically, what are the legal relations of citizens in an ideal state? This chapter also ties into topics students may be exploring in courses on world issues, international business, or politics.

About Chapter 18

In this chapter, students take up the problem of how citizens of a state are regulated through surveillance and forms of punishment or reformation. Defiance of the law is also seen as a tool for effecting social change, used to address power imbalances and systemic racism. Problems on the world stage are also explored as students consider human-rights abuses in despotic regimes, and the large-scale distributive injustice that plagues many people in the developing world.

Features

In this chapter, the following features are included to help students make personal connections and/or deepen their understanding of social and political philosophy. You may use all or some of these features as explained in the table that follows.

Feature	Student Textbook Page(s)	Opportunity for Assessment	Strategies for Classroom Use
Philosophy in Everyday Life	448-449	Students can write a rap song or poem that explores the ways that Tupac Shakur used/ altered Machiavelli’s philosophy.	Display Tupac lyrics (vetted for suitable language) to draw students into this discussion.
Youth Voices	455	Students can write their own testimonials as to what freedom means in our society.	Create a two-column list of what students agree and disagree with in the two statements by Toronto students printed in the feature.
Making Connections	459	Students can write a journal entry (see BLM J) that explores how critical awakening occurs, and why this is significant in bringing about positive change. How is this achieved through or illustrated by literature?	Show students an excerpt of Hegel’s discussion of the master-slave relationship (see Teaching Plan 2, Teaching Strategy 3 for primary document references), or use Camus’ version of this type of relationship in <i>The Stranger</i> , where Salamano’s dog runs away, causing him to realize his false-consciousness as an animal abuser.

continued

Feature	Student Textbook Page(s)	Opportunity for Assessment	Strategies for Classroom Use
Philosophical Reasoning in Context	464	Students can look for examples of the fallacy of <i>red herring</i> in a newspaper, or write their own examples to demonstrate how politicians lead us astray.	Identify when this <i>red herring</i> dodge happens in debates, or ask students to employ it deliberately as a way of demonstrating their knowledge of the fallacy.

Teaching Plan 1 (SE pp. 442-453)

Activity Description

Starting with wrongful conviction as a problem to deliberate, students investigate various methods of treating criminal subjects. Students encounter Bentham’s utilitarian solution, the *Panopticon*, and then learn how Foucault made this a central element of his philosophy on how we are made subjects of the state and conform to social rules and truths. Students apply their knowledge to modern surveillance societies such as China, the U.K., and public spaces. Journal writing is suggested either in relation to Machiavelli and Tupac Shakur, or Foucault and panopticism.

Assessment Opportunities for Chapter Questions

The table below summarizes assessment opportunities for selected chapter questions, which are relevant to this teaching plan.

Assessment Type	Assessment Tool	Feature Questions	Section Questions
Assessment as Learning	Self-reflection	1-2, SE p. 449	
Assessment for Learning	Applications		1-4, SE p. 449
Assessment for Learning	Applications		1-3, SE p. 453

Resources Needed

Make copies of these Blackline Masters:

- BLM C Comparison Chart
- BLM J Journal Writing Guide

Possible Assessment of Learning Task

Students could prepare a journal response (BLM J) to the “Philosophy in Everyday Life” feature that focuses on Machiavelli and Tupac Shakur (SE pp. 448-449), using feature questions 1 and 2 as a prompt. Students could also write a journal entry in relation to Foucault and panopticism. Alternatively, students could create a film or skit to illustrate the concept of panopticism and its effects.

Learning Goal

Students will understand how history has influenced political philosophy. They will also explore different approaches to retributive and restorative justice.

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

- Responsibility
- Collaboration
- Independent work
- Organization
- Self-regulation
- Initiative

Assessment (For/As Learning)

As teachers move through each chapter, opportunities will be highlighted to provide assessment for/as learning in preparation for assessment of learning at the end of each chapter.

Task/Project	Achievement Chart Category	Type of Assessment	Assessment Tool	Peer/Self/Teacher Assessment	Learning Skill	Student Textbook Page(s)	Blackline Master
What compensation?	Thinking	As	Group discussion	Self	Collaboration	443, questions 1 and 2; see also SE p. 449	
Lyrics or poem conveying Machiavelli's philosophy	Thinking; Communication	As	Creative writing	Teacher	Initiative	448-449	
Comparing virtues among school districts, like Machiavelli or Aristotle	Knowledge	For	Graphic organizer	Teacher	Independent work; organization	449, question 3	BLM C, BLM J
Discussion of panopticism, in relation to China, the U.K., and public spaces	Knowledge; Application	For	Small group or class discussion	Self; peer; teacher	Self-regulation; initiative	450-451	
Choosing the right form of justice	Thinking; Application	For	Group discussion: simulate sentencing a criminal	Self; peer	Collaboration	453, questions 1-3	

Prior Learning Needed

It is helpful for students to have a basic familiarity with Canadian law and our legislative and penal systems.

Teaching/Learning Strategies

1. The Chapter Opener (SE pp. 442-443) addresses the judicial problem of wrongful conviction and sentencing, and systemic racism as the root cause. Adolescents often experience what they perceive to be injustice, and will likely feel compassion for a teenager (Donald Marshall Jr.) sentenced to life in prison. To help generate discussion of appropriate compensation (section questions 1 and 2, SE p. 449), look up the following video titles on YouTube:

Tribute to Donald Marshall Jr.

ERIC WEBB- Redman on the EastCoast - Donald Marshall

2. Justice, Society, and the State (SE p. 444): Here, we delve into the historical background of political philosophy, showing how it is connected to social upheavals and demands for reform. Write down a time line or chronology (perhaps put it on display in the classroom) to help students sort out these events and thinkers.

