

BIG IDEAS

- Ethics can be applied to many situations in daily life, such as technology, academic honesty, economic life, and various professions. (SE pp. 211-222)
- Philosophers do not agree about whether virtue can be taught, but moral education has been a central aspect of most texts on ethics. (SE p. 223)
- Although we often find it is easier to respond to situations that are close at hand, ethics also requires us to think globally in terms of our responsibility to protect others in need, such as those facing genocide or embroiled in wars. (SE pp. 223-228)
- Our moral obligations include consideration of the environment, locally and globally, and the ethical treatment of animals. (SE pp. 229-231)
- At the core of ethics are metaphysical questions about what it means to be a person, including our ability to autonomously or freely make moral choices. (SE pp. 232-234)

Chapter 9: Connecting to Ethics

Background

For many students, this chapter will bring ethics into the real world, linking ethics to practice as opposed to resolving hypothetical problems like the runaway trolley car discussed in Chapter 8, Teaching Plan 1, Teaching Strategy 4. For students who took the Grade 11 Philosophy course, this chapter may include a lot of review. Consider a diagnostic or survey of topics the class has already studied and ask them which topics they want to focus on to enhance their engagement in learning.

About Chapter 9

In this chapter, students explore practical ethics in many areas of everyday life, including their own education and their relationship to animals and the environment. Reflecting on global events and the environment centres students' attention on the limits to or range of our moral obligations.

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 in the table that follows.

Feature	Student Textbook Page	Opportunity for Assessment	Strategies for Classroom Use
Youth Voices	213	The questions about why students took philosophy and how ethics might help in everyday life could be used as topics for reflective writing.	Ask students to revisit Russell's essay on SE p. 7 and see if their own writing captures any of the reasons offered by that eminent philosopher.
Philosophy in Everyday Life	216-217	The topic of reproductive technologies raises many questions students might want to explore in a journal entry (BLM J) or debate (BLM G).	See the discussion of feminist perspectives on research into conception, SE p. 382. Show the trailer for the movie <i>Gattaca</i> (1997), a dystopic fantasy about a genetically engineered future. (http://www.imdb.com/title/tt0119177/)
Making Connections	223	See BLM 8.2, which includes related questions. A journal entry on <i>character education</i> is recommended.	Connecting to the Ontario Ministry of Education's Character Development Initiative makes the topic relevant for students, asking them to reflect on their elementary education and current studies of history and literature.
Philosophical Reasoning in Context	235	After testing students' comprehension of the material using feature questions 1 and 2, ask pairs of students to write anecdotes that illustrate the fallacy, then use those anecdotes to test their peers.	Ask students to consider how this fallacy applies to attempts to curb the nuclear ambitions of nations such as Iran or North Korea, usually by countries that already have nuclear weapons. The same occurs in response to complaints about the use of torture.

Teaching Plan 1 (SE pp. 210-222)

Activity Description

In a jigsaw activity, students take responsibility for answering the section questions for each subtopic. This prepares them for the unit test at the end of this chapter. There is also a debate on bioethics, developed from the “Ethics of Genetics and Reproduction” feature on SE pp. 216-217.

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	Skits and viewer responses: match the solution to the theory		1-2, SE p. 213
Assessment as Learning	Personal reflection	SE p. 213	
Assessment for Learning	Comparison and contrasting of theories; creating code of ethics		1-2, SE p. 215
Assessment as Learning	Small group inquiry and investigation	1-3, SE p. 217	
Assessment for Learning	Applications of theories to specific situations		1-4, SE p. 219
Assessment for Learning	Applications of theories to specific situations		1-3, SE p. 221
Assessment for Learning	Applications of theories to specific situations		1-2, SE p. 222

Resources Needed

Make copies of these Blackline Masters:

- BLM 7.1 Unit 3 Culminating Activity: Personal Statement of Ethics
- BLM C Comparison Chart
- BLM E Learning Skills Tracking Sheet
- BLM G Debate Assessment Rubric
- BLM J Journal Writing Guide

Possible Assessment of Learning Task

Journal entry on academic honesty or bioethics (BLM J), following up on the debate.

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
Minds-on motivating questions	Thinking	As	Reflection	Self; peer	Collaboration	211	
Jigsaw activity	Knowledge; Thinking; Communication; Application	For	Group inquiry using text questions	Teacher	Collaboration; responsibility	214-222	BLM C
Debate on reproductive technology	Thinking; Communication	For	Debate	Teacher	Collaboration; initiative	214-217	BLM G

Learning Goal

Exploring applied ethics by investigating a range of issues pertaining to technology, academic honesty, economic life, and various professions.

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

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

Prior Learning Needed

Many of the questions require application of the main theories of ethics, which are presented in Chapters 7 and 8.

Teaching/Learning Strategies

1. The chapter introduction (SE p. 211) discusses ethics in relation to a person witnessing bullying. Would we intervene? This scenario helps set up more dire situations, such as the Rwandan genocide, discussed later in the chapter. See the video clips on conformity referenced in Chapter 7, Teaching Plan 2, Teaching Strategy 4, and also apply the concept to familiar cases at school (e.g., extortion, verbal abuse, etc.). Situation ethics suggests that we are influenced by external factors, such as the behaviour of others, when making moral decisions instead of being the autonomous and rational actors portrayed by Enlightenment philosophers. Consider using the “Youth Voices” feature on SE p. 213 to generate reflection on the importance of ethics, and help students anticipate how it applies in their lives. Peter Singer addresses applied ethics and its apparent contradictions in his segment of the film *Examined Life*. A utilitarian, he emphasizes the alleviation of suffering as a guiding principle:

<http://www.youtube.com/watch?v=HLH7Voiy7I8&feature=related>

2. Jigsaw Activity (SE pp. 214-222): Count off the class into 1s, 2s, 3s, and 4s. The group that students normally sit with will be the home group. Assign the following topics to each number:

1: Ethics and Technology (SE p. 214-215; answer section questions 1 and 2, p. 215)

2: Ethics and Academics (SE p. 217-219; answer section questions 1-4, p. 219)

3: Ethics and Economic Life (SE p. 219-221; answer section questions 1-3, p. 221)

4: Professional Ethics (SE p. 221-222; answer section questions 1-2, p. 222)

Have students get into numerical groups and develop a set of notes (including answers to section questions), then present their findings to their home group. Have them use BLM C for comparing and contrasting. The teamwork (learning skill: collaboration instead of plagiarism) acts as assessment *for* learning, contributing to their test preparation (see BLM 9.2, questions 8 and 9).

