

Chapter 8: Exploring Ethics

BIG IDEAS

Background

Many of the schools of thought addressed in this chapter, such as the divide between the empiricists and rationalists, students will encounter again in epistemology, philosophy of science, and even aesthetics (see Units 4, 5, and 7). Encourage students to read primary texts, as ethics is generally easier to understand than metaphysics or epistemology. Additionally, this chapter provides a foundation for reading about liberal philosophy and its critics, which students will explore in Unit 6: Social and Political Philosophy.

About Chapter 8

In this chapter students gain a deeper awareness of the major schools of thought on normative ethics, useful in writing their culminating activity assignment for the unit. They will explore deontology, consequentialism, virtue ethics, natural law ethics, affect-based ethics, feminists, and pragmatist ethics.

Features

In this chapter, the following features are included to help students make personal connections and/or deepen their understanding of ethics. You may use all or some of these features as explained below.

Feature	Student Textbook Page(s)	Opportunity for Assessment	Strategies for Classroom Use
Philosophers on Philosophy	197-199	Conduct a mini-debate between the religious and relativist answers to the <i>end of ethics</i> school of thought: Caputo vs. Margolis.	Research Caputo and Margolis in preparation for the debate. Why talk about these topics (virtue and the good) if we cannot arrive at a definitive answer? Responses are suggested by prominent philosophers in the following documentary; look up this video title on YouTube: Part 7 Philosophical Temperaments
World Views Across Time	202-203	See the student skit activity suggestion in question 2, SE p. 203.	Look up the following video titles on YouTube and show the videos to students to raise awareness of Hindu thought (one tradition explored in this feature): Bhagavad-Gita Part I The Genius of India - 1 of 2

- The big three schools of normative ethics are deontology (Kant), consequentialism (Bentham and Mill), and virtue ethics (Aristotle). (SE pp. 186-195)
- Additionally, there are divine command (Kierkegaard) and natural law ethics (Aquinas), affect-based ethics (Hume), feminist (Wollstonecraft, Gilligan) and pragmatist ethics (Dewey, Misak). (SE pp. 199-207)
- There is an *end of ethics* school of thought (Caputo, Margolis) that builds on relativism, the view that there are no universal value judgments. The skeptical beliefs of this school of thought hold that we cannot arrive at even justifiable personal value judgments. For this group, ethics as a discourse or guide to living right is a dead end. (SE pp. 197-198)
- The virtue of pity can be parsed in many different ways depending on the thinker, time period, and culture of the philosophy. (SE pp. 202-203).

Learning Goal

Students explore the major schools of normative ethics—deontology, consequentialism, and virtue ethics—and begin to identify the one(s) informing or aligning with their own decision making on moral dilemmas.

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

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

Teaching Plan 1 (SE pp. 184-199)

Activity Description

The central activity in this section is for students to conduct a four-corners debate to explore their answers to the famous trolley-car dilemma, as presented by Michael Sandel (Teaching Strategy 4). Although the four-corners debate will help students to identify the school of ethics they are most comfortable with, when they do the culminating activity, they should use original examples instead of the trolley-car dilemma.

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 for Learning	Critical engagement, discussion, and application		1-5, SE p. 196
Assessment as Learning	Self-reflection and letter composition	1-2, SE p. 199	

Resources Needed

Make copies of these Blackline Masters:

- BLM 8.1 Kant's Moral Maxims
- BLM 8.2 Metaethics: Reflections on Virtue
- BLM B Pro/Con List: Points for Debates and Essays
- BLM D Argument Builder
- BLM F Writing Assessment Rubric
- BLM G Debate Assessment Rubric

Possible Assessment of Learning Task

Ask students to conduct a four-corners debate on the trolley-car dilemma. Students can use BLMs B and/or D to develop their arguments and BLM G for evaluation of their debate.

Alternative assignment: Students can write a letter to the editor, as prescribed in question 3, SE p. 199, from the "Philosophers on Philosophy" feature. Use BLM F for evaluation.

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. (See table on next page.)

Task/Project	Achievement Chart Category	Type of Assessment	Assessment Tool	Peer/Self/Teacher Assessment	Learning Skill	Student Textbook Page(s)	Blackline Master
Interrogation scenario	Thinking	As	Independent reflection and small group discussion	Self; peer	Independent work; collaboration	185	
Reading Kant's moral maxims	Thinking	As	Group inquiry	Self; peer	Independent work; collaboration	187-189	BLM 8.1
Virtue ethics questions	Thinking; Application	As	Group inquiry	Self; peer	Independent work; collaboration	193-195	BLM 8.2
Consequentialism handout	Thinking; Knowledge; Communication	For	Group project: BLM handout, PowerPoint presentation, or short film	Teacher	Collaboration; responsibility	190-192	BLM handout to be created by students
Four-corners debate on trolley-car dilemma	Knowledge; Thinking; Communication	For	Pro/con list, argument builder, and debate rubric; exit card	Peer; teacher	Initiative; responsibility	186-195 (see also 174-175)	BLMs B, D, and G
End of ethics inquiry	Thinking; Communication	For	Question 3, SE p. 199; Letter to the editor	Teacher	Independent work	197-199	

Prior Learning Needed

This section builds upon the discussion of rationalistic grounding in Chapter 7, SE pp. 174-175.

