Philosophy: Questions and Theories

HZT 4U0

Grade 12, University Preparation

Ethics

Prepared by: Diane Leach, Tom Carnovale,
and Anna Armani

Completed: July 2007

Table of Contents:

Title **Pages**

SAP Template…….3-9

Unit Overview…….10

Instructional Organizer for Unit……...11

Written Summary of Learning Activities/Strategies……12-53

(i) Introductory Lesson……13-16

(ii) Webquest……...17-28

(iii) Lesson on Kant and the Categorical Imperative……..29-30

(iv) Bloom's Taxonomy Readings……..31-45

(v) Utilitarianism as an Ethical Position……..46-47

(vi) Student Seminar on Utilitarianism…….48-53

Culminating Activity of the Unit……..……54-61

Statement of Design……..62

Summative Assessment Plan (SAP)

COURSE TITLE & CODE: HZT 4U0 Philosophy: Questions and Theories

GRADE: 12

DESTINATION: University

ENDURING UNDERSTANDINGS (3-5)

1. Demonstrate an understanding of the main questions, concepts, and theories of ethics;

2. Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (eg. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;

3. Illustrate the relevance of philosophical theories of ethics to concrete moral problems in everyday life;

4. Identify the main questions of ethics (e.g., What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);

5. Use critical and logical thinking skills to defend their own ideas about ethical issues (e.g., the nature of the good life) and to anticipate counter-arguments to their ideas;

SUMMATIVE ASSESSMENT TASKS (7-10 maximum - list in anticipated order**)

Unit # & Title	Name/title of task	Brief description of task (what type? ind.vs group? content?)	Enduring Understanding Being Addressed	List Types of Formative Assessments or Scaffolding Required
Unit 3: Ethics	- **Concept Attainment**: introduction of the topic of ethics; - **Mind map**: analyzing personal moral choices; - **Class Discussion**: What is the importance of ethical questions	-Introduction of the unit--The teacher introduces statements/issues relevant to ethics and some that are not relevant—students are expected to devise the criteria for ethical judgments; whole class - Students are asked to create a mind map by recalling an ethical decision that they made in the past week; what other decisions they could have made; who was affected by it; Individual and group sharing; -class discussion of the results—Conclusion—Ethical decisions are not isolated and affect us all.	-Demonstrate an understanding of the main questions, concepts, and theories of ethics; - Identify the main questions of ethics (e.g., What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);	-formative assessment of mind map;

Unit 3: Ethics	-**Scruples**	-students debate/consider different moral scenarios		
Unit 3: Ethics	-**Lecture** Kant and the Categorical Imperative; - **Journal Reflection**	- Lecture accompanied with a PowerPoint presentation— the lecture is presented in a Socratic style, encouraging class discussion; -Journal Reflection—students are asked to reflect on a quote by Kongfuzi (individual)	-Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue; - Demonstrate an understanding of the main questions, concepts, and theories of ethics;	Formative Assessment: -class discussion -journal (to be collected on the following day)

Unit 3: Ethics	-**Lesson on Bloom's Taxonomy** -**Jigsaw**	-teacher introduces Bloom's taxonomy -students are given short readings on different ethical theories and are asked to teach them to others in the class. In addition, students in the expert groups are asked to prepare questions on the readings by using Bloom's taxonomy; cooperative group work;	- Demonstrate an understanding of the main questions, concepts, and theories of ethics; - Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue; - Identify the main questions of ethics (e.g., What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);	-Bloom's taxonomy questions and answers

Unit 3: Ethics	-**Independent Reading** and **Reading Comprehension Questions**; -**Lecture Mill and Utilitarianism**	-Independent study time given in class to work on the Mill reading and questions; Teacher helps students on an individual basis -Socratic lesson accompanied with a PowerPoint on J. S. Mill and Utilitarianism; (whole class)	- Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue; - Use critical and logical thinking skills to defend their own ideas about ethical issues (e.g., the nature of the good life) and to anticipate counter-arguments to their ideas;	-Students will be given in advance a copy of the essay "On Utilitarianism" to read. -Reading Comprehension questions to be completed for formative assessment;

Unit 3: Ethics	-**Student Seminar** on Mill (activity is ongoing throughout the year, each time with different student moderators and different readings)	-students lead a discussion on the reading ("On Utilitarianism") -students provide a flow chart as a summary of the arguments	- Demonstrate an understanding of the main questions, concepts, and theories of ethics; - Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;	-participation in Seminar (formative) -students presenting are individually evaluated with a rubric

Unit 3: Ethics	-**Summative Evaluation**	-**Online Discourse**— Students are provided with three vignettes and are asked to answer questions and respond to their peers in an online discussion forum	- Demonstrate an understanding of the main questions, concepts, and theories of ethics; - Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue; - Illustrate the relevance of philosophical theories of ethics to concrete moral problems in everyday life; - Use critical and logical thinking skills to defend their own ideas about ethical issues (e.g., the nature of the good life) and to anticipate counter-arguments to their ideas;	- **Summative Assessment** (worth 30% of the Unit) evaluated via Rubric;

Unit Overview

The purpose of this unit is to introduce some of the ethical problems and theories in philosophy. The unit would give students a historical perspective on this topic and would also encourage them to formulate their own views and arguments on the issues. In addition, in the culminating task, students would be given an opportunity to apply their knowledge by evaluating hypothetical moral dilemmas. In this way, the students would experience the relevance of philosophical theories of ethics in concrete moral problems of everyday life.

Ethics would be the third unit taught in this course, following units on Epistemology and Metaphysics respectively. This sequencing would be a natural progression because some of the topics and philosophers that were introduced in the previous units would be revisited with the intention to examine their ethical implications. Please note that some of the forms of assessment such as Student Seminars and Journals are ongoing for the whole course and not just this unit. For that reason, for the purpose of the Seminar, only the students leading the Seminar are formally evaluated, whereas the rest of the class is assessed based on Seminar participation. Also, the Online Discussion Culminating Task has been introduced earlier in the course for smaller tasks.

Instructional Organizer for Unit

Monday	Tuesday	Wednesday	Thursday	Friday
			-Concept Attainment -Mind Map -Class Discussion *Mind Map Assessment	Webquest –introduction and Online Tutorial *teacher observation
Webquest Research *teacher observation	Webquest Research * The Four Branches of Ethics Online Research Summary	Webquest *teacher observation	Webquest *Specific Philosopher Note-Taking Sheet	Webquest *Learning from others; Final Research Product
-Lecture on Kant accompanied by PowerPoint -Class Discussion -Journal Reflection *Journal Reflection Assessment	- Lesson on Bloom's Taxonomy -Jigsaw *teacher observation	-Jigsaw *Questions and Answers	-Independent Study of J. S. Mill; -Reading Comprehension Questions *teacher observation	-Socratic Lesson on Mill accompanied with a PowerPoint -Class Discussion
-Socratic Lesson on Mill (cont'd); -Class Discussion *Reading Comprehension Questions due	- Student Seminar on Utilitarianism *Summative evaluation for moderators; *Seminar Participation Assessment	-Online Discourse—Culminating Activity SUMMATIVE EVALUATION	-Online Discourse—Culminating Activity SUMMATIVE EVALUATION	-Online Discourse—Culminating Activity SUMMATIVE EVALUATION

Written Summary of Learning Activities/Strategies

Please view each individual lesson plan that follows. Please note that handouts and resources are attached to each individual lesson for easy access. Also, there are two PowerPoint presentations and a Website evaluation worksheet that could be accessed separately.