DI Some of the topics or sets of questions involve skits or debates (e.g., section question 1, SE p. 213; section question 3, SE p. 221) and/or collecting stories (section question 3, SE p. 221). Others involve creating graphic organizers such as charts or lists (section question 2, SE p. 215; section question 2, SE p. 219; section question 2, SE p. 222). See Chapter Review question 6 on SE p. 236 for a general creative response to the cases under study.

3. Under the topic of technology (SE p. 214), the “Ethics of Genetics and Reproduction” feature (SE pp. 216-217) can be explored as a class. Students will be familiar with some aspects of genetic engineering and have different views on the ethics of surrogate mothers, organ donors (harvesting people in the developing world), stem-cell research, cloning, eugenics (see SE p. 172), and genetic enhancements on humans. Consider this as a debate topic (use BLM G): Where do we draw the limits on reproductive technologies? Paradoxically, is it human nature to re-engineer nature? Use the following six- to eight-minute clips (available on YouTube) to stimulate discussion on bioethics, making connections to the theme of eugenics and preventative euthanasia (i.e., eliminating the potential for certain diseases, reducing the human gene pool). Since these are sensitive issues, care must be taken to respect a diversity of opinions.

The Ethics of Genetically Engineering Children - Arthur Caplan

No Easy Answers: Berman Institute of Bioethics

DI Skits or presentations may be involved in this inquiry. See feature question 3 on SE p. 217 for instructions.

4. Cyber ethics and academic honesty (SE pp. 214-219) are intriguing topics for class discussion and possibly a journal entry as well (BLM J). Is it theft when someone hacks into your computer or network, comparable to breaking and entering a building? Should the consequences for such “white collar crime” be different than for burglary? Is plagiarism always an offence, or are their excusing conditions (see SE p. 180) to be considered? If we left a laptop in our unlocked car or sitting out in plain view of a window, an insurance company might say we asked to have it stolen (chastising us even if they paid out on the claim). The concept of *moral risk* comes into play as we consider whether the environment invited criminal activity, calling for more vigilance on the part of the victim, instead of merely casting the blame on the perpetrator. See the provisions for handling academic dishonesty in the Ontario Ministry of Education’s policy framework, *Growing Success* (pp. 43-45): consequences for academic misconduct are graduated with the level of the course and the individual student’s level of maturity, and take into account past occurrences and extenuating circumstances.

The topic is loaded, as you might guess, when (by extension of this line of thought) it comes to the question of whether women should cover up their bodies to prevent men from committing assault, verbal harassment or rape. In many cities, women are marching for freedom to dress as they wish, putting the blame or moral responsibility back onto men who commit sexual harassment and sex crimes. Called “Take Back the Night” events, some are now called “Slut Walks” by their organizers. Embracing the derogatory term, they reject the idea that women dressed comfortably for hot weather are somehow “indecent.” Revisit the arguments made by Aristotle in the *Nicomachean Ethics* (Book II) that although genetics, familial upbringing, and social circumstances are highly influential on character, individuals are still morally responsible for the characters they form (see BLM 8.2).

5. Journal topic (BLM J): The documentary *Digital Nation* (*Frontline*, PBS) explores how students are no longer reading the novels assigned, using online SparkNotes instead, and also how companies are using online gaming technology to have employees meet in cyberspace through avatars. The claim is that people are nicer to one another in such virtual settings (cafes), and that using avatars helps mitigate e-mail miscommunications due to innuendo or faceless bravado. (Later segments of the documentary are suggested for use in conjunction with *just war theory*, discussed in the next section of this chapter.) The following clips from the documentary (available on YouTube) address the myth of being good at multitasking (Part 2) and learning through games (Part 9):

Digital Nation: Part 2

Digital Nation Part 9

6. For discussion of ethics in economic life, show the first 10 minutes of the documentary *Manufactured Landscapes*, in which the film director exposes the magnitude of manufacturing complexes in China (and includes a panning effect that creates an experience of the sublime; see SE pp. 511-512).

<http://www.youtube.com/watch?v=x4eLsRUbtBk>

<http://www.youtube.com/watch?v=67j7JIEZzpQ&feature=related>

DI Have students generate a creative response to the problem of bioethics, such as a collage or film.

7. Progress check on culminating activity using BLM E Learning Skills Tracking Sheet.

Acc Consult BLM 7.1 for the culminating activity rubric in order to target for success.

Text Answers

Page 213: Section questions

1. Students will develop their own moral dilemma and solve it, sharing this with the class in a skit, followed by discussion about alternative solutions.
2. If you already discussed the Heinz dilemma in Chapter 7, Teaching Plan 1, Teaching Strategy 4, and the trolley-car dilemma in Chapter 8, Teaching Plan 1, Teaching Strategy 4, select one of the first two scenarios.