Teaching/Learning Strategies

1. Begin with the Chapter Opener (SE p. 185) scenario about interrogating suspects. It is a useful way to get students to think about even more problematic situations, such as torturing accused terrorists or potential informants to gain what may or may not be vital information. If torture stops a weapon of mass destruction from going off, as often depicted on TV shows and movies (post 9/11), is torture (e.g., waterboarding) justified? Do the ends justify the means, or must we adhere to principles in such dire cases? What does this kind of situational ethics mean in terms of the integrity or force of international accords such as the Geneva Convention or the Universal Declaration of Human Rights (see SE p. 462)?
2. The opening thought-experiment (in Teaching Strategy 1) leverages the question of why systems of normative ethics are needed (SE p. 186), and why they ultimately need a metaethical grounding, according to many but not all philosophers (see Margolis, SE pp. 197-198). Students next read about the major theories of ethics in more detail than in Chapter 7.

- a) Deontological ethics (SE pp. 187-189): Hand out BLM 8.1 to supplement the ideas explored in this student textbook section.

Acc The following link gives further background on Kant’s moral philosophy (not easily comprehended by Grade 12 students, however):

<http://plato.stanford.edu/entries/kant-moral/>

- b) Consequentialism (SE pp. 190-192): Ask the class to form small groups and compete to write the best one-sheet handout about consequentialism. In their writing, students should include the difference between *act* (Bentham) and *rule* (Mill) utilitarianism. (See also Bentham’s prison design for the reformatory Panopticon, in Unit 6, SE p. 450. That Kant is in favour of retribution and Bentham of restoration is significant in terms of the moral temperament of the two thinkers.) Students could do this task as assessment *for* or *of* learning (in either case, use BLM F for feedback).

DI Instead of writing a one-page handout, student groups could prepare a PowerPoint presentation or short video.

- c) Virtue ethics (SE pp. 193-195): In ancient times, virtue ethics prevailed, but it (and Aristotelianism) has had a resurgence since the 1990s (e.g., Martha Nussbaum, Alasdair MacIntyre). Connect the ideas on SE pp. 193-195 to character education (see question 5, SE p. 196; cf. SE p. 223). Look up the following video title on YouTube to hear Aristotle scholar Martha Nussbaum’s (see SE pp. 457, 461) insightful connections, which should be of use to the instructor, if not necessarily to students:

Martha Nussbaum - The Fragility of Goodness

Hand out BLM 8.2 to give students further background on and applications of virtue ethics.

Acc Ask students to copy the diagram from Figure 8-5 (SE p. 195) to use as a study note. Look up the following video titles on YouTube. The series in these clips offers snapshots or brief explanations in cartoon or slide show format, easy to understand and useful to anchor some key points of ethics:

Moral Theories – Introduction

Moral Theories - Consequentialism

Moral Theories - Deontology

Moral Theories - Scenario 1

- 3.** Lifeboat ethics activity: Have students get up to form a values line to sort the class as to who would *definitely* take on the stranded people (at one end of the line), who is *undecided* (middle) and who would *definitely not* (at the opposite end), and then have students discuss their reasons. Allow students to move to different places in the line according to how they are swayed by the discussion. The activity of moving instead of sitting is refreshing.

Check in on students’ understanding by using section question 3 on SE p. 196 as the diagnostic assessment, either verbally or in a short writing and sharing activity. Students’ statements—part of their answer to the section question—could also make a useful exit card, with reinforcement the next day if there are gaps in understanding to fill.

- 4.** Look up the following video title on YouTube and show approximately the first 20 minutes of Michael Sandel’s stimulating one-hour lecture (at Harvard University) on the famous trolley-car dilemma:

Justice: What’s The Right Thing To Do? Episode 01 “THE MORAL SIDE OF MURDER”

Activity: Have students hold a four-corners debate. Divide the class into four groups: utilitarians; deontologists; virtue ethicists; and undecided or other. Students can use graphic organizers to build their arguments (BLMs B and D). Use BLM G Debate Assessment Rubric to track students' performance. See Chapter Review question 12 on SE p. 209 as a possible way of framing research and moving students toward completing their culminating activity for this unit.

Exit card: After the debate, what was each student's final thought as to the right thing to do in the trolley-car case, and why?

5. Another way of subdividing ethics is to divide it into three wedges of a pie, with an ethic of the good in the first wedge, a virtue ethics in the second, and an ethic of the right (justice) in the third.

The Good: Since thinkers and cultures vary on their definition of the good life, or the end in life (pleasure, reason, enlightenment, acceptance of fate or divine plan), it is difficult to pursue this kind of ethic in a multicultural society.

Virtue Ethics: The same is true of virtue ethics, in that the Greek virtues, for instance, differ from ancient Indian or Chinese ones and from those of First Nations peoples. Piety and humility are central to southeast Asian cultures, with a tradition of Confucianism.

Ethic of the Right: The principles of justice and equity may be used to ensure that all members of a society have equal access to the civil liberties and equal opportunity in terms of the distribution of goods (distributive justice). John Rawls is an example of an American philosopher who wrote in this vein.