DI Small groups of students could do skits dramatizing one of the historical events described in this textbook section. They could also interpret the cartoon in Figure 18-3, and then create their own cartoon on a contemporary political issue.

Introduce the concept of positive and negative rights (SE p. 446) by asking students to identify which school rules or freedoms address positive rights (e.g., freedom to learn) and which negative (e.g., freedom from bullying).

Acc Positive and negative rights can be considered a relatively easy topic for a student to write about, perhaps as a way of making up for an earlier writing assignment that was missed or poorly done.

3. Students may have looked ahead in the textbook and noticed the picture of Tupac Shakur (Figure 18-7) in the “Philosophy in Everyday Life” feature (SE p. 448). The topic is Machiavelli’s ideas in today’s world. Use feature questions 1 and 2 (SE p. 449) as a prompt for a student journal entry (see BLM J).

Look up this video title on YouTube (one of five) for additional background on Machiavelli’s *The Prince*:

Machiavelli.The Prince. 1/5

Some students may also want to explore the similarities between Machiavelli and the martial thinking of strategist Sun Tzu in his work *The Art of War*, found at this link:

<http://classics.mit.edu/Tzu/artwar.html>

DI Some students may enjoy writing rap lyrics or a poem as a way of showing their knowledge of Machiavelli’s philosophy. Alternatively, students could use a graphic organizer (BLM C) to compare and contrast their school district’s character traits with Machiavelli’s concept of virtue (see question 3, SE p. 449).

4. Justice and Law (SE p. 450) takes us back to ethics and how we humanely treat those who have committed crimes. Bentham’s consequentialism (SE p. 190) led him to design the Panopticon, a model prison for reforming an inmate by placing him under surveillance at all times. Look up the term *Panopticon* on Google Images to see images of this surveillance-style prison.

The discussion of Foucault’s concept of panopticism—as a principle of discipline that transforms the inmate subject by making him internalize the rules—can be related to his epistemological ideas on the formation of subjects within “games of truth” (SE pp. 285-288). Foucault’s concept of pastoral supervision was taken up by Jacques Rancière (see Chapter 17, SE p. 421).

Look up the following Web link for an excerpt about panopticism today from Foucault’s *Discipline and Punish: The Birth of the Prison*:

<http://foucault.info/documents/disciplineAndPunish/foucault.disciplineAndPunish.panOpticism.html>

Look up on YouTube the following video title (one of two parts) on Foucault’s ideas of “disciplinary society”:

Michel Foucault On ‘Disciplinary Society,’ Part 1

The concept of panopticism offers an opportunity to connect this chapter with Chapter 16, where we first encountered challenges to excessive state authority in China and Iran’s police states (SE pp. 396-398; and see TR Chapter 16, Teaching Plan 1, Teaching Strategy 5).

Discussion questions: Has the U.K. gone too far in using surveillance cameras in public places, or does this provide more security in the post-9/11 world? Were Toronto police justified in using surveillance cameras in the downtown core during the G-20 summit in June of 2010? What level of privacy will you build into your utopia?

Acc Apply Foucault’s discussion of panopticism to high schools to help students better understand this concept. Look up on YouTube the following video title, which

is an advertisement for software that allows teachers to monitor students online—an example of panoptic surveillance in schools:

Customer Experience with NetSupport School

5. The Frankfurt School, Herbert Marcuse, and Critical Theory: This topic is not included in the SE, but is an interesting research topic for motivated students.

The Frankfurt School was an influential group of German philosophers that emerged during the 1920s. This group included thinkers like Herbert Marcuse, Theodor Adorno, and, later, Jürgen Habermas. Under the direction of Max Horkheimer (1895–1973), they created a philosophy known as *critical theory*. Marx’s influence can be found in the works by the Frankfurt School.

Herbert Marcuse (1898–1979) published *One-Dimensional Man* during the height of the countercultural revolution (1964) against materialism and militarism in North America. Reacting to the post-war achievement of the mass consumer society under advanced capitalism, Marcuse pointed out that consumers were under the illusion of freedom because they had choices of things to buy, which ultimately pacified instead of liberating them.

Marcuse warned that failing to wean ourselves from this over-consumption leads to a separation between human and nature, and a form of affluence accompanied by the “moronization” of society. Marcuse sees America as a welfare and warfare society in which citizens are pacified into accepting brutality and tyranny in order to secure their vaunted standard of living.

Look up the following Web link and encourage students to read the two paragraphs that begin “In the contemporary era...”:

<http://www.marxists.org/reference/archive/marcuse/works/one-dimensional-man/ch09.htm>

Also look up the following video title on YouTube:

Herbert Marcuse on the Frankfurt School: Section 1 of 5

Use these questions to help focus student research:

- How is the Frankfurt School connected, in part, to the philosophy of Karl Marx and the pursuit of social justice?
 - In what ways can you connect Marcuse’s ideas about consumerism to the ideas in the “Making Connections” feature on SE p. 459?
 - What is Marcuse’s idea of “repressive desublimation”? Reproduce or create a visual representation of this concept.
6. Use all the section questions on SE p. 453 to generate discussion and possibly for students to apply to their Utopia Project.

Text Answers

Page 449: Philosophy in Everyday Life

- Machiavelli’s writings reveal the scheming nature and tactical thinking of politically motivated individuals, relevant today but in different historical and cultural contexts. One example of such subterfuge is the use of private cellphone conversations to gather inside information by U.K. newspaper *News of the World*. The documentary *The Corporation* set out to show how modern business people often work in callous ways, such as using child labour. The thesis of the documentary is that if corporations are, legally speaking, “persons,” the kind of person they represent is a sociopath. Mark Kingwell of University of Toronto’s Philosophy Department is among those interviewed, as are Noam Chomsky and Howard Zinn. Look up the film’s trailer at this link:

http://www.thecorporation.com/index.cfm?page_id=46

2. The concept of virtue may be something students can latch onto in relation to their everyday lives and discussions they may have about popular figures in contemporary society.