Major Theory	Scenario 1: Fight Rumours: Duty to Report?	Scenario 2: Sophie's Discomfort at Hurtful Remarks
a) deontology	No, this treats the person as a means toward an end.	Yes, she should tell the truth and help educate him in proper decorum.
b) intuitionism	It doesn't feel right, on a gut level, to benefit from others' harm.	There seems to be some inner calling to help correct his behaviour.
c) consequentialism	This may encourage others to also profit and result in fight clubs everywhere, causing more harm than good.	If telling him brings more good than harm, then yes; but if he abandons the family then maybe not.
d) ethics of care	Empathy should lead us to prevent bodily injury to others.	Sympathy might lead one to see how he is a victim of his own prejudice, calling for compassionate correction instead of chastisement in order to coax him into new habits of speech.
e) pragmatism	It doesn't work for schools to operate in such a way as to tolerate this kind of behaviour.	This kind of speech sets up a barrier between people, making it difficult to carry on a relationship. Bridges need to be built to help the stepfather shift his perceptions, perhaps by conducting an activity in which he experiences first-hand what it is like to be disabled.
f) natural law	The right of might is not a concern here, but whether we have social-contract obligations as members of the school to uphold its safe-schools policy.	It could be argued that mentally or physically challenged people are inferior by nature and face extinction through natural selection, but another side of nature shows cooperation or mutual assistance among species.
g) virtue ethics	It doesn't take courage to film a fight, but it does take honesty and courage to prevent one.	Benevolence is a virtue, and pettiness a vice. Be magnanimous, not pusillanimous.
h) divine command ethics	God would not want you to use people like gladiators to profit, but to bring about harmony, peace, and justice.	God cares for all his creatures, weak and strong. Help your brothers and sisters.

Page 213: Youth Voices

Students' answers about why they chose to study philosophy can be related back to Bertrand Russell's essay on SE p. 7. Hopefully, they will see how learning about ethics in the classroom helps them in everyday life, but they may also respond cynically (a form of *truth-saying*; see SE p. 304), saying that ethics does not have direct impact when faced with real life situations. For instance, many good people do horrible things in times of war.

Page 215: Section questions

1.

Case	Deontological Perspective	Consequentialist Perspective
Craigie's Web site and identity	People should not assume another's identity or misrepresent others online, as this would not be something we could rationally elevate to a universal principle for all to follow.	These behaviours seem to bring more harm than good, but the internet itself is more beneficial than these kinds of incidents make it appear. Maybe this is the price we pay for having an information super-highway.
Tokyo woman murders avatar	It is the intent to kill that matters, and not whether he actually died.	It is not causing harm other than the husband has to create a new avatar. She derived benefit from venting her anger, so it evens out.

2. Groups should create a code of ethical conduct for the Internet with at least five basic guidelines, then compare their lists. This could also be done as a jigsaw activity.

Page 217: Philosophy in Everyday Life

1. Kant would be opposed, as this denies autonomy to the other people, and treats them as a means to obtaining some vision of public health. Bentham would consider if the act brings more harm than good, and Mill whether using this as a general rule is more or less harmful; both might agree that preventing the birth of people with diseases alleviates potential pain and benefits society by bringing down health costs.
2. In surrogate-mother cases, we do have to juggle care of the mothers with care of the prospective child. Usually, as in abortion cases, courts give first priority to the health and well-being of the mother, as she is currently alive and in society instead of being *in utero*. Champions of the rights of the unborn see this as discriminatory, and based on what they consider arbitrary distinctions as to when a life is to be deemed valuable. Obviously, discussion of this topic requires sensitivity, so council students not to make moralistic stands but to articulate calmly and clearly the arguments heard from both sides.
3. Investigating the ethical complexities of rapid technological developments is suggested here as a way of setting up class discussion, possibly developed through journal writing and presentation of ideas to the class.

Page 219: Section questions

1. Clive's request raises questions of fairness, calling for us to sort out equality (same treatment) from equity (what is right to help a specific individual or group). It is not morally wrong in that he is not cheating, but asking for special consideration in what might be seen as an *affirmative action* case (see SE p. 429). The ethical systems that might help support this case are liberal-philosophical forms of charity, associated with Mill. Whether it accords with Mill's utilitarian thinking depends on the result: if Clive advances and does good work in the future, then so much the better; if he advances unfairly and causes disasters through incompetence, then more harm was done than good for society as a whole. Kant would say Clive should not be given special consideration.
2. Here again, we confront *equality* versus *equity* (see SE pp. 430-435). Consider reframing the question this way: Develop rules that would take into consideration some people's need for accommodations in order to create equity (as opposed to equality) in a classroom. Making these accommodations necessarily entails some degree of inequality. Extra time on tests for English Language Learners does not seem like an infringement on the rights of other students, most of whom could

empathize with students thrown into a foreign language and faced with writing already stressful evaluations. See Martha Nussbaum speaking about liberal philosophy's blind spot for differences in terms of ability and/or gender in the film *Examined Life*:

<http://www.youtube.com/watch?v=M4rPBSopK30&feature=related>

3. The presence of different values may indicate a culture clash, but there is also danger of typecasting a culture (in this case Korean) as being tolerant of bribery. Governments in Korea also face scandal if bribes become public, showing that the practice is condemned even if there is widespread use of it. Saving the family honour certainly is a cultural value, also linked to preference for sons in cultures where boys carry the family name. That pressure to excel would not make his actions moral, however, if Clive were trying to influence the professor through bribery. Asking to rewrite the test due to language difficulties was a reasonable request, so in some cultures or personal ways of reasoning, the denial of a reasonable request warrants extreme actions that would otherwise be immoral. Robin Hood steals, but his thievery is vindicated (so the story goes) by the tyranny of the Sheriff of Nottingham and callousness of his rich victims who are not suffering like the common people. Not everyone agrees with this kind of situation ethics; deontologists, for instance, would object.
4. Students should generate rules for an educational institution to safeguard the work and education of the students. Their lists should be realistic.

Page 221: Section questions

Regarding Enron's unethical business practices:

1.

School	Likely Response
deontologist	The CEOs had an obligation to truthfully inform the shareholders. The shareholders were used only as a means toward the end of profiting from concealing fraud.
consequentialist	If everyone acted this way, it would undermine confidence in the stock market, depriving companies of operating revenue and existing shareholders of return on their investments.
virtue ethicist	Dishonesty shows weakness of character, and lack of courage to come clean with their losses.

2. Students should list and rank the top five virtues essential to doing business and justify their choices to the class. Honesty and integrity will come up, but will concern for the environment or the workers? Fairness could be a virtue, but could also result in underperformance if the company is not competitive.
3. Students should bring in stories about ethical issues in business so that the class can select a few stories for a class debate.