Draw the tripartite division for students to see (the good; virtue ethics; the right). Ask students: What type of ethics works best in a multicultural, multid denominational society? Liberal philosophers like Rawls argue that a justice principle (ethic of the right) makes the most sense, as it protects the rights of all groups to pursue their own ends and encourages tolerance or respect of difference as a second-order liberal virtue (one that transcends particular virtues within cultures).

6. End of Ethics School (SE pp. 197-199): This school of thought is skeptical of our ability to develop definitive answers in ethics. Look up the following video title on YouTube to see Joseph Margolis (a proponent of the *end of ethics* school of thought) interviewed (skip ahead about 3:25 into the clip):

Part 7 Philosophical Temperaments

Margolis offers a defence of Protagoras (who is often considered the first ethical relativist) and collective forms of relativism—as opposed to individual forms—in his book *The Truth About Relativism*. (Note the irony of the title of the book, playing on the self-refuting argument.)

The titles of three other books written by Margolis follow (you can search excerpts at Google Books): *A Second-Best Morality*; *Values and Conduct*; *Contemporary Ethical Theory: A Book of Readings*.

DI Have students write a letter to the editor (as suggested in question 3, SE p. 199, from the “Philosophers on Philosophy” feature). This task can be either an assessment *for* or *of* learning. Use BLM F Writing Assessment Rubric to evaluate students' work. Alternatively, students could create a comic strip or skit to convey their ideas.

Perhaps as a kind of “antidote” to the perspective of the *end of ethics* school, consider Susan Neiman's views. (She studied under Rawls and Cavell). Neiman embraces the Enlightenment in the modern era, and uses classical literature (e.g., *The Odyssey*) as a guide to how both theists and atheists can find moral clarity today. A decidedly non-feminist thinker, she also offers counterpoint to Judith Butler (who is discussed in Teaching Plan 2). See Neiman's recent book, *Moral Clarity: A Guide*

for *Grown-Up Idealists*. Also look up the following video title on YouTube to see Neiman's lecture on "moral clarity":

Modern Philosophy & The Problem of Evil

Text Answers

Page 196: Section questions

1. Students may have some absolute principles, but the real question is whether they have already broken them, or under what circumstances they might have to break them. If their principles are absolute, they are likely deontological or virtue ethics based; utilitarian ethics takes the circumstances into account. Note the parallel between deductive and inductive reasoning (and especially deductive and abductive reasoning, SE pp. 30-35) in this regard.

Here is a brief explanation of the deontological reasoning process, adapted from "Kant's Duty Ethics" by Dr. Jan Garrett, found at the following link:

<http://www.wku.edu/~jan.garrett/ethics/kant.htm>

At the above Web site, students may find the description of how to apply the categorical imperative for testing rules useful. Ask them to scroll down to the line that begins "The Categorical Imperative is a rule for testing rules."

For further background, look up the following Web link and listen to the lecture that explains Kant's emphasis on good intentions or good will:

<http://www.youtube.com/watch?v=Q47IKczNtuI>

2. Answers to what the best goal for a human life is will vary from hedonism to righteous adherence to divine mandates, to existential self-determination or Nietzschean self-stylization. See "The Meaning of Life" from Unit 2, SE pp. 150-155. Also look up the following video titles on YouTube for additional background information:

Philosophy A Guide To Happiness Episode 3 – Seneca on Anger

Epicurus on Happiness 1 of 3

20. The Good Life: Happiness

His Holiness the XIV Dalai Lama: Ethics for Our Time

Ayn Rand on the value of selfishness

See the tripartite division of ethics in Teaching Plan 1, Teaching Strategy 5 (in this chapter), for philosophical argumentation of relevance to this question.

3. Regarding Canada's moral responsibility in the lifeboat ethics situation, see SE pp. 224-225, which takes moral responsibility up a step, to considerations of helping people "drowning" in a genocide such as occurred in Rwanda in the 1990s. It is recommended that students do the writing task as an assessment activity (see Teaching Strategy 3 above). Class discussion may be aided by looking up the following video titles on YouTube:

An Objectivist on a Life Boat

Lifeboat Ethics: What would you do if...

The strengths and weaknesses of consequentialism and deontology may come to the following: the deontologist does not turn his or her back on those in need, but may risk capsizing the life boat by taking in everyone; the consequentialist has to reckon with leaving people to die, but he or she is alive to do so and can come to terms with the horrible choice made. We don't think highly of the people rowing away in the film *Titanic*, but there is also something primal about the instinct to survive in these dreadful situations. Can cannibalism also be excused by particular circumstances?

4. Listing five virtues that students think humans should have is a useful exercise in searching for transcultural values. The advice to search out a “middle state” between two extremes of a virtue, such as vaunted courage and brazen cowardice, adheres to Aristotle’s *golden mean*, where we use reason to bring the exercise of a virtue into accord with the practical limitations imposed in a given situation, thus exercising practical reason (prudence). Walking into bayonets or giving away all of one’s money is not necessarily virtuous! The virtues of a warrior society, such as ancient Rome, differ from those of more artistic societies such as Athens. Comparing lists suggests that virtues are relative to cultures and time periods, but there are some virtues that may transcend these boundaries. Whether practised or not, honesty is a virtue in most societies, and we expect this of anyone who wants to marry into our family or work with us. Societies operating on deception (North Korea, the former U.S.S.R.) pay an enormous price, and quickly fall behind in areas such as innovation (see the pragmatist principles of open inquiry and *fallibilism* in the sciences, SE pp. 297, 331-332).
5. In the York Region District School Board, for instance, the character attributes are: respect, responsibility, honesty, empathy, fairness, initiative, courage, integrity, perseverance, and optimism. Visit the following link to see the YRDSB’s “Character Matters” Web page:

<http://www.yrdsb.edu.on.ca/page.cfm?id=ICM000001>

Do the YRDSB’s list of character attributes capture what we mean when we call someone a good person (ontologically speaking, what a virtuous person really is), and is it right or wrong to promote these attributes in the school system?