Introduction to Ethics

Estimated Time required: 74 Min

Link to Enduring Understanding:

1. Demonstrate an understanding of the main questions, concepts, and theories of ethics;

2. Identify the main questions of ethics (e.g. What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);

3. Illustrate the relevance of philosophical theories of ethics to concrete moral problems in everyday life;

Overview of the Activity/Strategy:

As an introduction to this unit, students would participate in three activities—Concept Attainment, Mind map and Class discussion. The purpose of these activities is to introduce the students to the topic of ethics and illustrate the fact that they make ethical/moral decisions everyday. Brief description of each activity follows.

(i)**Concept Attainment**—this is an instructional strategy that encourages the students to figure out the attributes of a concept (in this case ethics) by being provided examples that fall under this concept, and examples that do not follow under that concept. The value of this approach is that students are active participants in the creation of their knowledge. For the purpose of this activity, the teacher needs to prepare in advance statements that are examples of ethical questions/dilemmas and examples that do not fall under that concept. Then, the teacher puts two columns on the board (i.e. Column One and Column Two). The teacher posts the first four examples under the two respective columns and asks the students to think about the criteria used for the alignment of statements. Then students are asked to test their criteria by predicting where the following statements need to be posted. By the end of the activity, the students need to be able to correctly identify the concept – i.e. Ethics. Please see the Appendix for a list of statements that fall under the two columns.

(ii) **Mind Map**—the students are distributed a worksheet with a Mind Map template. They are asked to fill in the template by recalling an ethical decision that they have made in the past week. The purpose of this activity is to illustrate how students make ethical decisions every day. After students complete the Mind map, they are asked to share it with 3-4 group members. An example for the template for the Mind Map is included in the Appendix but where facilities exist, students could create their own Mind Map by using appropriate software.

(iii) **Class discussion**—students are prompted to discuss the decisions that they made with the whole class. The teacher moderates the discussion based on the following areas:
-What criteria could we use when we make ethical decisions?

-Are ethical decisions based on our own preferences or do we have obligations to others?
-Why is it important to study ethics?

List of Possible Key Resources: not necessary

Description of Assessment Options:

-Mind maps could be collected for assessment;
-formative assessment by observation

Appendix (readings/handouts):

Concept Attainment Activity information
Exemplar for a Mind Map

Concept Attainment Activity Resource

Instructions:

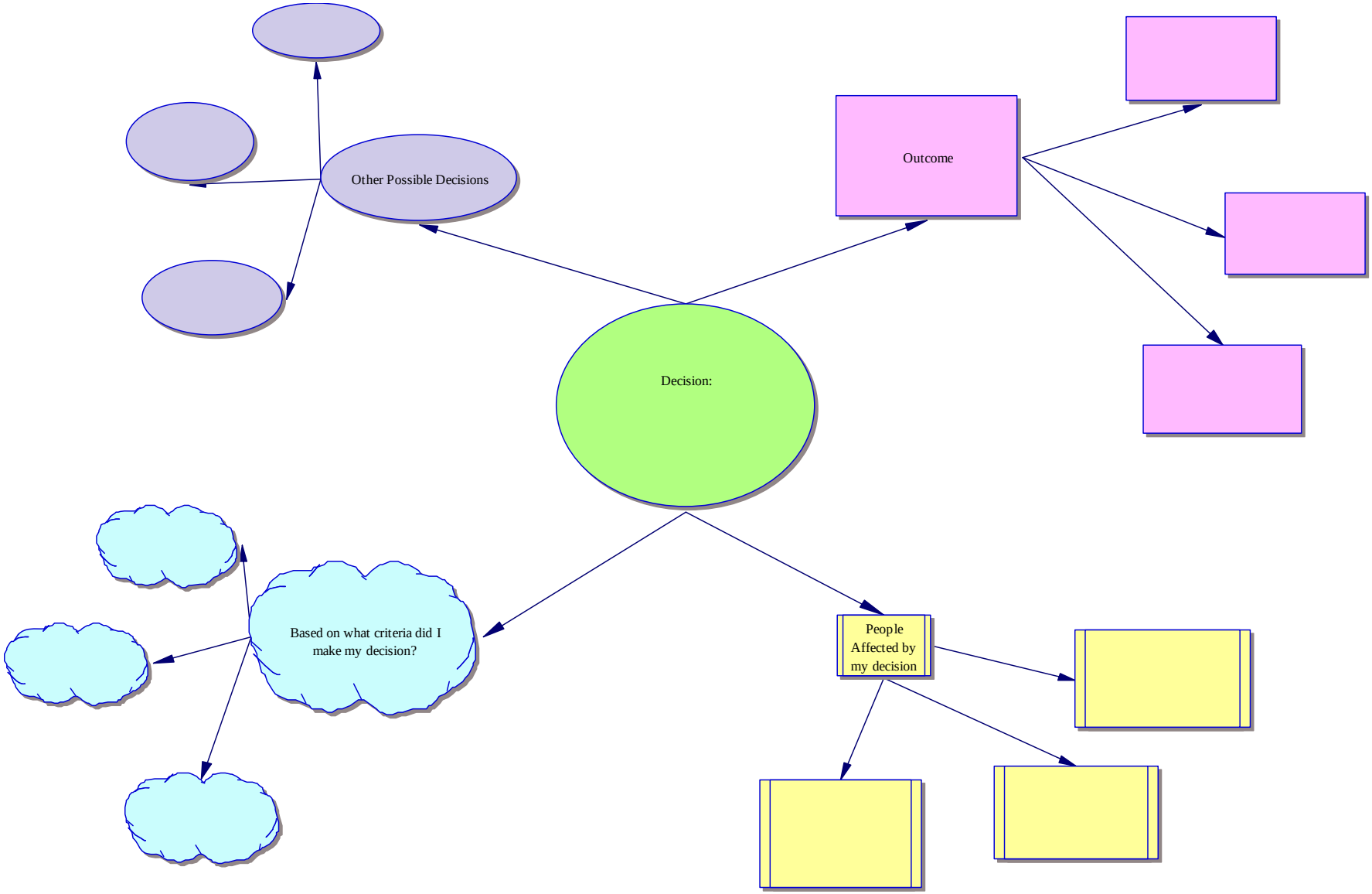
The following is a list of examples for the two columns. Column One represents questions for Ethics; Column Two represents other questions. For the actual lesson, it is suggested that each statement is printed in big font on an individual piece of paper and then it is attached on the board with tape. The teacher needs to ensure that statements from both columns are presented during the first stage (i.e. the formulation of criteria) and the second stage (the testing of hypothesis). They could be presented in no particular order.