Page 222: Section questions

1. Professional ethics may be *provisional* but they are often drawn from codes of behaviour that do apply to others. When teachers are instructed not to have relationships with minors under their care, for example, the guideline conforms to societal expectations as well as the ethical standards of the College of Teachers and Teachers Federations. The same could be said of the guidelines governing the College of Physicians and Surgeons or the Real Estate Board: they take general moral precepts and apply them to the profession, extending honesty and integrity to these fields. Most people would argue that something is morally wrong even if you do not get caught. For example, dipping into the till at work is wrong even if you are not caught.

- Conducting research into professional codes of conduct (applied ethics) should result in printouts being highlighted, identifying behaviours that are particular to a given profession and that do not apply to ordinary citizens. Students will discuss why these behaviours are controlled in these professions. For instance, a captain not abandoning the ship is rather peculiar to the shipping industry or Navy, but it also takes the form of teachers not leaving the school during a fire alarm or code-red emergency.

Teaching Plan 2 (SE pp. 223-237)

Activity Description

In this section, students will engage in debates about *just war theory*.

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	Critical reflection	1-3, SE p. 223		
Assessment for Learning	Application of ethics to cases		1-3, SE p. 226; 1 and 2, SE p. 228; 1-4, SE p. 231	
Assessment for Learning	Interpreting and applying texts		1-3, SE p. 234	
Assessment as Learning	Self-test	1 and 2, SE p. 235		
Assessment for Learning	Investigation and application			1-8, SE p. 236
Assessment as Learning	Reflection and extension			9-12, p. 237

Learning Goal

Students will apply ethical thinking to global problems of conflict and the environment, examining their moral relationships to distant peoples, animals and themselves.

Resources Needed

Make copies of these Blackline Masters:

- BLM 8.2 Metaethics: Reflections on Virtue
- BLM 9.1 David Hume (1711–1776). *An Enquiry Concerning Human Understanding: Of the Reason of Animals*
- BLM 9.2 Unit 3 Test
- BLM B Pro/Con List: Points for Debates and Essays
- BLM G Debate Assessment Rubric
- BLM J Journal Writing Guide

Possible Assessment of Learning Task

- Journal entry on *character education* (BLM J), using SE p. 223 and BLM 8.2 as catalysts.
- Debate on *just wars* (BLM G), or the ethics of war games such as *Call of Duty*.
- Unit 3 Test (BLM 9.2).

Timing

225 minutes
(three 75-minute classes)

Learning Skills Focus

- 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
Book talk	Communication	As	Discussion or letter/e-mail	Self; peer	Collaboration	223	
Proximity principle	Thinking	For	Class discussion of obligations: near versus far	Peer; teacher	Responsibility	223-224	BLM B
Just War Theory	Knowledge; Thinking; Communication; Application	For	Debate	Teacher	Initiative; independent work; collaboration	224, 227-228	BLM B BLM G
Animal rights	Knowledge; Thinking; Communication; Application	As/For	Values line; class discussion or debate	Self; teacher	Initiative; independent work; collaboration	229-231	BLM B BLM G

Prior Learning Needed

It is helpful if students are somewhat familiar with the use of criteria in analytic approaches in philosophy (see Hume's Fork, SE p. 254). They may have come across this through critical-thinking exercises (see SE pp. 306-307).

Teaching/Learning Strategies

1. Ethics and literature: The case of Homer's *Odyssey* and the trail of Odysseus. Think about other poems, novels, short stories, plays, paintings, etc. that convey moral themes. Is there such a thing as *moral literacy*, as feminist thinker Nancy Tuana suggests (SE p. 223)? Is reading a form of *character education*? Regarding the *Odyssey*, see also Susan Neiman's *Moral Clarity: A Guide for Grown-Up Idealists*. Book talk: Students could form a small "book club" to discuss a novel they have all read, or write each other letters or e-mails suggesting books and describing the moral themes encountered (without giving away too much for those who haven't read the book).
2. Proximity Principle (SE p. 223): By way of introducing this section, ask students to consider whether situations close to us have greater impact emotionally, and therefore entail more responsibility on our part. A pro/con chart (BLM B) could be used to identify reasons for or against adopting the *proximity principle*. Michael Slote is cited on SE p. 224; in the video below, Slote and Peter Singer address the ethics of famine relief:

<http://www.philostv.com/peter-singer-and-michael-slote/>

For an even more well-rounded perspective, see *The Ethics of Care and Empathy* by Michael Slote, available on Google Books:

http://books.google.ca/books/about/The_ethics_of_care_and_empathy.html?id=np6ZjerrY1sC

Widening the discussion with familiar philosophers, try these resources as prompts for class discussion and possibly journal writing (BLM J):

Ethics in a World of Strangers with Kwame Anthony Appiah

The Examined Life Pt. 4

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

Acc For background on the concept of fundamental rights, look up the following video title on YouTube:

The Story of Human Rights

3. Just War Theory (SE p. 227): When teaching the course in first semester, this lesson could be used for Remembrance Day; in second semester, for Memorial Day. Begin with a minds-on activity, Case 4: Rwanda Genocide (SE p. 224). Explain the role played by Lieutenant-General Roméo Dallaire in trying to prevent the genocide in Rwanda. See the trailer for the movie *Shake Hands with the Devil: The Journey of Roméo Dallaire*:

<http://www.youtube.com/watch?v=3vdyegAyre4&feature=related>

Explain the term *R2P* (responsibility to protect). Then have students work in small groups to develop five criteria for determining whether a war is just, and invite them to share their results. What do all the lists have in common, and why? Compare the lists with the criteria in the student textbook (SE pp. 227-228).

4. Show the following video clip of Michael Walzer explaining further the concept of *just war* for illustration and to generate discussion:

Michael Walzer on Just War Theory

Then have students re-form their groups and revisit their criteria, adding or revising as necessary. Have them test their criteria on the familiar cases. See Chapter Review question 4, SE p. 236.