The qualities put forward offer not so much a contentious as a categorically messy list: courage and honesty are conventional virtues dating back to Aristotle, held to be worth pursuing in accordance with moral perfection, but only in proportion to the golden mean (e.g., being overly courageous can lead to a senseless death, or being too honest can lead to handing over innocent people to evil interrogators). Other qualities, like fairness and integrity (which extend the Greek virtues of moderation or temperance), involve principles of justice or an ethic of the right, whereas other qualities, such as optimism, proclaim certain attitudes to be in accord with the good or happy life. Is it more reasonable or realistic to be a pessimist? Perseverance appears to belong to a category of its own, in that we hardly praise the tenacity of criminals; however, it implies an essential or ultimate goodness about dedication to studies and school life, or to academic and extra-curricular excellence. To follow Rawls’ line of argument (in his *A Theory of Justice*), because the definition of what is ultimately good or virtuous varies within a pluralistic society, the safest approach is to focus on the right. Do your students agree or disagree with Rawls’ view? (See Teaching Plan 1, Teaching Strategy 5.)

Page 199: Philosophers on Philosophy

1. What Caputo is basically saying is that we cannot use universal rules or principles to work back to actual situations in which we must make quick decisions. In this sense, the universal rules and theories are like ghosts (see SE p. 353 regarding scientific laws and theories as “ghosts”; also in relation to this idea, look up the video title below).

The video title that follows (available on YouTube) is of a theoretical physicist who shares Caputo’s belief that gravity is an emergent phenomenon, not the elemental “force” that Newton and Einstein theorized it to be:

Gravity Doesn’t Exist

2. The problem here with Margolis' critique of ethics is that we could end up with what has been called *quietism*—an idea stemming from Wittgenstein's early aphorism, "Whereof we cannot speak, thereof we must remain silent" (from Wittgenstein's book *Tractatus Logico-Philosophicus*). The early Wittgenstein suggested we stop talking about ethics, religion, and aesthetics, but later changed his views. Richard Rorty approaches this Wittgensteinian *quietism* with his call to stop pursuing the dead ends of philosophical discourse, especially in metaphysics and epistemology, and, for this reason, he stopped calling himself a philosopher (using Professor of Cultural Studies instead, which included other literatures). For science, see the discussion of Nancy Cartwright's view that we must restrict our claims, reducing the universal to the local (SE p. 357).
3. Students are asked to write a "letter to the editor" in response to Marks' column. Students can write this as a journal entry. Their work could be assessed *of* learning or *for* learning. (See BLM F Writing Assessment Rubric.) The letter should address whether *hard atheism* (SE p. 198) in fact entails *amoralism*, which is very different from *immoralism*, necessitating Marks' movement away from deontological, Kantian ethics. The so-called *softies* are atheists who allow for morality even in a world with no God, a position leveraged by hard determinism. But why accept the hard determinists' view that without God there is no morality?

In his final example, Marks seems to show disgust for child molestation, even though he can no longer countenance the terms *sin* or *evil* in a godless world. But what makes child molestation so horrendous, even to atheists? Does he allude to another metaethical source of morality (the basis of our revulsion toward harming children) other than reason, such as nature or society (SE pp. 171-173)? In the video on animal emotions (see the video title "Animal Emotion: Why Dogs Smile and Chimpanzees Cry..." in Teaching Plan 2, Teaching Strategy 3), there is a scene where the dominant male, Duce, is violent towards his mates and their offspring. A younger and gentler male, Hegel, overthrows his reign and restores a kinder order within the Macaque pack. Is care a primal emotion upon which ethics can be based, as David Hume and, later, Carol Gilligan and Nel Noddings suggested? Look up the following video title on YouTube and ask students to watch it for further stimulus for writing their letters:

Would an Atheist World Be More Moral?

The Evolution of God author (who speaks in the video listed above) weighs the argument that human moral progress might depend on abandoning religion.

Learning Goal

Students broaden their understanding of ethics by exploring less prominent, but no less important theories of ethics, such as emotion-based and pragmatist ethics. Students also discover ways in which feminist philosophers have approached ethics.

Teaching Plan 2 (SE pp. 199-207)

Activity Description

Using excerpts from primary sources, students explore thinkers such as Kierkegaard, Rousseau, and Hume, comparing and contrasting divine command, natural law, and affect-based ethics. Students will also engage in mini-debates on feminist ethics (Gilligan versus Kohlberg), prepare skits on the virtue of pity, conduct research toward the culminating activity, and develop creative projects such as fable/parable writing and collage making.