Page 449: Section questions

1. Regarding the \$1.5 million lifetime pension fund to compensate Donald Marshall Jr.:
 - a) Most students will focus on monetary compensation, which enables the wronged person to choose his/her own ways of spending the money. As with many lottery winners, however, sudden affluence often leads to decadence and unhappiness. Marshall was not happy after his compensation, but did continue to take political stands on behalf of Aboriginal rights (e.g., treaty rights to ensure that Aboriginal peoples have access to enough fish or wood on Crown Land or from the seas to make a modest living).
 - b) Many school districts have race relations committees and also publish “sensitive issues” documents explaining how to avoid insensitive language or practices. Gay-Straight Alliances also help address issues of homophobia and bullying.
2. Canada’s abolition of the death sentence is one way we already have mitigated the problem of unjust execution, to which we have added financial compensation, both of which benefitted Donald Marshall Jr. But nothing can replace those years of his young life that were forfeit in prison. Students may suggest that our social and political systems have to be reformed to prevent systemic racism in the police and court systems. Ensuring more community representation in the process of justice is the idea behind sentencing circles on reserves.
3. The character attributes promoted under the Ontario Ministry of Education’s Character Development Initiative are more clearly rooted in Aristotle’s virtue ethics (see SE pp. 193-195). However, many school districts also incorporate non-traditional values in their list of virtues, such as respect, perseverance, or initiative. Machiavelli’s concept of *virtu* brings in concepts alien to the Ministry’s initiative, such as seizing the moment to take decisive action or cultivating excellences that will improve one’s ability to make use of opportunities, bringing one into a position to embrace fortune. Being duplicitous could be a virtue for Machiavelli. Look up this Web link for the Ministry’s guide to character development:
<http://www.edu.gov.on.ca/eng/document/reports/literacy/bookletGuide2008.pdf>
4. Jeffersonian democracy draws on Locke in setting up separate powers as checks and balances on each other: the executive, the legislature, and the judiciary. The intent is to prevent an individual leader from rising above the senate to become emperor or king, as happened in ancient Rome or in France under Napoleon.

Page 453: Section questions

1. Retribution is an ancient idea based on extracting punishment for a crime. It is connected to deterrence. Prison sentences (incarceration) may serve to deter retribution, which often takes the form of inflicting pain (corporal punishment, labour camps, etc.). Rehabilitation is the idea behind reform schools, and the reason one might train prisoners so they have a means of employment when they get out of prison. Restitution is a form of compensation; unlike retribution, the payment is not made from the prisoner’s flesh but through monetary payment or service (community work).
2. There are many ways in which the ideas of social and political philosophy have influenced laws and legal systems. Our system of representative and democratic government has a basis in Locke’s *Two Treatises of Government*. We also have a separation of the executive from the legislative branches of government, which is intended to set limits on the power of the Prime Minister. Stephen Harper’s 2008 proroguing of Parliament, using the Governor General, who represents the Queen

in Canada, made him appear to be a monarch (as shown in Figure 18-3, SE p. 445). To see Locke's *Two Treatises of Government*, follow this link:

<http://www.efm.bris.ac.uk/het/locke/government.pdf>

3. Sensitivity is needed in addressing this question, as some class members may have been involved in such a case. In addressing this simulation you might want to ask students if they consider it important to know of any extenuating circumstances, such as whether Dylan lives in a troubled family or economically depressed community. His defence lawyer might make a case that he has an otherwise good character, as shown by his involvement in helping younger kids in sports, etc. Is there room for conditional sentencing, or should there be a fixed sentence for the crime? What form of justice does your class choose: retribution, deterrence, rehabilitation, or restitution?

Learning Goal

Students will learn about forms of non-violent disobedience as a way of bringing about social change. They will also explore issues of global disparity and human rights as fundamental issues of justice. Students also explore how individuals come to critical awareness of their own exploitation or misrepresentation of other cultures.

Teaching Plan 2 (SE pp. 454-467)

Activity Description

In this section of the chapter, students are encouraged to write about and discuss global issues of development and human rights, taking action by writing letters to their MP or creating protest art. The final activity is a mock U.N. assembly, which can be used as either assessment *for* or *of* learning.

Assessment Opportunities for Chapter Questions

The table below summarizes assessment opportunities for selected chapter questions, including questions in the Chapter Review, which are relevant to this teaching plan.

Assessment Type	Assessment Tool	Feature Questions	Section Questions	Chapter Review Questions
Assessment as Learning	Forming opinions	1-2, SE p. 455		
Assessment for Learning	Comparisons and interconnections		1-3, SE p. 458	
Assessment as Learning	Interconnections and applications	1-2, SE p. 459		
Assessment as Learning	Drawing connections		1-2, SE p. 460	
Assessment as Learning	Discussion (pairs)	1. a) and b), SE p. 464		
Assessment as/for Learning	Reflection and application		1-4, SE p. 465	
Assessment for Learning	Comparison, recall and application			1-6, SE p. 466
Assessment as Learning	Extensions and activities			7, 8, 10, SE p. 467 (question 9 is the culminating activity,

Resources Needed

Make copies of these Blackline Masters:

- BLM 18.1 Mock United Nations Assembly
- BLM C Comparison Chart
- BLM E Learning Skills Tracking Sheet
- BLM J Journal Writing Guide

Possible Assessment of Learning Task

Students could hold a mock U.N. assembly (see BLM 18.1). (Alternatively, the mock U.N. assembly could be assessed *for learning*.) In addition, students could prepare a journal response either to (a) the ideas presented in the “Making Connections” feature on SE p. 459, using questions 1 and 2 to prompt their writing, or (b) section question 1 on SE p. 460.