5. Next, conduct a debate based on the following resolution: *Canada was justified in joining the coalition of NATO forces that invaded Afghanistan in 2001, and in continuing its fight against the Taliban and insurgent forces in Afghanistan*. Use BLM B to record points and BLM G for the rubric.

6. Show another video clip or two with a different point of view, one opposed to the invasion:

A MUST SEE Interview of Noam Chomsky

<http://video.ias.edu/Terrorism-and-Just-War#attachments>

7. Conduct another debate, this one about war games—a really contentious issue for adolescents. Appoint a student moderator to chair the session. Divide the class into two teams and give them about 10 to 15 minutes to prepare their case. See BLM G for a rubric. The teams are:

- House/Government (for)
- Opposition (against)

Then have students complete a reflection: Does the use of criteria for determining justice in warfare lend critical thinking to what is otherwise an emotionally laden topic, or does it become too rational and take us away from an affect-based, emotional response we might need? (Kant versus Hume, revisited from Unit 3: Ethics). Other related topics to discuss include the following:

- Battlefield euthanasia (triage)
- War in Afghanistan: treatment of detainees?
- Can torture be used if it saves lives?
- Nuclear war: retaliation in kind? First strike ever warranted?
- Cyber warfare and espionage: stealing secrets over the Internet

The following is an outline for a PowerPoint presentation to accompany the activities described above:

Just War Theory (*Jus ad bellum*)

- The so-called Lord's Resistance Army is known for abducting and enslaving children as soldiers and sex slaves to feed Joseph Kony's rebel army in Uganda and Congo. President Obama sent in 100 Special Forces, likely to kill him, as with Bin Laden in Pakistan. Was this warranted?

When Is It Right to Intervene Militarily?

- See pp. 224-225 of your textbook on the Rwandan genocide and R2P (responsibility to protect).
- Should we have done more to stop the genocide in 1994?
- How do the articles of the U.N. Charter work to protect the sovereignty of member nations over the *universal rights* of their citizens, despite the U.N. Universal Declaration of Human Rights? (see p. 462 of the textbook).

What Is Just War Theory?

- From the beginning of time, humans have asked whether wars are justifiable.
- Early Christian thinkers like St. Augustine, scholars within Judaic and Islamic traditions, and ancient Chinese philosophers (Sun Tzu) have left writings on the injustices of some practices in war.

Analytic Tradition

- Immanuel Kant (eighteenth century) wrote an essay called "Perpetual Peace: A Philosophical Sketch" in which he set out criteria for conducting and limiting warfare.
- He condemned crimes like the use of child soldiers and using assassins to undermine neighbouring governments.

Governance and Peace

- Kant also set out the foundations for an assembly of governments, rather like the League of Nations and later the United Nations.
- A forum is needed to rein in governments, but avoid becoming a world government that rules over them and denies them sovereignty or autonomy.

International Justice

- Canadian judge Louise Arbour, presiding over the International Criminal Court at The Hague, in the Netherlands (see p. 462 of your textbook).

Michael Walzer: Liberal-Analytic Criteria for Determining a Just War

- *jus ad bellum* = just cause for war
- *jus in bello* = justice in war/just conduct in war
- *jus post bellum* = justice after war
 - Michael Walzer on Just War Theory <http://www.youtube.com/watch?v=LcBovmGZSPU>
 - Related lectures for further research:
 - http://bigthink.com/michaelwalzer#!video_idea_id=152
 - Michael Walzer – "Can the Goodguys Win?" (part 3)
<http://www.youtube.com/watch?v=QTMQqxFuXAs&feature=related>
 - Michael Walzer – "Can the Goodguys Win?" (part 4)
<http://www.youtube.com/watch?v=8-A6D7PDLvY>
 - Chomsky: An opposing, more radical view: CBC interview with Noam Chomsky, 2008 (7:34): the US in Afghanistan--Is the US also a terrorist state?
<http://www.youtube.com/watch?v=9CKpCGjD8wg&feature=related>

Is *Just War* an Oxymoron?

- Is it possible that there are *no* conditions that justify war?
- What must one be willing to give up, to be a pacifist?
- A Vietnamese Buddhist monk self-immolates to protest the war. See pp. 386-387 of the textbook.

Reflect on Whether Your Perspective Has Shifted Today

- Images of Pain & Hope of Peace_Coldplay's songs: Death And All His Friends + The Escapist

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

Activity: Parliamentary Debate (Pro/Con)

- Resolution: *Canada was justified in joining the coalition of NATO forces that invaded Afghanistan in 2001, and in continuing its fight against the Taliban and insurgent forces in Afghanistan.*

House/Government (for)

Opposition (against)

- World Press Photo: Show images and interviews from the battlefield in Afghanistan as the sides prepare their cases.
- A Year At War

<http://www.nytimes.com/interactive/world/battalion.html#/NYT/Features/0>

<http://www.worldpressphoto.org/video/year-war?gallery=913>

The Ethics of Video Games

- Should games like *Call of Duty: Modern Warfare 3* and *God of War* be banned? Where do we draw the line on war games in terms of our responsibility for “actions” in cyberspace?
 - See pp. 538-539 of your textbook regarding the aesthetics of video games. Can graphic violence also be considered tasteful, or even beautiful? According to whose standard or what criteria?
8. Debate activity: Resolution: *Teenagers should not be allowed to play war games.* Play background music (look up the video title below on YouTube) while the two sides prepare. (You may have to count off students as 1s or 2s to create the side opposed to war games, a useful exercise for those wishing to be defence lawyers, who may have to present a case they don't support personally.)