Column One:

Is murder always wrong?
If you met Hitler in 1919 and knew what he was about to do, would you kill him?
Should we distribute all goods of society equally to everyone?
How could we define virtue?
Do animals have rights too? Is eating meat wrong?
Do we have any obligations towards other people/other countries?
Are we ever justified in breaking the law?
If a poor man steals to feed his family without harming anyone, should we punish him/her?
Does the city of Toronto have the right to ban pesticides?
Should freedom of speech be defended at all cost?

Column Two:

At what time should we start school?
Should we ban homework?
Is Hitler solely responsible for the outbreak of WWII?
Is eating meat healthy for you?
Does the school have the right to ban the use of cell phones?
Does God exist?
Should Canada support the War on Terror?
How could we judge a piece of Art?
Is Democracy the best form of government?
Is certain knowledge possible?


Other Possible Decisions
Outcome
Decision:
Based on what criteria did I make my decision?
People Affected by my decision

Ethics Webquest

Estimated Time required: 6 days

Link to Enduring Understanding:

Demonstrate an understanding of the main questions, concepts, and theories of ethics;

Identify the main questions of ethics (e.g., What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);

Overview of the Activity/Strategy:

Students will be assigned into groups of four to research and create an online introduction to ethics document. Students will take an online tutorial about how to create a webquest. Students will conduct preliminary research into the four major branches of ethics (meta-ethics, normative ethics, descriptive ethics, and applied ethics) Students then will delve further into a specific ethical topic. The works of at least four philosophers and their contributions to the specific topic must be referenced. A website evaluation sheet must be completed for the primary source and all other sites must be recorded.

List of Possible Key Resources:

Sites for the creation of a webquest:
The Web Quest Page – http://webquest.sdsu.edu/webquest.html
Ozline.com – www.ozline.com/learning/
Kathy Schrock's Guide for Educators: Web Quest
– http://school.discovery.com/schrockguide/webquest/webquest.html

Tutorial for how to use and create a webquest:
http://www.teachersfirst.com/summer/webquest/quest-a.shtml

Description of Assessment Options:

Students will be evaluated on their written summaries of the four branches of ethics (rubric).
Students will be evaluated on the information gathered and presented in their webquest. (rubric)

Appendix (readings/handouts):

Webquest assignment sheet
Four Branches Summary sheet
Website evaluation sheet
Note taking template
Citation template
Learning from Others sheet

Ethics Webquest

In groups of four you will be responsible for creating an online introduction to ethics document. . The works of at least four philosophers and their contributions to the specific topic must be referenced. An evaluation of the websites that you have used as a primary source for your research must be included. All websites that you visit must be documented.

You will begin by completing the online tutorial about creating a webquest at the following link:

http://www.teachersfirst.com/summer/webquest/quest-a.shtml

After completing this tutorial you will conduct preliminary research and summarize the following branches of ethics:

- Meta-ethics
- Normative ethics
- Descriptive ethics
- Applied ethics

This component is not to be submitted online but on paper and should be approximately 200-250 words (approximately 50 words per branch with each group member focusing on one branch)

You will then delve specifically into one of the following ethical topics focusing on the contributions of four philosophers to your chosen topic:

1. moral absolutism, relativism and nihilism
2. altruism, egoism, self-identity and social responsibility
3. truth, knowledge, wisdom, ignorance and belief
4. virtue and vice

5. good and evil

6. justice, mercy, revenge and forgiveness

The summary should be 400-500 words in length with a brief introduction to the topic and cite the works of four thinkers (approximately 100 words per philosopher).

Upon completion of the online document, you will be responsible for taking notes from the expertise of your fellow classmates.

The Four Branches of Ethics

Online Research Summary

Websites Visited:

Websites Referenced:

Normative Ethics in 50 Words or Less:

WEBSITES VISITED

List all websites that you visit in the process of researching your topic.

Website Evaluation Document (Please see as a separate attachment to this document)

Ethics Webquest
Note Taking

Definition and Summary of Topic

Contributions of One Philosopher to this Topic:

WHO:

WHAT TEXT:

CONTRIBUTIONS:
(100 WORDS OR LESS)

Learning From Others

Topic:

Definition/Summary:

Four Philosophers Who Contributed
to this specific topic:

1.
2.
3.
4.

Key Points/Summary Information

LEARNING FROM OTHERS RUBRIC

	ACHIEVEMENT LEVELS			
ACHIEVEMENT CATEGORIES	**LEVEL 1** **50 – 59%**	**LEVEL 2** **60 – 69%**	**LEVEL 3** **70 – 79%**	**LEVEL 4** **80 – 100%**
KNOWLEDGE/ UNDERSTANDING * * * * * *	• demonstrates limited knowledge or understanding of forms, terminology, strategies, information, concepts themes, elements	• demonstrates some knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements	• demonstrates considerable knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements	• demonstrates thorough knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements
THINKING/ INQUIRY * * * * * *	• uses critical and creative thinking skills with limited effectiveness • applies few of the skills needed in an inquiry process	• uses critical and creative thinking skills with moderate effectiveness • applies some of the skills need in the inquiry process	• uses critical and creative thinking skills with a considerable amount of effectiveness • applies most of the skills involved in an inquiry questions	• uses critical and create thinking skills with a high degree of effectiveness • applies all or almost all of the skills involved in an inquiry questions
COMMUNICATION * * * * * *	• communicates information and ideas with limited clarity • communicates with a limited sense of audience and purpose • demonstrates limited command of various forms	• communicates information and ideas with some clarity • communicates with some sense of audience and purpose • demonstrates a moderate command of various forms	• communicates information and ideas with considerable clarity • communicates with a clear sense of audience and purpose • demonstrates considerable command of various forms	* communicates information and ideas with a high degree of clarity * communicates with a strong sense of audience and purpose * demonstrates extensive command f various forms
APPLICATION * * *	• uses the relevant conventions with limited accuracy	• uses the relevant conventions with some accuracy	• uses the relevant conventions with considerable accuracy	• uses the relevant conventions with accurately and effectively all or almost all the time

ANECDOTAL REMARKS:

FINAL GRADE:

RESEARCH RUBRIC

RESEARCH PROJECT: _____

STUDENT(S): _____

	LEVEL 1 50 – 59%	LEVEL 2 60 – 69%	LEVEL 3 70 – 79%	LEVEL 4 80 – 100%
TOPIC FOCUS	• limited theme or purpose is evident	• some theme is evident but either too broad or restrictive	• theme and purpose are considerably clear and focused	• theme and purpose are clear and highly defined
NOTEMAKING ORGANIZATION	• limited notes taken	• some notes taken but not organized	• considerable notes taken and organized under major heading	• notes taken and organized under major heading and relate to research focus
USE OF TECHNOLOGY	• use of online information sources limited	• some use of online information sources • some use of productivity tools for organizing information (graphic organizer, word processor, database, etc.)	• considerable use of online information sources • considerable use of productivity tools (graphic organizer, word processor, database) • considerable use of presentation tools (slideshow, web page)	• mastery in the use of online information sources, productivity tools, and presentation tools
QUALITY OF INFORMATION	• information is inappropriate or inaccurate	• information is somewhat appropriate but not current	• information is considerably accurate and current	• information is thorough, accurate, and current
SOURCES OF	• limited to one source of information used	• 2-3 sources of information used	• 3 or more sources of information used	• 5 or more sources of information used from a variety of sources

INFORMATION				
REFERENCING	• lacks proper referencing format	• proper referencing format for some sources but not all	• considerable use of proper referencing format	• proper referencing format with thorough annotations

ANECDOTAL REMARKS: _____

_____

_____

_____

FINAL GRADE: _____

Introduction to Deontology, Kantian Ethics and the Categorical Imperative

Estimated Time required: 74 min

Link to Enduring Understanding:

1. Demonstrate an understanding of the main questions, concepts, and theories of ethics;
2. Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (eg. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;

Overview of the Activity/Strategy:

This lesson would be divided into two parts. At first, students would be asked to brainstorm on the possibility of formulating a defensible principle on which to base ethical decisions. After a debrief, there would be a teacher-centred lecture on Kantian ethics. The lecture would be accompanied by a PowerPoint. In the second part of the lesson, the students would be asked to write a reflective journal on a quote. The journal would be collected for formative assessment on the following day. A brief overview of the Instructional strategies:

(i) **Think-Pair-Share**—The teacher puts a question on the board: "Is it possible to formulate a universal ethical principle? The activity is followed by a class discussion

(ii) **Teacher-centred Lecture on Kant and the Categorical Imperative**. Assessment for understanding could be directed questions asking students to apply the Categorical Imperative. For example, "Could lying/stealing/killing ever be justifiable?"

(iii) **Journal Reflection** – Students are asked to reflect on a quote by Kongfuzi.

List of Possible Key Resources:

Kant, Immanuel. *Groundwork for the Metaphysics of Morals.*
Sproule, W. *Philosophy in Action*. (this is a high school textbook for the Philosophy course)

Description of Assessment Options:

-teacher checks for understanding through observation/directed questions;
-Reflective journals are collected on the following day.

Appendix (readings/handouts):

See the attached PowerPoint
Handout for Journal Reflection

Journal Reflection

Instructions:

Read the following quote and write a 200 word journal entry on the following quote by the Chinese poet and teacher Kongfuzi.

"Lead the people by laws and regulate them by penalties, and the people will try to avoid offences and punishment, but will have no sense of shame; lead the people on moral principles and educate them with the rules of decorum, and the people will not only have a sense of shame, but also behave well."

In your journal, you need to address the following questions:

- What does the quote mean to you?
- Do you agree or disagree with the statement? Are there any weaknesses of this position?
- Do you see any similarities between the position advocated by Kant and that by Kongfuzi. Explain in detail.

Your Journal would be evaluated based on the following criteria:

Thoughtful reply to all the posed questions …….. / 6 Marks
Original connections/conclusions. …… / 4 Marks
Effective Communication ……. / 4 Marks

Please note that this assignment is **due tomorrow**!

Bloom's Taxonomy Readings

Estimated Time required: 148min

Link to Enduring Understanding

1. Demonstrate an understanding of the main questions, concepts, and theories of ethics;

2. Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (eg. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;

3. Identify the main questions of ethics (e.g., What are good and evil? What is the good life? What is virtue? Why be moral? What obligations do people have to one another?);

Overview of the Activity/Strategy:

Jigsaw -- Students will overview Bloom's Taxonomy and the accompanying question starters. Students will then be assigned one of four potential readings. Students are to generate questions based on Bloom's taxonomy for the reading they have been assigned. The following day they will choose a set of questions for the three readings they have not done and answer those questions.

List of Possible Key Resources:

Four readings about certain philosophical issues:
Moral relativism,
Environmental ethics
Bioethics
Psychological Egoism

Description of Assessment Options:

Rubric For Question Development
Rubric For Question Answering

Appendix (readings/handouts):

Four Readings on Philosophical Issues
Assignment Sheet
Bloom's Taxonomy
Rubrics for Evaluation

BLOOM'S TAXONOMY

Knowledge

Useful Verbs	Sample Question Stems	Potential activities and products
tell list describe relate locate write find state name	What happened after...? How many...? Who was it that...? Can you name the...? Describe what happened at...? Who spoke to...? Can you tell why...? Find the meaning of...? What is...? Which is true or false...?	Make a list of the main events.. Make a timeline of events. Make a facts chart. Write a list of any pieces of information you can remember. List all the .... in the story. Make a chart showing... Make an acrostic. Recite a poem.

Comprehension

Useful Verbs	Sample Question Stems	Potential activities and products
explain interpret outline discuss distinguish predict restate translate compare describe	Can you write in your own words...? Can you write a brief outline...? What do you think could of happened next...? Who do you think...? What was the main idea...? Who was the key character...? Can you distinguish between...? What differences exist between...? Can you provide an example of what you mean...? Can you provide a definition for...?	Cut out or draw pictures to show a particular event. Illustrate what you think the main idea was. Make a cartoon strip showing the sequence of events. Write and perform a play based on the story. Retell the story in your words. Paint a picture of some aspect you like. Write a summary report of an event. Prepare a flow chart to illustrate the sequence of events. Make a colouring book.

Application

Useful Verbs	Sample Question Stems	Potential activities and products
solve show use illustrate construct complete examine classify	Do you know another instance where...? Could this have happened in...? Can you group by characteristics such as...? What factors would you change if...? Can you apply the method used to some experience of your own...? What questions would you ask of...? From the information given, can you develop a set of instructions about...? Would this information be useful if you had a ...?	Construct a model to demonstrate how it will work. Make a diorama to illustrate an important event. Make a scrapbook about the areas of study. Make a paper-mache map to include relevant information about an event. Take a collection of photographs to demonstrate a particular point. Make up a puzzle game suing the ideas from the study area. Make a clay model of an item in the material. Design a market strategy for your product using a known strategy as a model. Dress a doll in national costume. Paint a mural using the same materials. Write a textbook about... for others.