Assessment (For/As Learning)

As teachers move through each chapter, opportunities will be highlighted to provide assessment for/as learning in preparation for assessment of learning at the end of each chapter.

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

- Responsibility
- Collaboration
- Independent work
- Organization
- Self-regulation
- Initiative

Task/Project	Achievement Chart Category	Type of Assessment	Assessment Tool	Peer/Self/Teacher Assessment	Learning Skill	Student Textbook Page	Blackline Master
Progress check on culminating activity	Application	As	Consultation or conference with groups	Self; peer; teacher	Self-regulation; collaboration	467, question 9	BLM E
Letter-writing campaign	Communication	As	Epistles to Amnesty or their MPs	Self	Initiative; responsibility	462	
Political art	Thinking; Communication	As	Creative expression	Peer	Independent work	533	BLM 21.1
Mock U.N. Assembly	Thinking; Knowledge; Application; Communication	For (or Of)	Simulation	Peer; teacher	Independent work; self-regulation; collaboration	462	BLM 18.1
Write a paragraph or two using key terms from the chapter	Knowledge; Application	For	Exit or entrance card	Teacher	Independent work	442	

Prior Learning Needed

Having some awareness of global development and human-rights issues would be an asset to students while they work through this section.

Teaching/Learning Strategies

1. Give the class a work session (or two) on their Utopia Project, perhaps listening to “songs of freedom” students bring in to share. Conduct a progress check on the culminating activity (see BLM E to track students’ learning skills and BLM 16.1 for the culminating activity assessment rubric).

- 2. Challenging the Law with Civil Disobedience** (SE p. 454): This topic was first introduced in Chapter 16 with Gandhi (SE p. 405) on *ahimsa* (non-violence) and *satyagraha* (devotion to truth), and by contrasting the approaches of Fanon and Mandela (SE pp. 406-407). Whereas Fanon, drawing on Marx, endorsed violent revolution, Mandela followed Gandhi in pursuing a non-violent approach of resistance to injustice.

In this section, students again consider when and where civil disobedience is warranted, looking at the environmental movement (SE p. 454), Martin Luther King Jr.'s civil-rights campaign (SE p. 456) and the Gay Rights movement (SE p. 457). Chapter 16 opened with images of the G-20 protest in Toronto (SE p. 388): Did the economic issues of the G-20 summit warrant civil disobedience? How should the police respond when violence does erupt from segments of the demonstration (e.g., the so-called black bloc anarchists that came prepared for confrontation)? How do we balance the rights of assembly with other rights of citizens and companies/corporations to conduct their business? Was the closure of parks across Canada warranted during the Occupy movement in the summer and fall of 2011?

Issues of the rights of citizens and the powers of the state connect well with the “Youth Voices” feature on SE p. 455. Use this feature to get the class to offer their responses to the title question: What Does Freedom Mean in Our Society?

- 3. Metaphysical, Ethical, and Epistemological Dimensions of Social and Political Philosophy** (SE p. 458): Consider this fascinating topic on critical awakening of the political subject, necessary in the first place for action to happen (though the subject's actions could possibly be just a reaction to world events), making connections between several subtopics of philosophy, as a journal response (see BLM J). Also encourage interested students to read primary documents mentioned in the “Making Connections” feature (SE p. 459: e.g., Hegel, de Beauvoir, and Freire). For a reading of Hegel's master-slave dialectic, see the preface to Hegel's *The Phenomenology of Mind* at this link:

<http://www.marxists.org/reference/archive/hegel/works/ph/phprefac.htm>

Also look up de Beauvoir's *The Second Sex* and Paulo Freire's *Pedagogy of the Oppressed* at Google Books.

Students' journal writing or discussion could focus on connections to gender or schooling, addressing how people become agents of change on issues of: (a) equal opportunity or (b) authentic engagement and student inclusion in education.

- 4. Political Philosophy and Global Peace and Development** (SE p. 461): This section of the chapter offers opportunities to make connections to world events, and to what students may be studying in their Grade 12 World Issues (Geography) or Politics (History), Economics and International Business classes.

a) Martha Nussbaum (mentioned on SE p. 457 on gay rights) brings a liberal philosophical perspective on the importance of women's education and equal rights for global development and population control. On Nussbaum's use of Aristotle's virtue ethics in her own capabilities approach to political philosophy, look up on YouTube the following video title featuring an excerpt from the film *Examined Life*:

Examined Life: Martha Nussbaum

b) Nussbaum's collaboration with Indian economist Amartya Sen brings our earlier discussion of distributive justice into a global framework. Sen also shows how Rawls' theory of justice offers only one of several possible solutions to complex problems of world development and resource or wealth sharing. For further background on Sen's ideas, look up these video titles on YouTube:

Amartya Sen: Think and Act

Amartya Sen - Reducing Global Injustice

The Nature of Justice - Amartya Sen

Amartya Sen Addresses the 2010 'Capacity is Development' Global Event

Amartya Sen, "Human Rights and Consequences"

- c) The U.N. Universal Declaration of Human Rights (SE p. 462) takes us into ethical and political issues as we balance the rights of individuals with the sovereignty or self-determination of states. A Kantian, Enlightenment ideal is that both individuals and states will be rationally self-determining or autonomous agents. For Kant's inspirational essay "Perpetual Peace: A Philosophical Sketch" see the following Web link:

<http://www.mtholyoke.edu/acad/intrel/kant/kant1.htm>

For a visual presentation of the core ideas within the Universal Declaration of Human Rights, look up the following Web link:

<http://www.youtube.com/watch?v=hTlrSYbCbHE>

Also visit the British NGO Amnesty International for case studies and classroom support materials in relation to human rights. Consider having students write letters through Amnesty's letter-writing campaign, as a way of taking political action on behalf of others in need. Advise caution, however, to those students who travel to countries they are writing about, such as Iran. Look up Amnesty International Canada at this link:

<http://www.amnesty.ca/>

DI Run the mock U.N. assembly, using BLM 18.1 as your guide. If you have little time, compress it by doing only a few of the resolutions included on the BLM. The "hidden" curriculum in the mock U.N. assembly is learning how to run a meeting using parliamentary procedure. (See Chapter 17, Teaching Plan 1, Teaching Strategy 3 for YouTube clips on parliamentary procedure.)