Gustav Holst - The Planets - Mars, the Bringer of War

These sections of the documentary referenced in Teaching Plan 1, Teaching Strategy 5 of this chapter may help prepare students for the debate on war games, or prove useful in debriefing:

<http://www.youtube.com/watch?v=IRP-Mc4-8a8&feature=related>

<http://www.youtube.com/watch?v=jByxLBnmMFk&feature=related>

9. Animal Rights (SE pp. 229-231): Discuss the meaning of *anthropocentric* world-views, working up to Singer's idea that we are *speciesist*, like an adult who is *ageist* in looking down on young people. Have students read excerpts from Descartes' *Treatise on Man* and his *Treatise on the Human Being*:

<https://eee.uci.edu/clients/bjbecker/NatureandArtifice/lecture11.html>

<http://www.philosophy.leeds.ac.uk/GMR/hmp/texts/modern/descartes/lhomme/lhomme.html>

Acc For students who would benefit from more interpretation of and background information on Descartes' ideas, look up his essay “Animals are Machines” at this Web link:

http://home.cogeco.ca/~drheault/ee_readings/West/Descartes.pdf

The following Web links offer a useful overview of the problem around animal consciousness, explaining Descartes' view that animals are soulless automatons or veritable machines:

<http://www.iep.utm.edu/anim-eth/>

<http://www.philosophypages.com/hy/4b.htm#anim>

10. Now compare Descartes' ideas with the thinking of David Hume, reading an excerpt from his work on epistemology, subtitled *Of the Reason of Animals* (BLM 9.1). Use the activity at the end of the handout, charting Hume's reasoning (moves or major premises) to practise close reading of primary texts. Hume's full text is available online:

<http://18th.eserver.org/hume-enquiry.html>

11. Form a values line in the class, standing in an array showing the full spectrum of views about animal rights: animal exploitation, resource management, animal protection, animal liberation, and animal rights. Using the seal-clubbing case (SE p. 231; see section question 1) and also diet (Figure 9-8, SE p. 229; see section question 3 on SE p. 231), ask students to place themselves in one of these categories along the values line. Ask students to discuss why they occupy the place they do, and where their ideas on animals and their diet come from: socialization or enculturation; religion or divine mandates (dietary prohibitions); nature or design (small canine teeth, but a digestive system that has trouble processing meat; omnivore, versus carnivore or herbivore); energy efficiency (eating lower on the food chain conserves caloric energy, lowering the ratio of kilojoules inputted to outputs or energy reserves); reason and/or emotion (logical inference, or compassion from raising pets, etc.).

12. One of the unit test questions (see BLM 9.2) gives students a chance to apply ethics to a situation with which they can relate. Many have seen documentaries such as *Food, Inc.* in Geography classes, and will be eager to debate the issue of food.

To set up a discussion or debate, show the following videos (available on YouTube) with utilitarian philosopher Peter Singer:

Peter Singer (I) Speciesism & Animal Rights

Peter Singer on Speciesism

Peter Singer: "The Ethics of What We Eat"

Process for running the debate:

- Following the discussion in the values line but before the debate, have students write a brief statement of their stand on the issue. After the debate, ask them if they have revised their thinking. Students may turn in their pre- and post-debate response as an exit card after the debate, including their name. Consider having students use BLM B to develop their points and BLM G for the rubric.
- Have students debate animal rights, considering arguments by philosophers such as Peter Singer and non-profit organizations like PETA, as well as arguments from science and pharmaceutical researchers (cost-benefit analysis as a utilitarian resolution) (see SE p. 229-231).
- Discuss other bioethical and technological issues of interest to the class. (Bring in your suggestions, and think about where the limits should be drawn.) Consider topics such as genetic engineering, stem-cell research, and cloning (see SE pp. 212-222, 232). Consider this as a possible journal topic (BLM J).

DI A creative response to the issues surrounding bioethics might include a skit, collage, or film.

13. Review for and then conduct the Unit 3 test (BLM 9.2).

Acc Consider giving students a review sheet before the test, signalling what they need to study. For some students, it may be bewildering to face a test on three chapters, so narrowing down the topics helps them focus their studying efforts.

14. Have students share their culminating activity assignment in small groups, then collect their ethics papers (attach BLM 7.1 for the marking rubric).

Text Answers

Page 223: Making Connections

1. Students' answers will vary. See BLM 8.2 on virtue ethics. Ryle offers a twentieth century take on the old question, going back to Protagoras and Socrates. Also share Aristotle's response that we learn by doing.
2. Students' answers will vary. If possible, look at the reading lists from students' Grade 11 and 12 English classes, and/or ask your colleagues in the English department which novels and short stories they think have philosophical merit, and why. Consider developing a lesson around a core text many of the students are familiar with, drawing them into the conversation of what lessons we learn from the plot and characters. Whether they have been affected in any way is also an interesting question: do we actually change as a result of reading these stories?
3. Acquiring virtue can be connected to metaphysics in the sense of considering whether we have a core self within, or whether we are socialized or normalized from without. See BLM 12.4 Selfhood and Subjectivity, which also brings us into epistemology: how we know what is right, good or just. Is intuition our guide, or do we turn to rationalism (Kant) or empiricism (Hume)? See the discussion of rationalism versus empiricism (SE pp. 251-255), which parallels the division between rational grounding and affect-based ethics in Chapters 7 and 8 (SE pp. 174, 201).

Page 226: Section questions

1. Dallaire did appeal to the U.N. to act, as students can learn from watching the trailer for the film *Shake Hands With The Devil*. Canada could have been more vocal in the U.N. over the world's need to respond to Rwanda, but also earlier to respond to the Cambodian genocide (1975-1979). The movement toward responsibility to protect (R2P) was something our former Foreign Affairs Minister Lloyd Axworthy (Liberal under Paul Martin) championed after Rwanda, as well as the movement to ban land mines.
2. Excusing conditions (see SE p. 180) would not include ignorance or compulsion in this case, but one could say that Canada the excusing condition of trying applies insofar as Canada had limited power to act beyond raising awareness of the problem, and certainly our representative in Rwanda, Dallaire, was doing that. Did we do enough in the General Assembly to lobby other governments such as the U.S.? That is where we may have been less responsible.
3. See the discussion of basic human rights and economic development as moral responsibilities, taken up by philosopher Martha Nussbaum and economist Amartya Sen (SE pp. 461-462). Social justice implies we have a moral obligation to help those both at home and abroad. The poor living conditions on many northern Ontario reserves (e.g., Attawapiskat) suggests the need to look inward as well as outward in the search for distributive justice. Violations of human rights in developed nations might include our own treatment of G-20 protestors in Toronto (see SE p. 388), or the renditioning of terrorist suspects to countries that perform torture, whether by the