Analysis

Useful Verbs	Sample Question Stems	Potential activities and products
analyse distinguish examine compare contrast investigate categorise identify explain separate advertise	Which events could have happened...? I ... happened, what might the ending have been? How was this similar to...? What was the underlying theme of...? What do you see as other possible outcomes? Why did ... changes occur? Can you compare your ... with that presented in...? Can you explain what must have happened	Design a questionnaire to gather information. Write a commercial to sell a new product. Conduct an investigation to produce information to support a view. Make a flow chart to show the critical stages. Construct a graph to illustrate selected information. Make a jigsaw puzzle. Make a family tree showing relationships. Put on a play about the

	when...? How is ... similar to ...? What are some of the problems of...? Can you distinguish between...? What were some of the motives behind...? What was the turning point in the game? What was the problem with...?	study area. Write a biography of the study person. Prepare a report about the area of study. Arrange a party. Make all the arrangements and record the steps needed. Review a work of art in terms of form, colour and texture.

Synthesis

Useful Verbs	Sample Question Stems	Potential activities and products
create invent compose predict plan construct design imagine propose devise formulate	Can you design a ... to ...? Why not compose a song about...? Can you see a possible solution to...? If you had access to all resources how would you deal with...? Why don't you devise your own way to deal with...? What would happen if...? How many ways can you...? Can you create new and unusual uses for...? Can you write a new recipe for a tasty dish? can you develop a proposal which would...	Invent a machine to do a specific task. Design a building to house your study. Create a new product. Give it a name and plan a marketing campaign. Write about your feelings in relation to... Write a TV show, play, puppet show, role play, song or pantomime about...? Design a record, book, or magazine cover for...? Make up a new language code and write material suing it. Sell an idea. Devise a way to... Compose a rhythm or put new words to a known melody.

The Following are the suggested Readings for this Lesson:

Psychological Egoism (excerpt)
By JOEL FEINBERG

A. THE THEORY

1. “Psychological egoism” is the name given to a theory widely held by ordinary people, and at one time almost universally accepted by political economists, philosophers, and psychologists, according to which all human actions when properly understood can be seen to be motivated by selfish desires. More precisely, psychological egoism is the doctrine that the only thing anyone is capable of desiring or pursuing ultimately (as an end in itself) is his own self- interest. No psychological egoist denies that people sometimes do desire things other than their own welfare—the happiness of other people, for example; but all psychological egoists insist that people are capable of desiring the happiness of others only when they take it to be a means to their own happiness. In short, purely altruistic and benevolent actions and desires do not exist; but people sometimes appear to be acting unselfishly and disinterestedly when they take the interests of others to be means to the promotion of their own self-interest.

2. This theory is called psychological egoism to indicate that it is not a theory about what ought to be the case, but rather about what, as a matter of fact, is the case. That is, the theory claims to be a description of psychological facts, not a prescription of ethical ideals. It asserts, however, not merely that all men do as a contingent matter of fact ‘‘put their own interests first,” but also that they are capable of nothing else, human nature being what it is. Universal selfishness is not just an accident or a coincidence on this view rather, it is an unavoidable consequence of psychological laws.

The theory is to be distinguished from another doctrine, so-called “ethical egoism,” according to which all people ought to pursue their own well-being. This doctrine, being a prescription of what ought to be the case, makes no claim to be a psychological theory of human motives; hence the word “ethical” appears in its name to distinguish it from psychological egoism.

3. There are a number of types of motives and desires which might reasonably be called ‘‘egoistic’’ or “selfish,” and corresponding to each of them is a possible version of psychological egoism. Perhaps the most common version of the theory is that apparently held by Jeremy Bentham.’ According to this version, all persons have only one ultimate motive in all their voluntary behavior and that motive is a selfish one; more specifically, it is one particular kind of selfish motive—namely, a desire for one’s own pleasure. According to this version of the theory, “the only kind of ultimate desire is the desire to get or to prolong pleasant experiences, and to avoid or to cut short unpleasant experiences for oneself.” This form of psychological egoism is often given the cumbersome name—psychological egoistic hedonism.

B. PRIMA FACIE REASONS IN SUPPORT OF THE THEORY

4. Psychological egoism has seemed plausible to many people for a variety of reasons, of which the following are typical:

a. “Every action of mine is prompted by motives or desires or impulses which are my motives and not somebody else’s. This fact might be expressed by saying that whenever

1 act I am always pursuing my own ends or trying to satisfy my own desires. And from this we might pass on to—I am always pursuing something for myself or seeking my own satisfaction.' Here is what seems like a proper description of a man acting selfishly, and if the description applies to all actions of all men, then it follows that all men in all their actions are selfish."

b. It is a truism that when a person gets what he wants he characteristically feels pleasure. This has suggested to many people that what we really want in every case is our own pleasure, and that we pursue other things only as a means.

c. Self-Deception. Often we deceive ourselves into thinking that we desire something fine or noble when what we really want is to be thought well of by others or to be able to congratulate ourselves, or to be able to enjoy the pleasures of a good conscience. It is a well-known fact that people tend to conceal their true motives from themselves by camouflaging them with words like "virtue," "duty,'' etc. Since we are so often misled concerning both our own real motives and the real motives of others, is it not reasonable to suspect that we might always be deceived when we think motives disinterested and altruistic? Indeed, it is a simple matter to explain away all allegedly unselfish motives: "Once the conviction that selfishness is universal finds root in a person's mind, it is very likely to burgeon out in a thousand corroborating generalizations. It will be discovered that a friendly smile is really only an attempt to win an approving nod from a more or less gullible recording angel; that a charitable deed is, for its performer, only an opportunity to congratulate himself on the good fortune or the cleverness that enables him to be charitable; that a public benefaction is just plain good business advertising. It will emerge that gods are worshipped only because they indulge men's selfish fears, or tastes, or hopes; that the 'golden rule' is no more than an eminently sound success formula; that social and political codes are created and subscribed to only be cause they serve to restrain other men's egoism as much as one's own, morality being only a special sort of 'racket' or intrigue using weapons of persuasion in place of bombs and machine guns. Under this interpretation of human nature, the categories of commercialism replace those of disinterested service and the spirit of the horse trader broods over the face of the earth."

d. Moral Education. Morality, good manners, decency, and other virtues must be teachable. Psychological egoists often notice that moral education and the inculcation of manners usually utilize what Bentham calls the "sanctions of pleasure and pain." Children are made to acquire the civilizing virtues only by the method of enticing rewards and painful punishments. Much the same is true of the history of the race. People in general have been inclined to behave well only when it is made plain to them that there is something in it for them

Is it not then highly probable that just such a mechanism of human motivation as Bentham describes must be presupposed by our methods of moral education?

…

Feinberg, J. (ed) *Reason and Responsibility: Readings in Some Basic Problems of Philsophy.*Wadsworth Publishing Company, 9th Edition,:1996.

Moral Relativism Defended (1975)

By Gilbert Harman

My thesis is that morality arises when a group of people reach an implicit agreement or come to a tacit understanding about their relations with one another. Part of what I mean by this is that moral judgments—or, rather, an important class of them—make sense only in relation to and with reference to one or another such agreement or understanding. This is vague, and I shall try to make it more precise in what follows. But it should be clear that I intend to argue for a version of what has been called moral relativism.