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	Self-reflection and group discussion/skit	1-2, SE p. 203		
Assessment for Learning	Critique		1-4, SE p. 207	
Assessment as Learning	Self-inquiry			1-3, SE p. 208
Assessment for Learning	Comparison, analysis, and application			4-11, SE pp. 208-209
Assessment as Learning	Further inquiry and self-interrogation			12-14, SE p. 209

Resources Needed

Make copies of these Blackline Masters:

- BLM A Venn Diagram
- BLM C Comparison Chart
- BLM E Learning Skills Tracking Sheet
- BLM F Writing Assessment Rubric
- BLM G Debate Assessment Rubric
- BLM H Presentation Assessment Rubric
- BLM J Journal Writing Guide

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

- Collaboration
- Independent work
- Organization
- Initiative

Possible Assessment of Learning Task

Students can write a journal entry on Chapter Review question 10, SE p. 209 (use BLMs J or F for assessment purposes). Consider assigning Chapter Review question 11 as an alternative assessment.

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
Imitating Kierkegaard	Communication	As	Paragraph	Self; peer	Independent work	199-200	
Interpreting, comparing, and contrasting Rousseau and Hume	Thinking	For	Compare and contrast using graphic organizers	Teacher	Independent work	200-202	BLMs A and/or C
Dramatizing pity	Application; Communication	As	Anecdotes turned into skits	Self; peer	Collaboration; initiative	203, question 2	BLM H

continued

Task/Project	Achievement Chart Category	Type of Assessment	Assessment Tool	Peer/Self/Teacher Assessment	Learning Skill	Student Textbook Page(s)	Blackline Master
Kohlberg vs. Gilligan, or the significance of Butler's claims on gender	Thinking; Communication	As	Debate	Self; peer	Initiative	204-205	See BLM G
Comparing pragmatist ethics to epistemology and the philosophy of science	Knowledge	For	Comparison using a graphic organizer; synthesizing information across units of study	Teacher	Independent work	257, 287, 305, 331, 347	BLM C
Major schools of ethics	Thinking; Communication	For	Research and writing (toward culminating activity)	Teacher	Independent work; responsibility	209, question 12	BLMs E and F
Issues in ethics	Application; Communication	As	Fable or parable writing; collage	Self	Initiative	209, questions 11 and 14	

Prior Learning Needed

To some extent, it may be helpful to refresh for students the basic distinctions between idealism and materialism from Unit 2: Metaphysics (SE pp. 90-91), and/or use this unit (Ethics) to introduce later coverage of rationalism and empiricism in Unit 4: Epistemology (SE pp. 245-256).

You may also wish to briefly look ahead to Unit 4 (SE p. 350) to help students gain a broader understanding of Hume's ideas about empiricism and his atheist-materialist/empiricist rejection of metaphysical systems and religions. Hume's affect-based ethics, covered in this chapter, are connected to his ideas that are explored on SE p. 350.

Teaching/Learning Strategies

1. Divine command ethics (SE p. 199) takes us back into metaphysics and questions concerning God's intervention in the world: Is God responsible for wrongdoing and natural disasters? Does God's existence rob humans of free will (see SE p. 145 regarding the problem of evil and SE pp. 154-155 regarding faith and existential self-determination)? In wading into the complex topic of Kierkegaard's philosophy, see SE pp. 151 and 180 on his theistic existentialism (as opposed to Sartre's atheistic existentialism), and see SE pp. 168-169 on religious forms of metaphysical grounding in ethics.

Acc See the comic book *Kierkegaard for Beginners* as a tool to make Kierkegaard's thinking more accessible to students. Additionally, direct students to the following link to assist them, if they are faced with the daunting task of reading *Fear and Trembling*:

<http://www.sparknotes.com/philosophy/kierkegaard/section2.rhtml>

As well, look up the following video title on YouTube for additional background on Kierkegaard:

Kierkegaard - Sea of Faith - BBC documentary (Part 2 of 2)

DI Kierkegaard often wrote under pseudonyms (see *Either/Or*, Johannes Climacus, Victor Eremita, Judge William). Kierkegaard was also capable of satire: the opening of *The Sickness Unto Death* mocks the obtuse philosophical language found in Hegel's *The Philosophy of Spirit*. Students can read excerpts from *The Sickness Unto Death* by following this link:

<http://www.religion-online.org/showbook.asp?title=2067>

Activity: Ask students to write a paragraph under the pretence of being (i.e., mocking) Kierkegaard.

2. Natural Law Ethics (SE p. 200): For discussion of Thomas Aquinas with your class, refer to the tripartite division of ethics in Teaching Plan 1, Teaching Strategy 5 in this chapter. See the explanation of Aquinas' position in *Summa Theologica*, as explained in the article "The Natural Law Tradition in Ethics," available from the *Stanford Encyclopedia of Philosophy* at this link:

<http://plato.stanford.edu/entries/natural-law-ethics/>

Once at the above link, read the paragraph that begins "So on Aquinas's view..."

For discussion of Rousseau with your class, begin with this quote from Rousseau's *Discourse on the Origin of Inequality*:

"The human species has, I think, two sorts of inequality: the one I call natural or physical because it is established by nature, and consists of differences in age, health, physical strength, and traits of the mind or soul; the other kind we can call moral or political inequality, for it depends on a sort of convention and is established, or at least sanctioned, by the consent of men. This inequality consists of the various privileges that some persons enjoy at the expense of others—such as being wealthier, more honoured, and more powerful than others, and even getting themselves obeyed by others."