U.S. or Canada. To read about the case of Maher Arar and his extradition to Syria, see the following Web site:

<http://www.cbc.ca/news/background/arar/>

Page 228: Section questions

1. Deontologists are more inclined to follow rules absolutely, or universally, and consequentialists to weigh the advantages and disadvantages of a given action in warfare. If rough interrogation of prisoners saves lives, the consequentialist might approve where the deontologist would not. Kant, a deontologist, was not opposed to all forms of warfare, but did set conditions on what was acceptable. See Immanuel Kant's essay "Perpetual Peace: A Philosophical Sketch" at this Web link:

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

A consequentialist might reject the possibility of a "just" war on the grounds that more people are hurt than helped by such drastic actions. Surrender might be the better solution after doing the moral calculus, where civil liberties are sacrificed to save lives.

2. Pacifists (e.g., Quakers like Benjamin Franklin) may reject the notion a "just" war. Consider the writing activity as a possible journal topic (BLM J).

Page 231: Section questions

1. In discussing the seal hunt, recall that Peter Singer is a utilitarian, so it is not necessarily the case that members of this school would side with greater good coming from using animals for human benefit. The same could be said for deontologists, in that they are not necessarily going to object to treating animals as means only and not ends in themselves (see BLM 8.1). It really hinges on whether animals are regarded as ethical subjects worthy of regard similar to humans.
2. Kant's moral imperative that people should never be used only as a means but always as ends in themselves applies only to rational beings, so it is by analogy that one might make the case for exploiting the environment, something Kant was not really concerned about. In his essay "The Question Concerning Technology," Heidegger discusses how nature has been turned into a standing resource through our disregard for beings. Here is a better match for the distinction between the instrumental use and intrinsic value of the environment. Heidegger's appeal to care for spare beings has been used by Neil Evernden in his book *The Natural Alien: Humankind and Environment*, cited as a way of shifting how we regard trees in order to stop our rapid deforestation of the planet (see SE p. 279). David Suzuki cites Evernden in his book *The Sacred Balance: Rediscovering Our Place in Nature*.
3. Whether humans have a unique moral responsibility to take care of the environment may come from religious beliefs, such as Judeo-Christian or Islamic views of our responsibility to steward Earth and all of God's creations. It may also come from Hindu, Jain, or Buddhist views of our harmony with nature. For existentialists, an appreciation of nature may be something they choose to value, without any deeper grounding or compulsion.
4. Addressing global resource scarcity could be done as a journal entry (BLM J), but it also requires some thought as to whether they are working under Malthusian assumptions. Some optimists, such as Julian Simon, argue we will use human ingenuity when we hit the brink, allowing us to increase population without incurring a great collapse or exceeding Earth's carrying capacity. In other words, there are philosophical assumptions underlying the models used in environmental thinking, such as the existence of a limited biosphere.

Page 234: Section questions

1. A translation might look something like this:

“If people are granted admittance into heaven, we should expect they got there because they are intrinsically good and not compelled outwardly (extrinsically) through coercion. The way to reward in the afterlife is through willingly doing good in this one. Governors should not dictate how people find this path; it is up to them to find it themselves, or in their own way and at their own risk of missing the mark.”

What remains problematic is whether people can find the right path on their own, or whether they need extrinsic motivation to do the right thing. Use planning for retirement as an analogy: Many people today are not saving enough in pensions or investments to look after themselves in old age; the state intervenes by making RRSPs more attractive, encouraging people onto a sound financial path. Is that too much state intervention? For libertarians, yes, but not for those more to the left of the political spectrum.

2. Taking Locke’s conclusion but reworking the premises we get a syllogism that looks something like this:

Premise 1: The state exists, as a social contract, to protect the individual’s life, liberty and property.

Premise 2: Liberty means the person’s freedom to pursue his or her own goals in life, whether for the accumulation of property or other forms of happiness (material or immaterial).

Conclusion: Therefore, people have basic or inalienable rights.

As for its validity, the problem with this exercise is twofold: first, we have little to work from here other than a single quote and general description, so we end up constructing an argument Locke would not likely endorse either; second, it results in circular reasoning, or a situation of begging the question (see SE pp. 52-53).

3. To extend learning and research about Wolterstorff’s uncomfortable conclusion, refer to a sample chapter from his *Justice: Rights and Wrongs*:

<http://press.princeton.edu/chapters/i8680.html>

The uncomfortable conclusion that some people are declared subhuman on the basis of metaphysical considerations of what constitutes a *person* is a wake-up call, in that both Rousseau and Kant considered women to be inferior in terms of their share of reason (see SE pp. 294-296; 298-299). Students should use BLM A to create a Venn diagram illustrating qualities of personhood, and post it for discussion by the class.

That corporations are considered persons in U.S. law and therefore have the right of free speech, enabling them to donate unlimited amounts of money to presidential campaigns was the subject of comedian Stephen Colbert’s lampoon Super PAC: Vote for Herman Cain:

<http://newsfeed.time.com/2012/01/17/stephen-colberts-super-pac-vote-for-herman-cain/>

Page 235: Philosophical Reasoning in Context

1. Whether Person A is correct or incorrect depends on one’s normative ethics and regard for the status of animals. The question arises as to whether it is ok to eat animals if they have a painless death, an idea behind *halal* and *kosher* foods in the Islamic and Jewish traditions. Person B is trying to defuse the moral argument of Person A by showing an obvious contradiction, in the form of this statement:

“Wearing a leather belt is inconsistent with a stance against eating animals, as creating leather belts requires the killing of animals that might as well be eaten and not wasted.” But the situation has clearly been reversed; it could more reasonably be argued that wearing an animal hide makes use of otherwise wasted resources, as the animals are killed for meat instead of their hide, and so fits a philosophy of resource conservation. Person A might respond that although most vegans would find wearing animal hides to be repulsive, they may also find their alternatives hazardous due to chemicals in the plastics that pollute our air and water. Person B might try to win by using an analogy: Would a fur coat reverse the argument in favour of not wearing animal products, as mink and chinchilla are worn but not eaten?