In doing so, I am taking sides in an ancient controversy. Many people have supposed that the sort of view which I am going to defend is obviously correct—indeed, that it is the only sort of account that could make sense of the phenomenon of morality. At the same time there have also been many who have supposed that moral relativism is confused, incoherent, and even immoral, at the very least obviously wrong.

Most arguments against relativism make use of a strategy of dissuasive definition; they define moral relativism as an inconsistent thesis. For example, they define it as the assertion that (a) there are no universal moral principles and (b) one ought to act in accordance with the principles of one's own group, where this latter principle, (b), is supposed to be a universal moral principle.' It is easy enough to show that this version of moral relativism will not do, but that is no reason to think that a defender of moral relativism cannot find a better definition.

My moral relativism is a soberly logical thesis—-a thesis about logical form, if you like. Just as the judgment that something is large makes sense only in relation to one or another comparison class, so too, I will argue, the judgment that it is wrong of someone to do something makes sense only in relation to an agreement or understanding. A dog may be large in relation to Chihuahuas but not large in relation to dogs in general. Similarly, I will argue, an action may be wrong in relation to one agreement but not in relation to another. Just as it makes no sense to ask whether a dog is large, period, apart from any relation to a comparison class, so too, I will argue, it makes no sense to ask whether an action is wrong, period, apart from any relation to an agreement.

There is an agreement, in the relevant sense, if each of a number of people intends to adhere to some schedule, plan, or set of principles, intending to do this on the understanding that the others similarly intend. The agreement or understanding need not be conscious or explicit; and I will not here try to say what distinguishes moral agreements from, for example, conventions of the road or conventions of etiquette, since these distinctions will not be important as regards the purely logical thesis that I will be defending.

Although I want to say that certain moral judgments are made in relation to an agreement, I do not want to say this about all moral judgments. Perhaps it is true that all moral judgments are made in relation to an agreement; nevertheless, that is not what I will be arguing. For I want to say that there is a way in which certain moral judgments are relative to an agreement but other moral judgments are not. My relativism is a thesis only about what I will call "inner judgments," such as the judgment that someone ought or ought not to have acted in a certain way or the judgment that it was right or wrong of him

to have done so. My relativism is not meant to apply, for example, to the judgment that someone is evil or the judgment that a given institution is unjust.
In particular, I am not denying (nor am I asserting) that some moralities are "objectively" better than others or that there are objective standards for assessing moralities. My thesis is a soberly logical thesis about logical form.

I. INNER JUDGMENTS
We make inner judgments about a person only if we suppose that he is capable of being motivated by the relevant moral considerations. We make other sorts of judgment about those who we suppose are not susceptible of such motivation. Inner judgments include judgments in which we say that someone should or ought to have done something or that someone was right or wrong to have done something. Inner judgments do not include judgments in which we call someone (literally) a savage or say that someone is (literally) inhuman, evil, a betrayer, a traitor, or an enemy.
Consider this example. Intelligent beings from outer space land on Earth, beings without the slightest concern for human life and happiness. That a certain course of action on their part might injure one of us means nothing to them; that fact by itself gives them no reason to avoid the action. In such a case it would be odd to say that nevertheless the beings ought to avoid injuring us or that it would be wrong for them to attack us. Of course we will want to resist them if they do such things and we will make negative judgments about them; but we will judge that they are dreadful enemies to be repelled and even destroyed, not that they should not act as they do.
Similarly, if we learn that a band of cannibals has captured and eaten the sole survivor of a shipwreck, we will speak of the primitive morality of the cannibals and may call them savages, but we will not say that they ought not to have eaten their captive.
Again, suppose that a contented employee of Murder, Incorporated was raised as a child to honor and respect members of the "family" but to have nothing but contempt for the rest of society. His current assignment, let us suppose, is to kill a certain bank manager, Bernard J. Ortcutt. Since Ortcutt is not a member of the "family," the employee in question has no compunction about carrying out his assignment. In particular, if we were to try to convince him that he should not kill Ortcutt, our argument would merely amuse him. We would not provide him with the slightest reason to desist unless we were to point to practical difficulties, such as the likelihood of his getting caught. Now, in this case it would be a misuse of language to say of him that he ought not to kill Ortcutt or that it would be wrong of him to do so, since that would imply that our own moral considerations carry some weight with him, which they do not. Instead we can only judge that he is a criminal, someone to be hunted down by the police, an enemy of peace-loving citizens, and so forth.

….

One thing that distinguishes slaves from animals is that slaves can organize and threaten revolt, whereas animals cannot. Slaves can see to it that both coherence and desire oppose conservatism, so that it becomes rational for the slave owners to arrive at a new, broader, more coherent understanding, one which includes the slaves.

It should be noted that coherence of attitude provides a constant pressure t widen the consensus and eliminate arbitrary distinctions. In this connection it is useful to recall ancient attitudes toward foreigners, and the ways people used to think about “savages,” “natives,” and “Indians.” Also, recall that infanticide used to be considered as acceptable as we consider abortion to be. There has been a change here in our moral attitudes, prompted, I suggest, largely by considerations of coherence of attitude.

Finally, I would like to say a few brief words about the limiting case of group morality, when the group has only one member; then, as it were, a person comes to an understanding with himself. In my view, a person can make inner judgments in relation to such an individual morality only about himself. A familiar form of pacifism is of this sort. Certain pacifists judge that it would be wrong of them to participate in killing, al though they are not willing to make a similar judgment about others. Observe that such a pacifist is unwilling only to make inner moral judgments about others. Although he is unwilling to judge that those who do participate are wrong to do so, he is perfectly willing to say that it is a bad thing that they participate. There are of course many other examples of individual morality in this sense, when a person imposes standards on himself that he does not apply to others. The existence of such examples is further confirmation of the relativist thesis that I have presented.

My conclusion is that relativism can be formulated as an intelligible thesis, the thesis that morality derives from an implicit agreement and that moral judgments are in a logical sense made in relation to such an agreement. Such a theory helps to explain otherwise puzzling aspects of our own moral views, in particular why we think that it is more important to avoid harm to others than to help others. The theory is also partially confirmed by what is, as far as I can tell, a previously unnoticed distinction between inner and non-inner moral judgments. Furthermore, traditional objections to implicit agreement theories can be met.

Cahn, S. (ed.) *20th Century Ethical Theory*. Prentice Hall, New Jersey:1995.

Should the West Pay for China's Fidges?

By Thomas Hurka

Thomas Hurka is a Canadian philosopher who teaches at the University of Calgary This essay, which was originally published in The Globe and Mail illustrates how environmental concerns are linked to many other areas of ethical debate.

Right now, China's 1.2 billion people don't own refrigerators. But what if they get them, as China's government plans, and the country's per capita fridge ownership comes to equal that in the West? Who will pay for China's refrigerators?

If the refrigerators are of the traditional freon-cooled type, the whole world will pay. Freon is a chlorofluorocarbon, and CFCs damage the earth's ozone layer. They're also responsible for about 15 percent of the global warming trend known as the greenhouse effect. If China gets freon-cooled refrigerators, we'll all pay in increased cancers, dried out farming regions, and rising ocean levels.