"One cannot ask what the source of natural inequality is because the answer is expressed by the very definition of the word. Still less can one enquire whether there is not some essential connection between the two kinds of inequality, for that would be to ask, in other words, whether those whom command are necessarily worthier than those who obey, and whether bodily or intellectual vigour, wisdom, and virtue are always to be found in individuals in proportion to their power or wealth—possibly a good question to raise among slaves in the hearing of their masters, but one not applicable to free and reasonable men in search of the truth."

The quote above demonstrates Rousseau's early thinking on natural versus conventional ways of being. The development of this thinking takes expression in *Emile* with the distinction between one's authentic being and regard for the self (*amour de soi*), versus our sense of what is expected, "proper," or decorous behaviour in society (*amour propre*). For Rousseau, we find our better selves in nature, hence his education of Emile is conducted in the countryside, away from the contaminating influences of society and religion, and the only book he is allowed to read (books being a possible medium of corruption) is *Robinson Crusoe*.

For a deeper look into Rousseau's *Discourse on the Origin of Inequality*, follow this link:

<http://www.questia.com/PM.qst?a=o&d=28540967>

3. Affect-Based Ethics (SE pp. 201-202): Ask students to read an excerpt from a primary document in David Hume's *A Treatise of Human Nature* found at this link:

<http://www.gutenberg.org/ebooks/4705>

After following the link listed above, students can download Hume’s work as a free e-book. Then ask them to look up “Sect. III of Goodness and Benevolence” in “Book III, Of Morals, Part III, Of the Other Virtues and Vices.” Have students read the first two paragraphs of this section, which begin with the words “Having thus explained the origin of that praise and approbation. . . .”

After students have read the Hume excerpt, ask them to compare and contrast it with the Rousseau excerpt quoted in Teaching Strategy 2. With which ideas do students most agree or disagree, and why? Students can use BLMs A or C (Venn Diagram and Comparison Chart) to assist them in their thinking.

Acc To accompany the Hume reading, look up the following video title on YouTube to help students understand Hume’s ideas:

Hume (MORALITY, ETHICS & PHILOSOPHY LECTURES)

Acc Refer students to these links for background information on Rousseau and Hume:

<http://www.iep.utm.edu/rousseau/>

<http://www.iep.utm.edu/hume/>

Animal and human emotions: The documentary about animal emotions (see the video title that follows) gives a clear explanation of the development of the human brain in conjunction with higher emotions. When we get into a situation of road rage, for example, our fight-or-flight response kicks in—a response that occurs in the “older,” reptilian parts of our brain (in the amygdala glands). Crocodiles do not show compassion for their offspring, but mammals do: it is part of our higher-order survival mechanism, given we have fewer offspring. The documentary also shows how a family pet, such as a farm dog, can sacrifice its own life for one of the children, saving a child from being run over by throwing itself under the wheels of the family truck. In some character development programs, caring for animals is used to sensitize violent or abusive children. The idea is to stimulate sympathy toward animals, and then empathy toward humans. Look up this documentary on YouTube and consider using it to set up the debate on animal rights in Chapter 9:

Animal Emotion: Why Dogs Smile and Chimpanzees Cry Part B 1/5

The predisposition of pre-verbal children to help adults is beautifully illustrated in a series of experiments at the Max Planck Institute for Evolutionary Anthropology, visited by host Alan Alda in the series *The Human Spark*. Toddlers exhibit altruism in helping their elders, which may be hard-wired into us as a way of securing the allegiance of those we most need for our survival at such a young age. Look up the following video title on YouTube:

The Human Spark | So Human, So Chimpanzee | Chimps vs. Kids | PBS

Also see *Ape Genius* (NOVA at PBS.org) for experiments that test the ability of apes versus humans at basic cooperation, an essential ingredient for getting along and furthering the development of the group. Look up the following video title on YouTube:

Chimpanzee Problem Solving by Cooperation

4. Pity (SE pp. 202-203): Using the animal kingdom as a starting point helps students to see how compassion and pity play a role in nature, solidifying social bonds among groups of animals. As we turn toward philosophical perspectives, the views shift toward ways in which we can be made vulnerable to these emotions. All three of the philosophical traditions cited in the “World Views Across Time” feature suggest problems with succumbing to pity. See question 1, SE p. 203.

Acc Nietzsche's view on pity is presented in the "World Views Across Time" feature. To shed further light on Nietzsche's philosophy, look up the following video on YouTube:

Human All Too Human: Nietzsche Part 1 of 4

DI Creating skits (as suggested in question 2, SE p. 203) could be a fun way for students to explore the positive and negative roles of pity.

5. Feminist Ethics (SE pp. 204-205): Using the three levels of women's moral development outlined on SE p. 204, revisit the Heinz dilemma from Chapter 9 (see SE p. 212). Do students find a different resolution to the Heinz dilemma using Gilligan's approach instead of Kohlberg's?

Acc Look up the following video title on YouTube. This video shows a student skit demonstrating their understanding of Carol Gilligan's theory of moral development:

Carol Gilligan: Psych Video

For other videos that include recent lectures by Gilligan, look up the following video titles on YouTube:

UNICEF: Girls' rights in the spotlight as key to development

Jews, gender and feminism

You can find another example of care ethics in Nel Noddings' book *Caring: A Feminine Approach to Ethics and Moral Education*. A preview of this book is available at Google Books.