During their preparation for the mock U.N. assembly, students should note the statements within the U.N. Charter, Chapter 1 (Article 2, section 7):

"Nothing contained in the present Charter... shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII."

Also, note that Chapter VII (Article 39) of the U.N. Charter allows for military intervention in order to maintain world peace. Encourage students to read the other articles in Chapter VII of the U.N. Charter, which describe how such force can be used. The U.N. Charter is found at the following Web site:

<http://www.un.org/en/documents/charter/>

Acc When you run the mock U.N. assembly, here is an option for a quieter class: two people could share a country and work as a team. If you approach the mock U.N. assembly in this way, use the top 13 to 15 countries listed on BLM 18.1 (plus Canada).

Connect the profile on Shirin Ebadi (SE p. 462) to the earlier discussion of Iran's Green Revolution in 2009 (SE p. 398) and opposition to authoritarian states that routinely deny civil liberties and use torture and imprisonment to silence the opposition. On the women's rights struggle in Iran, look up the following video title on YouTube:

Shirin Ebadi: Iran Awakening: Human Rights Women and Islam

A Toronto author, Marina Nemat, overcame her imprisonment in Evin Prison in Tehran at age 16. She was jailed for writing an article in her school newspaper. For her story of endurance in the face of injustice, look up the following video title on YouTube:

Marina Nemat

DI Ask students to create political art protesting human-rights abuses. (See SE pp. 531-535 regarding art and politics.)

- d) The section on Palestinian philosopher Edward Said's concept of Orientalism (SE p. 463) brings in questions of how we represent different cultures over time. For interviews with Said and more of Said's philosophy, look up these video titles on YouTube:

Edward Said and Sut Jhally on Orientalism

Edward Said, "The Myth of the Clash of Civilizations" 1 and 2

Ask students: How can you connect the margin question on SE p. 463 to Said's philosophy? The margin question asks students to consider whether we sufficiently understand different cultures when approaching their values from the outside. The connection to Said's concept of Orientalism can be made by considering how values may clash when two worldviews meet.

In relation to a clash of values within a classroom, consider this: most school districts include the Greek virtue of courage on their list of virtuous character attributes. In teaching students, we often encourage them to speak up in class, demonstrating the virtue of courage and possibly rewarding this under the learning skill of initiative. However, what if a student's cultural value scheme holds humility to be the highest virtue? Which value scheme wins out? For many South Asian students, humility is a cultural virtue, and teachers risk its cultural erasure by promoting Western values of active or vocal participation in discussion. For more discussion of this topic, see Jeff Stickney's 2010 paper "Reconciling Forms of Asian Humility with Assessment Practices and Character Education Programs in North America," in the journal *Ethics and Education*.

On the struggles of women in the Middle East, look up the following video titles on YouTube, featuring Irshad Manji:

Irshad Manji and Bill Maher Debate France's Burqa Ban

Irshad Manji on her quest for liberal reform of Islam.

Acc For some students, the Middle East will remain baffling, and beyond their comprehension as to how its peoples are inaccurately portrayed. But if you apply the same concept to how women in the West are inaccurately portrayed in the media, students may catch on immediately and can perhaps apply concepts they learned in Family Studies or Health classes. Look up the following video title on YouTube, which addresses portrayal of women in advertising:

Killing Us Softly 4 (2010) - 1/2

5. Sharing the Utopia Projects can take several forms. Formal presentations: Student groups come to the front of the class to describe their ideal state, perhaps using a PowerPoint presentation. Informal sharing: Seat the class in a circle, but with students within each group seated near each other to discuss tenets of their ideal state. Alternative form: Have half of the student groups set up their displays (posters, models, etc.) in corners of the room one day and explain their ideal state to the groups not presenting. The groups who are not presenting circulate to each display, similar to a science fair, and listen to other groups' presentations. In this model, the teacher needs to rotate through each station to evaluate the presentations. It works

best if the groups that are not presenting travel together, thus providing a substantial audience for each group that is presenting.

In addition to the evaluation criteria on BLM 16.1, you may also wish to use BLM H Presentation Assessment Rubric or BLM I Project Assessment Rubric when evaluating students' work on the Utopia Project.

Acc If a student is reticent to share his or her contributions to the project through presentation, or is away on the day of presentation, consider an alternative method of presenting his or her ideas, such as presenting to the teacher privately or submitting a written report of their component of the group project (e.g., their plan for health care, education, or the penal system in the ideal state).

6. To see how well students are understanding the material in Chapter 18, ask them to write one or two paragraphs using (in context, and not just listing) the key terms for this chapter (see SE p. 442.) This could be an exit card or entrance card for the next class.

Text Answers

Page 455: Youth Voices

1. To promote analytical skills, have students write down in two columns those parts of the statements they agree and disagree with, then have them explain why they agree or disagree with each idea of freedom.
2. In offering their opinion, ask students to think about what a citizen needs to know to be an informed voter, and also what one might have at stake to warrant having the vote (e.g., if someone is old enough to serve in the military, should they be eligible to vote?).