Alerted to the dangers of CFCs, western governments have proposed international action to eliminate them. Forty countries agreed in Montreal in 1987 to halve CFC production by 1998; now they've agreed to a complete ban. The West want all countries to eliminate CFCs before the end of the 20th century.

To the West's surprise, Third World countries, including China, have rejected these proposals as unfair. The developed world, they say, was able to industrialize using cheap materials such as CFCs. Now that the Third World stands poised for its own industrialization, it's not fair to ask it to use what are bound to be more expensive substitutes. It's not fair to delay even further its economic betterment.

Third World countries don't refuse to use substitutes for CFCs; they just want the developed world to pay them the difference between the cost of these substitutes and the CFCs they give up.

Should the West pay for China's refrigerators? There are many moral arguments why we should. Helping China would be kind, an act of generosity; it would also reduce international inequality. But these are not ideas to which our governments have traditionally given much credence, as their tiny foreign aid budgets attest. Are there reasons for paying that are more attuned to our governments' moral thinking?

Some say there are. Third World countries, they argue, wouldn't be in the position they're in now if the developed countries hadn't already damaged the ozone layer with their own CFCs. So, the developed countries owe the Third World compensation. They're responsible for the Third World's having to use more expensive materials and must therefore pay the extra cost of these materials.

This argument seems to have won a convert in former British Prime Minister Margaret Thatcher. At a conference about the ozone problem, she said it would be "intolerable" if the countries "which have already industrialized, and which have caused the greater part of the problems we face" expected others to pay to solve them.

Perhaps Mrs. Thatcher shouldn't have been so easily convinced. The harm to Third World countries wasn't done in the way normally required for compensation. Compensation is normally owed only for acts of negligence or carelessness. If, because of my careless driving, my car leaves the road and hits you on the sidewalk, I owe you compensation for your injuries. But if I drive as safely as possible and hit an unforeseeable patch of ice with the same result, I don't owe compensation. The patch of ice was bad luck; the bad luck ended up harming you; but since I wasn't at fault in what happened, I'm not liable for damages.

The developed world, it can be argued, is in the position of a driver who's skidded on unforeseeable ice.

When Kelvinator marketed the first refrigerator in 1918, it had no idea its product could damage the ozone layer. When Styrofoam was introduced, there was no evidence it would increase global temperatures. Although actions in the West have harmed the Third World, no one was at fault in most of those actions, and therefore no compensation is owed. The Third World's position is largely bad luck — unfortunate, but not something that calls for special aid.

Where does this leave us? Without the argument about compensation we face a moral choice. If our governments retain their old moral ideas, we'll ask China to buy costlier refrigerators and fall farther behind in economic development, all to protect our common environment. We may be unable to bring ourselves to this. But if we can't, as Mrs. Thatcher apparently couldn't, we'll have to change our moral thinking. We'll have to start caring more about international giving or equality for their own sake. And this will have far-reaching consequences.

Arguments about equality, for example, don't apply just to CFC substitutes; they support a general program of international redistribution. To accept them in one area is implicitly to accept a shift in all our dealings with poorer countries.

The issue of China's refrigerators foreshadows many the world will face in coming decades. We need to switch from damaging technologies to ones that are environmentally safer but also, inevitably, more expensive. This will repeatedly raise the question of who will pay the extra cost of these technologies in developing countries. And this question poses a moral challenge. Will we retain our old moral ideas, and ask the least well off countries to pay the most for environmental protection? Or will we find in the environment the beginnings of a new concern for global equality?

Paquette, P. (ed.) *Philosophy: Questions and Theories*. McGraw-Hill Ryerson: 2003.

Profile: Peter Singer—"The Most Dangerous Man in the World Today"

When the appointment of bioethicist Peter Singer to a senior position at Princeton University in the United States was announced in 1999, placard-waving protesters took to the streets. One editorial writer called the Australian- born philosopher a crackpot and megalomaniac, and The Wall Street Journal compared him to Martin Bormann, Adolf Hitler's deputy who helped spearhead the persecution of Jews in Nazi Germany.

Others sprang to Singer's defence. "There's nothing scary or unique in what Peter's doing," bioethicist Catherine Mayser told Jeff Sharlet of The Chronicle of Higher Education. "It's mainstream Anglo-American philosophy."

What sparked the outcry? Singer takes strong positions that challenge people's ideas. A utilitarian, Singer is credited with inspiring the animal rights movement by challenging the assumption that humans are superior to animals. He coined the term "speciesism" to describe this assumption, which he called as outdated as racism. A vegetarian, he believes that raising animals in order to kill them for food is as morally wrong as slavery and set out these views in his best-selling 1975 book, Animal Liberation: A New Ethics for Our Treatment of Animals.

Singer also advocates an unusual form of charity. Most people would not hesitate to drive a valuable sports car into the path of a train if it meant saving the life of a child, he wrote in the New York Times. Why, then, do people balk at the idea of selling the same car and using the money to save the life of a starving child in another country? Putting his money where his mouth is, Singer donates 20 percent of his income to famine relief agencies.

Though ideas like these may be radical, they are not the primary focus of the controversy that swirls around Singer, What enrages some people is his stand in favour of euthanizing terminally ill adults and severely disabled newborns. Rather than letting nature run its course and waiting for newborns with extreme disabilities to die, he has proposed that parents and doctors be allowed to choose to kill them by lethal — but painless — injection. His reasoning? Newborns have no more right to life than other creatures, such as dogs or pigs, with similar abilities to reason and feel emotion.

Singer dismisses sanctity-of-life arguments and focuses on quality of life, which he says is based on rationality and self-awareness. He maintains that newborns, especially those with severe disabilities, are neither rational nor self-aware. "Infants are sentient beings (living creatures who can perceive things through their senses) who are neither rational nor self-conscious," he wrote. "So if we turn to consider the infants in themselves, independently of the attitudes of their parents, since their species is not relevant to their moral status, the principles that govern the wrongness of killing non-human animals who are sentient but not rational or self-conscious must apply here, too."

Though Singer favours active euthanasia, he believes that consent is critically important. He says, for example, that euthanizing a terminally ill adult who does not want to die is morally wrong, no matter what the circumstances. And in the case of infants and others who are unable to give consent, he says that the choice should be up to parents and doctors.

Ideas like these provoked one spokesperson for the disabled to call Singer the most dangerous man in the world today. At the same time, others have praised this

philosopher's courage and thoughtfulness in raising difficult ethical issues and ensuring that they are thoroughly debated.
Though bioethicist Peter Singer is reviled in some circles for his views on the moral rightness of euthanasia, his many supporters believe that he is raising important ethical issues.

Paquette, P. (ed.) *Philosophy: Questions and Theories*. McGraw-Hill Ryerson: 2003.