Moving onto more radical feminist ethics, see Judith Butler's book *Giving an Account of Oneself* (a preview of which is also available at Google Books). Butler rejects the idea that sex roles are given to us by nature.

Acc For interpretation of Butler's theory, see "Modules on Butler" at this link:

<http://www.cla.purdue.edu/english/theory/genderandsex/modules/butlergendersex.html>

For videos of Butler's lectures, look up the following video titles on YouTube:

Your Behavior Creates Your Gender

How Discourse Creates Homosexuality

Activity: Consider holding a mini-debate on Kohlberg versus Gilligan, reason versus care in solving moral dilemmas. Or, debate the significance of Butler's claim that gender does not come to us by nature, but through socialization and acting out or internalizing the roles given us.

6. Pragmatism (SE pp. 205-207): Cheryl Misak from University of Toronto (SE p. 206, Figure 8-10) takes Richard Rorty to task for leaving us with what she considers to be his moral relativism. Using American pragmatist Charles S. Peirce as a basis for her thought, she seeks an epistemological argument for advancing better explanations of morality that work for us, accepting that these are open to correction in the future (fallibilism). In particular, she wants to address the neo-Nazi Carl Schmitt, showing his views of the good and right to be wrong. See Cheryl Misak's book *Truth, Politics, Morality: Pragmatism and Deliberation*. Also see Rorty's account of Dewey's pragmatist ethics by looking up this video title on YouTube (look to the five-minute mark in this lecture):

Rorty on Posner and Dewey - Part 1 of 4

Activity: Students could look ahead to Units 4 and 5 to see how pragmatists handle problems of epistemology and natural science (SE pp. 257-260, 287, 305, 331,

and 347). Ask students to write a brief explanation of how pragmatists approach epistemology and natural science, outlining how the pragmatist approach (generally) differs from other schools of thought. (Students could take the same approach to understanding and outlining feminist ethics.)

7. Consider using Chapter Review question 10, SE p. 209, as assessment *of learning*, using BLMs F and H for evaluation criteria.

DI Use the fable-writing exercise suggested in Chapter Review question 11, SE p. 209, as an alternative assessment *of learning*.

You may also use Chapter Review question 12 on SE p. 209 as assessment *for learning*, checking in to make sure students are progressing in their work toward completion of this unit's culminating activity. Consider using BLM E to track students' learning skills on their culminating activity work. Finally, see the collage-making activity in Chapter Review question 14, SE p. 209, as a festive and creative way of concluding the chapter and transitioning into Chapter 9.

Text Answers

Page 203: World Views Across Time

1. Seneca: Pity is your own distress at the sight of others suffering.

Krishna: Pity is really stupid and unmanly, so wise up and see the big picture of creation instead of petty concerns.

Nietzsche: Pity goes against the law of [natural] selection by preserving what is weak and doomed to extinction; this makes pity a form of nihilism, as it wills the preservation of what has decayed or is fit for removal.

2. Try to get the small group to discover diversity in their six anecdotes, broadening the scope of their discussion and enriching the skit that the group will create.

Page 207: Section questions

1. In your debate over official distinctions between the sexes, consider this kind of example (among others that may occur to the group): The Olympic Committee has met several times in recent years to decide the criteria for eligibility as a female athlete, a problem brought on by East German female athletes exhibiting male characteristics due to steroid use, and, more recently, runner Caster Semenya of South Africa, who is hermaphroditic. Follow this link for information on Caster Semenya:

<http://www.sportsscientists.com/2009/08/caster-semenya-male-or-female.html>

In *The Republic*, Plato allowed women to become “guardian class,” but feminist Jane Roland Martin argued that in such cases women don't have an equal chance to compete. The early socialization of children may determine who has the skill sets to succeed in some sports or other activities (e.g., sports that require aggression). Women can also attain these skills, but men are by default trained into these skills or aptitudes, giving them an advantage.

Ask students: Would you completely level the playing field for physical testing in entrance into firefighting, police, or military service, and would you dissolve women's sports entirely and have men and women compete together?

2. It seems intuitively obvious that we are more easily motivated to show concern for issues that have an immediate impact on us, and people in proximity to one another are more likely to show care for each other. Recognition of the emotional aspect of moral concern appears to be the basis of this response to the imme-

ciate, as opposed to Kantian universal reason. Judith Butler (see Teaching Plan 2, Teaching Strategy 5) offers a response to the proximity principle that incorporates both the near and far in our obligations. In addition, look up the following video title on YouTube for Butler’s lecture on this idea:

1/7, Judith Butler: “Precarious Life: The Obligations of Proximity”

3. Moral relativism is not the same thing as moral pragmatism. Dewey objected to dualistic thinking, and taking up one side of the dichotomy only reinforces the dualism between realism and relativism. See Teaching Plan 2, Teaching Strategy 6 for Misak’s pragmatist rejection of relativism.
4. Since the latter half of the twentieth century, we have been living with post-foundational philosophies, and confronting, if not accepting, postmodernism and its challenges to authoritative, universal, and rationalistic approaches to the enduring questions of philosophy. Secularism has contributed to a more practical or down-to-earth view, accepting what seems to work and reserving judgment about bigger mysteries such as life after death.