Page 458: Section questions

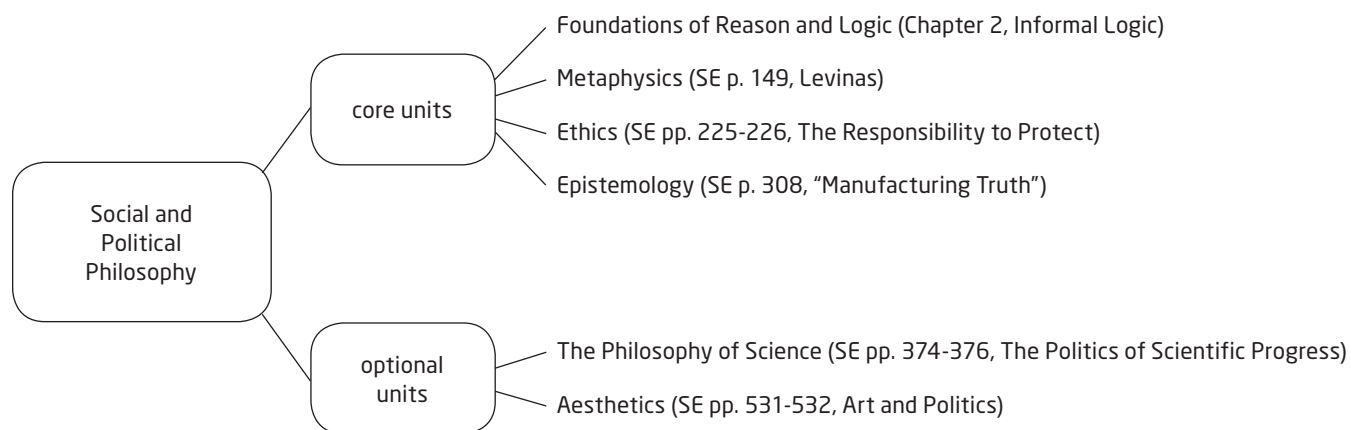
1. Non-violent civil disobedience was effective for both Gandhi and Martin Luther King Jr. in their quest for rights and freedoms. "Where might civil disobedience be effective today?" might be a better question. For example, consider various anti-G-20 or G-8 demonstrations or the Occupy movement in 2011. Were these effective or not? Ask students to explain their responses.
2. Civil disobedience may create a moral dilemma in that, for some (more conservative) deontologists, the rules or laws may be regarded as derivative of universal maxims that all rational beings have a duty to uphold. A virtue ethicist might also find this to be a violation of one's oath of loyalty. For a utilitarian, it may be a question of whether the greater good is served for the greatest number of people. All of these ethical positions can be tempered by either liberal or conservative political leanings. The deontologist might also object that racism results in treating people as a means to an end, not as ends in themselves (to paraphrase Kant). The utilitarian might also worry about the negative precedent, which, if unpunished, could lead to everyone using civil disobedience to get their own way.
3. Liberal, libertarian, or communitarian perspectives can be used for supporting gay rights and same-sex marriage. Explanation reveals that they do so in different ways: liberals by pointing to the virtue of tolerance and the individual's right to pursue happiness, so long as it does not cause injury to others; libertarians by asking the state to assume a minimal role, leaving it to couples to decide, but stepping in to protect their rights; and communitarians (at least within liberal societies, but not necessarily fundamentalist ones) by drawing on evolving social values that include tolerance and respect for difference.

Page 459: Making Connections

1. The question of how subjects become critically awake to their own exploitation or alienation involves metaphysical assumptions about the self: whether it is an autonomous and rational self, as Kant assumed, or one that is embedded in social practices and values, as communitarians and post-foundationalists assume. It also involves the epistemological question of how the subject knows he or she is subjugated, and how he or she recognizes or realizes latent potential for strategic or practical actions. Ethics is also involved in the sense of the repressed subject knowing that his or her situation is not right, finding the virtue of courage to take action to redress the injustice at personal risk.
2. This question requires further student research. See the reference to de Beauvoir's book under Teaching Plan 2, Teaching Strategy 3 (in this chapter). Most students will find that de Beauvoir's philosophy still relates to our society. The quote on SE p. 459 suggests that women are more likely to take account of themselves as (gendered) women, than men are as (gendered) men. Although much has been written in the last 20 years on male identities, men (generally speaking) are still less likely to pose the question in the way de Beauvoir does. The situation of male self-satisfaction or less critical self-awareness might be likened to "Whiteness," where the White person in a predominantly Caucasian society is not required socially or personally to problematize his or her race.

Page 460: Section questions

1. The list of novels or poems could be very long: Sartre, Camus, and Heidegger wrote novels or poems. Other authors include Dostoyevsky, Tolstoy, Kundera, Márquez, Steinbeck, Orwell, Huxley, Koestler, Vonnegut, Kafka, DeLillo, Conrad, Stevens, Mann, Austen, Wolf, Brontë, Atwood, Morrison, Le Guin, etc. It may be difficult getting agreement among students about the ways in which fiction can be effective for communicating philosophical messages. However, many students will likely suggest that literature can be very effective in this regard, especially for showing conditions in a society or making us feel injustice, as opposed to merely thinking about it. Literature can also conduct thought-experiments for us, showing us possible consequences of taking certain actions or what happens under strange circumstances we would want to create through actual experimentation.
2. The following diagram provides a suggestion for possible links between social and political philosophy and other areas of philosophy (core and optional units within the SE).