2. Retributive justice is discussed on SE p. 451, including the eye-for-an-eye view in the ancient code of conduct. It does seem to fit the instance of two wrongs, especially when you consider that someone has to carry out the sentence. Who is asked to fulfil this duty to the state, and do they not become killers?

Pages 236-237: Chapter Review

1. This question is very close to the culminating activity for the unit, and could be used to help break down the task for students who have not at this point begun to write. It might help them overcome writer’s block, working from a concrete personal example and explaining how it can be seen through ethical reflection. Are they honest, though, in how they imagine themselves to be making moral decisions in real life, or do they create idealized narratives about who they are as ethical subjects?
2. Academic honesty is an important issue today because we want people in critical roles to have the knowledge and training they claim to have, such as pilots or flight controllers, surgeons, lawyers, teachers, etc. Dishonesty brings about the collapse of the whole system.
3. All of the moral theories can be used to defend the stance that Canadians have ethical obligations to non-Canadians. Slote used care or affect-based ethics; Singer, utilitarianism; Nussbaum, virtue ethics. Only Ayn Rand’s ethical egoism could be used to deny such obligations, putting our own concerns first. The utilitarian position, unlike the deontological one, could be used to argue that greater good comes from attending to our needs first, such as addressing poverty here instead of abroad. The equation could lead one to siding against an outflow of aid, but likely then arguing it would go toward slums and reserves in Canada instead. As Aristotle said, ethics does not give us precise or absolute answers, as do math or science (see SE p. 295).
4. Students should arrange the conditions for a *just war* in order, from most to least important, and explain the rank order they have assigned. Consider this as an activity rolled into the *just war* lesson and debate in Teaching Plan 2.
5. Researching Hardin’s theories will take students to his early work, *The Tragedy of the Commons*, in which he noted that once common land or resources were increasingly being privatized under population pressure. As in the lifeboat situation, there is a tendency (perhaps natural) to try to preserve enough resources for our own livelihood, denying access to others competing for that scarce resource (e.g., water). The case against helping every nation in need can also be likened to an emergency ward at the hospital, where the triage nurse has the role of deciding who fits into one of three categories: those needing urgent care; those who will be alright if they do not receive care; and those who are beyond saving. A consequentialist would possibly justify putting persons in the last category out of their misery (euthanasia).

6. Students should further investigate one case study and create a visual display that highlights the ethical dilemmas, theories, and associated philosophers. Consider this a follow-up assessment to the jigsaw activity in Teaching Plan 1, Teaching Strategy 2 of this chapter.

7. The Universal Declaration of Human Rights is discussed on SE p. 462, and can be found online at the U.N. Web site:

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

See also Amnesty International's Web site for specific cases and letter-writing campaigns to help people in need. Students enjoy writing a letter to take action on behalf of others, putting ethics into action. If they mail a letter to their MP in Ottawa or to a Cabinet Minister in Ottawa, it does not require a stamp.

a) Justification of these rights as universal comes from both Kant's deontological approach (what all rational beings should adhere to as a general law) and through Mill's rule of utilitarianism (alleviating harm and benefiting the greatest majority of people).

b) Making some human rights absolute brings us into conflict with situations where someone may have to kill in war, or in self-defence. We also remove rights from people who have been found guilty of crimes against humanity, depriving them of freedom and perhaps their life (e.g., executions after the Nuremberg Trials). Sometimes we consider certain rights to trump others: self-preservation and freedom from torture would occupy a higher place on a prioritized list of human rights, above rights to citizenship, equal education, or marriage. Imagine this scenario: If you have to remove articles from the declaration, which would you be more willing to let go of and which would have to stay no matter what?

8. Lockean rights are discussed on SE p. 233, but also taken up in Unit 6 (SE pp. 394 and 422, regarding property) as a basis for liberal political philosophy. Inalienable rights we are born with (an idea entrenched in the U.S. Constitution) should protect the individual from termination in an arbitrary way (i.e., needlessly expending life), or from otherwise stopping someone from pursuing their own happiness. There is a sense that we should be able to follow our intrinsic motivation instead of being compelled to follow a path set down by others. Even for Locke, however, it's possible to see how some might forfeit their rights of self-determination by committing crimes, thus breaking the social contract we enter into with the state: conceding some liberties we might have in the state of nature, in exchange for protection by the state for our property and person. It is conceivable that in situations in which a person is unable to speak for himself or herself, a representative might act on their behalf, interpreting what would be in the self-interest of their loved one. In other words, Lockean rights do not necessarily preclude euthanasia, or abortions that protect the livelihood of the mother.

9. Students should write a journal entry about an ethical dilemma they have faced, and describe how one of the major normative theories discussed in Chapter 8 (deontology, consequentialism, virtue ethics) could have helped them resolve the dilemma.

10. Students should research a Canadian case in which business interests clashed with those of First Nations peoples. They should explain the ethical concerns involved in the case.

- 11.** *Waking Life* is a fascinating animated film, offering many philosophical reflections of interest to students. This brief representative segment is available on YouTube:

Clip from *Waking Life* about Lucid Dreaming

Creating a video clip or a cartoon strip, using *Waking Life* as a model, might be done as an alternative to the culminating activity outlined in BLM 7.1, providing for differentiated instruction. Incorporating at least one ethical theory ensures students are covering similar content or expectations in this creative endeavour.

- 12.** Swift was not actually advocating that people harvest surplus babies for food and clothing, as we do cattle and pigs. He was pointing out the injustices of poverty and the callousness of the rich who act as though unaffected by their plight. Students will write their own tract, taking an unethical position to draw attention to an important social issue. “A Modest Proposal” can be found at either of these links:

<http://www.victorianweb.org/previctorian/swift/modest.html>

<http://www.gutenberg.org/ebooks/1080>

See also a hip-hop version for a fun take on this project (available on YouTube):

A Modest Proposal