Pages 208-209: Chapter Review

1. Philosophers most closely associated with each of the three major ethical systems:

Deontological: Kant

Utilitarian: Bentham or Mill

Virtue: Aristotle

Students will indicate which philosopher they regard as the “strongest” and why.

2. Bentham was following Hume in saying that pain and pleasure are ways that nature guides us. (See Hume’s *A Treatise of Human Nature*.) Whether an ethical theory should make the privation of pain and the promotion of pleasure the ultimate goals in deciding the rightness or wrongness of actions will depend on whether students lean toward utilitarianism or deontological and virtue ethics. Other things to be valued, aside from pleasure and the privation of pain, include life in accordance with God’s will or plan, as guided by faith and the moral codes of great books or moral teachings. These things are often incorporated into the deontological ethical theory. People who move into atheistic existential philosophy are less inclined to this view, and see it as the individual’s responsibility to create his or her own life goals and moral code.
3. Mill’s *extent* criterion (SE p. 191) adds an important consideration to Bentham’s original criteria that, as the character Spock put it in *Star Trek*, “the needs of the many outweigh the needs of the few.” Without this rider, someone might reduce their pain at the expense of the majority, living in pleasure while others suffer.
4. Ursula Le Guin’s title *The Ones Who Walk Away from Omelas* suggests that the story valorizes those who cannot countenance the suffering of one child for the enjoyment of the others. Whether this is right hinges on one’s ethical system: yes, it is right in relation to utilitarianism. However, it is not right in relation to deontological ethics. For Kantians, it is wrong to treat someone as a means toward an end only, which does happen in the case of this fictional story.
5. Divine command ethics has an advantage over all three of the major ethical systems in that it claims to be following God’s will or command. The advantage is unfair in that we cannot corroborate the truth claim, and, for atheists, the advantage is unwarranted if there is no God. It comes down to faith.

6. Students create and fill in a table, like the one that follows, of actions deemed natural and unnatural for humans.

Natural	Unnatural	Evidence

Consistency within the same cultural group may be unreliable as an indicator of transcultural norms. Generally, these lists of actions are not going to provide much ethical guidance. In the late twentieth century, the boundaries between nature and nurture/culture have become increasingly blurred. There is a danger inherent in this exercise, which requires some forethought. See, for instance, Butler's rejection of the notion that sex roles come to us by nature. Incest appears to go against nature, as inbreeding increases the likelihood of birth defects. Incest does occur in nature, however, as evidenced among our closest relatives, the bonobo chimpanzees. They also have homosexual relations, which to some may seem against nature in not securing procreation from sex, but if it happens among other animals, too, can we say it is unnatural? Why not an alternative nature, which may not be the norm but is another way of natural living for many people?

7. Totalitarianism and genocide can be found among both ants and humans, but does this make either action natural or, more important, morally acceptable for humans? As the latter distinction suggests, we expect more from our cultivated, higher nature.
8. Kant thought it was never permissible to lie, but when the Nazis come to the door and ask how many people you're hiding, do you owe them an honest answer? Honesty is provisional in this sense, in that in this instance it is more prudent, in terms of your own survival and those of the people in hiding, not to give a truthful report. This makes it more consequentialist, but without the overriding emphasis on rationality (which falls back into the reason-emotion dichotomy).
9. Singer is a utilitarian philosopher, so he would find opposition from deontological and virtue ethicists. His inclusion of animals in the formula of pain and pleasure also distances him from many utilitarians, who, he would argue, suffer from *speciesism* in holding humans' beneficence above that of animals. Visit these Web links to read writings by Peter Singer regarding animals and speciesism:
<http://www.utilitarian.net/singer/by/1995---04.htm>
<http://www.utilitarian.net/singer/by/200410--.htm>
10. This research and writing assignment is suggested as a possible assessment of learning, using BLMs J and F for assessment of the research and writing. Use BLM H to assess students' presentations of their reports to the class.
11. Students' short fables or parables can be assessed as another (or alternative) assessment of learning (use BLM F).
12. Students are asked to research and evaluate deontological, consequentialist, and virtue-ethics theories, and to defend their views against the class. You can assess their work for learning toward their culminating activity for this unit. (See BLM 7.1 for the culminating activity and assessment criteria.)
13. In choosing a current issue in ethics, and designing a survey, ask students to consider ethical review procedures that would apply to such a survey project at the university level. It is important that their classmates' opinions on the issue remain anonymous, and not compromise their classmates' reputations by asking overly invasive questions or leaking individual responses. Categorizing classmates' responses in accordance

with ethical systems is a useful exercise in coding qualitative research data, but it also involves judgments, and warrants reflection on the limitations to this method of study.

- 14.** Creating a collage to show different ethical dilemmas could be added as a creative component to students' work towards the culminating activity (BLM 7.1). This activity could also be done for the fun of it, making for harmonious conditions in the classroom, which positive psychologists point to as a source of happiness and self-esteem. Consider playing music during the creative session, and offer constructive feedback to encourage student creativity and increased buy-in among those who may sit on the sidelines. Display the collages in the classroom, if students are willing.