Page 464: Philosophical Reasoning in Context

Discuss whether each of the following is an example of a red herring fallacy:

- a) Yes, drawing attention to problems associated with other forms of generating energy does not answer the specific question about problems associated with nuclear energy. It is a dodge. Why not clean up those methods also?
- b) Yes, it evades the question of whether there were nuclear weapons, and offers justification that could apply to removing many leaders, which in fact we have witnessed in the Arab Spring of 2011.
- c) Yes, but it is not an extreme case of red herring. In offering an economic argument around cost, the response addresses the feasibility of reducing emissions. However, the response does not satisfy the intent of the question, which is to establish cause for fear about our future if we do not reduce greenhouse-gas emissions. The answer offers no reassurance about our future survival, but rather our cost of living now. In that sense, the answer also evades or dodges the question.

Page 465: Section questions

1. Through the Canadian International Development Agency, Canada donates around \$3 billion a year to other countries through our Official Development Assistance. Sometimes, as in earthquake or tsunami relief, CIDA uses a matching-funds scheme to add federal tax money to the donations we make to non-governmental organizations, such as CARE, Oxfam, Red Cross, Doctors Without Borders, and Amnesty International. The question is whether we are doing enough compared to other countries, or compared to the existing need out there in the world. Do we have a moral obligation to help, or can we take the ethical egoist position of Ayn Rand (SE p. 174), a libertarian self-sufficiency stance to abandon those in need? Ask students, if you raise money at school, is it intrinsically motivated (e.g., for altruistic reasons) or extrinsically compelled (e.g., for community-service hours)?
2. One-sided misrepresentation of peoples and issues in the Middle East is a serious concern. Many students may be able to relate to this issue from critiques of the Western press they hear at home. How many students watch Al Jazeera as opposed to CBC, Fox News, or CNN? Islamophobia is a relevant issue to address with students at this point. Look up the following video titles on YouTube:

Global Media Wars

Islam & The Media: Q&A - Anas Altikriti & Lauren Booth

Bias at the BBC, InFocus with Lauren Booth - P1

How we step outside our own culture to know what is true about other cultures is a problem of hermeneutics. The topic is touched upon in the student textbook but may require outside research (SE p. 149 on Levinas, the relation between self and other; SE pp. 105-107 and 275-277 on Heidegger and Gadamer, as well as the ideas of “letting be” and realizing one’s potentiality for being versus prejudicial *forestructuring*).

3. Perhaps the safest way to start this discussion is to talk about how teenagers are generally portrayed in the media. Then you can branch into various representations of cultures, races, religions, and orientations, etc. Campaigns to address hurtful language in schools could come into this discussion (e.g., addressing the use of derogatory terms like *fag* or *ho*). See if students ever respond by correcting the casual language of others, or have ever written an editorial in response to how a news source has covered a story. You could turn this into an exercise: have the class respond to a provocative article in the press or an inflammatory TV news segment. Is this merely venting anger, or can students’ responses help the reader or audience to see a new perspective, thus bridging the gap between different worldviews?

Critiquing the liberal virtue of tolerance and mutual respect that leads us to attempt this kind of bridging, some feminist ethicists, such as Marilyn Frye, question whether we can ever overcome the fundamental asymmetries that divide men and women, gay and straight, or White and Black people. For more on Frye’s ideas follow this link to her essay “The Politics of Reality: OPPRESSION”:

<http://feminsttheoryreadinggroup.wordpress.com/2010/11/23/marilyn-frye-the-politics-of-reality-oppression/>

Also see Frye’s book *The Politics of Reality: Essays in Feminist Theory*.

- Sen presents us with an ethical dilemma, where students are asked to seek fairness when three children want the same flute. The first uses an argument based on capacity, being best at playing the flute, but this invites criticism in that the child has already been entitled by receiving training, and so might be able to obtain a flute through employment (and does not need one to learn in the first place); the second child makes a case based on being the poorest, but this might also result in the flute being wasted if the child is not motivated or free enough from subsistence work to learn how to play it; and the third child makes the case that, as the producer of the instrument, he or she is the only one to have invested energy to make it, thus establishing a form of ownership akin to parentage or authorship. The first child might parallel the developed world (core), the second the under-developed world (periphery), and the third possibly the developing or newly industrialized world (exporting products).

Pages 466-467: Chapter Review

- Philosophers and main concepts are listed in the following chart. Students must also suggest strengths and weaknesses associated with each concept. Students’ views will vary.

Key Philosophers	Concepts
Machiavelli (SE pp. 444, 448-449)	<i>Virtu</i>
Hobbes (SE p. 444)	Social contract implies powerful state to control subjects (who are inherently bad)
Locke (SE pp. 444-445)	Limits on power of the state, separating executive from legislature
Jefferson (SE p. 445)	Separate powers for executive, legislative, and judicial branches; checks and balances; separation of church and state
Arendt (SE pp. 448-449)	Freedom is inherent in action, in the political realm (<i>polis</i>)
Bentham (SE p. 450)	Utilitarian hedonistic calculus; Panopticon
Foucault (SE p. 450)	Panopticism/power and discipline
Kant (SE pp. 451-452)	Categorical imperative/retributive justice
Thoreau (SE p. 454)	Civil disobedience
King (SE p. 456)	Using Gandhi’s approach of non-violent resistance/asserting right to racial equality
Nussbaum (SE p. 457)	Undoing “politics of disgust” by asserting Mill’s harm principle regarding homophobia
Plato (SE p. 459)	Socrates as a “gadfly” or “stingray” who incites self-awareness through taunting questions, making Socratic dialogue essential to philosophical thought
Hegel and Marx (SE p. 459)	Master-slave dialectic (slave awakens master by first freeing himself); false consciousness and alienation; historical stages of progressive awakening of human consciousness (spirit)

continued

Key Philosophers	Concepts
De Beauvoir (SE p. 459)	Women as the “second sex,” conceived of as the “Other” in relation to men
Freire (SE p. 459)	Oppressor and oppressed consciousness; liberation through re-education
Nussbaum (SE p. 461)	Women’s equality as the key element in international development
Sen (SE p. 461)	Less abstract (than Rawls), more real ways of achieving distributive justice, with alternative ways of achieving social justice based on circumstances and capacities
Kant (SE p. 462)	“Perpetual peace” through an assembly of separate governments, setting rules for warfare
Said (SE p. 463)	Orientalism, or distorted views of other peoples (e.g., Palestinians)

2. The answer here is similar to the one for section question 2, SE p. 453. The Canadian Charter of Rights and Freedoms appears on SE p. 424 (Chapter 17) where it mentions that Lockean rights—pursuit of life, liberty, and security—cannot be arbitrarily denied to citizens. In Chapter 18, SE p. 446, the text goes further to explain that Canada’s parliamentary tradition comes to us from our founding nations, the British and French traditions. Students should also be encouraged to research First Nations traditions, as in the impressive constitution among the Six Nations. Look up the following link to read “The Six Nations: Oldest *Living Participatory* Democracy on Earth”:

http://www.ratical.org/many_worlds/6Nations/

- The Conservative Party of Canada is closely linked to the ideas of Edmund Burke, but also inspired by classical liberal thinkers such as Locke and Mill, and libertarian thinkers such as Nozick.
 - The Liberal Party of Canada is closely linked to the ideas of John Locke, John Stuart Mill, and John Rawls.
 - The New Democratic Party is closely linked to the ideas of many of the liberal philosophers, but also with the ideas of Karl Marx and Friedrich Engels, along with other left-wing thinkers such as Antonio Gramsci.
 - Along the spectrum from left to right, there may be ideas of feminist thinkers that could be linked to all of these federal political parties. The Bloc Québécois is not aligned clearly with any one thinker or school, as it is a separatist party. The Green Party also may be linked with ideas from philosophers found along the entire spectrum from left to right.
3. Perhaps students can prepare their responses as a speech, live or recorded. Here are potential ways that students might connect philosophical questions or issues to other subject areas:
- a) History: consider Hegel and Marx, and progressive stage theories of advancement
 - b) Economics: consider asking students to look into neoliberalism, with Milton Friedman (market regulates, not government) or mixed liberal and socialist policies under John Maynard Keynes (government spending bring us out of recessions)
 - c) English: consider Said’s concept of Orientalism and how it relates to the way we depict other cultures, or the theme of utopia or dystopia in literature
 - d) World Issues: the use of international organizations to regulate governments (U.N.) and enforce human rights, or the pursuit of global development and empowerment of women as a form of distributive justice
4. Political philosophy helps to shape world events when it becomes a manifesto for change, as with Maoists carrying the “Little Red Book” (containing quotations from

Chairman Mao) during the Chinese Cultural Revolution. Political philosophy is a response to dramatic changes, as in Locke responding to the English Civil War and the beheading of the King. Activists like Gandhi and King inspire writers, who then inform others about methods of non-violent resistance; this forms a kind of feedback loop where events and writers interact with each other.

5. One of the themes in this unit has been that First Nations communities in Canada feel that they have been misunderstood, hence the emphasis on Oka at the start of Chapter 17. Also in Chapter 18 are segments on civil rights (SE p. 456), addressing the struggle of African-American/Canadian people and other populations who are discriminated against, as well as one section on the gay community (SE p. 457). Said's concept of Orientalism can be applied to these communities by looking at how they are negatively portrayed in the media. Scholars, too, often overlook the significance of these communities of people in their discussion of history, giving us predominantly White Eurocentric *his-stories* that are hetero-normative (e.g., solely depicting heterosexual family values).
6. In addressing the case of Donald Marshall Jr., Bentham, would consider the circumstances and make his decision based on what will maximize the good or bring the most pleasure. The deontologist, Kant, would not be as sympathetic towards Donald Marshall Jr., as Kant's decision would be based solely on the established facts of the case (not extenuating circumstances or background information). Kant would also want to make an example of someone who broke the law, applying retributive justice. Whereas the utilitarian, Bentham, would likely have tried to rehabilitate Marshall with his Panopticon (bringing him to internalize the rules of our society through total observation), Kant would more likely have hanged him for breaking a categorical imperative: "thou shalt not commit murder."
7. Researching political theatre, students will come across many playwrights such as Brecht, Artaud (*Theatre of Cruelty*), Beckett, Miller, Chekhov, and Solzhenitsyn. Use the theories of art (SE pp. 477-478 and 499-507) to elaborate on how the forum of theatre can be effective for communicating these issues. The theories of art may also help in deciding on the approach to writing a script for a scene in a political play, or in outlining a political novel students have read or wish to write.
8. a) The cartoonist's political opinion appears to be that "blind justice," instead of being neutral or non-prejudicial, is fumbling around in the dark or lacking in perspicuity.
b) The law appears to be having a hard time finding the way forward, so losing its path toward justice. In Plato's *Laws*, he has three elderly men walking on a path up a mountain toward the ideal of justice.
c) It is effective in getting us thinking about what the problem might be. However, it is also vague, so not clear which problem it wants to address.
d) Answers will, of course, vary, but students may wonder if the artist is aware that the cartoon negatively portrays blind people, and so is politically incorrect in some ways in its use of the visually impaired to represent a problem in our justice system.
e) Donald Marshall Jr. did not receive impartial treatment under the law, but was discriminated against on the basis of his Aboriginal status. Justice went astray in his case, resulting in wrongful conviction and imprisonment.
9. Designing a utopia, or ideal society, is the culminating project for this unit (see BLM 16.1).

10. King's statement, "Injustice anywhere is a threat to justice everywhere," applies to each of the given situations in basically the same way: Everyone suffers, and is potentially threatened, when the rights and freedoms of minorities are put in jeopardy. For one thing, we lose the full participation of these persons and are all diminished by a system that holds them back.