QUESTIONING RUBRIC

CATEGORIES	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
FOCUS	• broad and unmanageable or • narrow, with little scope	• manageable, with limited exploration potential	• will look at information from a variety of perspectives	• will evoke personal reaction
INTEREST	• of little personal interest	• motivates some personal interest	• stimulates curiosity and enthusiasm	• inspires further investigation and more questions
KNOWLEDGE	• requires lists, one-word answers	• requires collection of facts and opinions	• directs personal reflection, opinion	• catalyst for transfer or application
PROCESSING	• requires data collection only	• requires classification of data	• requires general comparison based on criteria	• requires independent analysis, synthesis, and application of information

NAME: _____

ANECDOTAL REMARKS: _____

_____

_____

_____

FINAL GRADE: _____

RUBRIC

	ACHIEVEMENT LEVELS			
KNOWLEDGE/ UNDERSTANDING * * * * * *	• demonstrates limited knowledge or understanding of forms, terminology, strategies, information, concepts themes, elements	• demonstrates some knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements	• demonstrates considerable knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements	• demonstrates thorough knowledge or understanding of forms, terminology, strategies, information, concepts, themes or elements
THINKING/ INQUIRY * * * * * *	• uses critical and creative thinking skills with limited effectiveness • applies few of the skills needed in an inquiry process	• uses critical and creative thinking skills with moderate effectiveness • applies some of the skills need in the inquiry process	• uses critical and creative thinking skills with a considerable amount of effectiveness • applies most of the skills involved in an inquiry questions	• uses critical and create thinking skills with a high degree of effectiveness • applies all or almost all of the skills involved in an inquiry questions
COMMUNICATION * * * * * *	• communicates information and ideas with limited clarity • communicates with a limited sense of audience and purpose • demonstrates limited command of various forms	• communicates information and ideas with some clarity • communicates with some sense of audience and purpose • demonstrates a moderate command of various forms	• communicates information and ideas with considerable clarity • communicates with a clear sense of audience and purpose • demonstrates considerable command of various forms	* communicates information and ideas with a high degree of clarity * communicates with a strong sense of audience and purpose * demonstrates extensive command f various forms
APPLICATION * * * * * *	• uses the relevant conventions with limited accuracy	• uses the relevant conventions with some accuracy	• uses the relevant conventions with considerable accuracy	• uses the relevant conventions with accurately and effectively all or almost all the time

ANECDOTAL REMARKS:

FINAL GRADE:

Utilitarianism as an Ethical Position: J. S. Mill

Estimated Time required: 148 min

Link to Enduring Understanding:

1. Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (eg. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;

2. Use critical and logical thinking skills to defend their own ideas about ethical issues (e.g., the nature of the good life) and to anticipate counter-arguments to their ideas;

Overview of the Activity/Strategy:

This lesson would take two periods to complete. The lesson is a combination of independent reading time in class and a Socratic lesson on Utilitarianism.

(i) **Independent Reading** -- Students are given time in class to read J.S. Mill essay *Utilitarianism.* They are also asked to complete Reading Comprehension Questions on the reading. The purpose of this exercise is to develop students' skills in deciphering challenging texts. The role of the teacher is to help students who are experiencing difficulties.

(ii) **Socratic Lesson on Utilitarianism** accompanied with a PowerPoint—Since students would be familiar with the reading, the purpose of this part of the lesson is to clarify and explain some of the aspects of Utilitarianism.

List of Possible Key Resources:

The text of the essay on Utilitarianism by Mill could be found at :

http://etext.library.adelaide.edu.au/m/mill/john_stuart/m645u/util02.html

Description of Assessment Options:

The Reading Comprehension Questions would be collected for assessment. Comments would be made, but no grade would be assigned and the teacher would make a record under the Learning Skills component in the course.

Appendix (readings/handouts):

Handout with the Reading Comprehension questions.
PowerPoint on Utilitarianism

Reading Comprehension Questions for J.S. Mill

"Mill's Choice"

1. What is the "greatest happiness principle" that Mill discusses in the second paragraph?

2. How does Mill refute the accusation that utilitarianism is a "doctrine worthy of swine"? (paragraphs 3 and 4).

3. What point is Mill making when he states that "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied". Do you agree with his argument?

4. What is the criterion for saying that one pleasure is better than other according to Mill?

5. Summarize how Mill deals with the following objections to utilitarianism;

(i) happiness is unattainable on earth;
(ii) we must learn to live without happiness

6. Mill makes the argument that a utilitarian morality requires one to put the same value on their own well-being as on everyone else's. Do you think that that is ever possible?

7. Do you agree with utilitarianism as a standard for morality?

Student Seminar on Utilitarianism

Estimated Time required: 74 min

Link to Enduring Understanding:

1. Evaluate the strengths and weaknesses of responses to ethical questions and moral problems defended by some major philosophers (e.g. Kant, Mill) and schools of ethics (utilitarianism, hedonism, egoism, Buddhist ethics), and defend their own positions on the issue;

2. Use critical and logical thinking skills to defend their own ideas about ethical issues (e.g., the nature of the good life) and to anticipate counter-arguments to their ideas;

Overview of the Activity/Strategy:

The purpose of this lesson is to give students the opportunity to lead and participate in Seminar discussion on one of the readings in the unit – "*Utilitarianism*" by J. S. Mill. Since one of the enduring understandings for the course is the ability to defend one's ideas, this activity gives an opportunity for debate/exchange of ideas and ultimately prepares the students for the Culminating Activity—Online Discourse. Please note that this activity is not just part of this unit, but it is ongoing throughout the year, and all students get a chance to lead a Seminar at least once in the Semester. For this activity to be successful, the teacher needs to ensure that all students are familiar with the reading (past 2 classes were devoted to that). As well, the teacher needs to support and guide through individual consultations the 2-3 Students leading the Seminar. In order to ensure effective discussions, it is recommended that the desks and chairs in the classroom are set up in a circle. Brief overview of the instructional strategy:

(i) **Student Seminar**—groups of 2-3 students lead a discussion on an assigned reading. The students leading the Seminar are formally evaluated through the use of a rubric. The rest of the students are assessed formally and the teacher keeps record of seminar participation. The final mark of the Seminar needs to factor in "Participation in Other Seminars". The students leading the Seminar need to prepare in advance an "Argument Flow Chart" of the required reading (see Appendix for a Marking Scheme and an Exemplar". Each student is given a copy of the Flow Chart and the moderators of the Seminar explain and summarize the arguments. Then, the moderators need to prepare minimum 10 questions for discussion. The activity would take the whole period. After the Seminar, the moderators need to hand in personal reflections on the effectiveness of their Seminar.

List of Possible Key Resources:

For this particular Seminar, the reading has already been provided in previous lessons.

Description of Assessment Options:

Formal Assessment of students leading the Seminar through the use of Rubric.

Formative Assessment of students participating in the Seminar (teacher keeps record).
Appendix (readings/handouts): Rubric for Formal Assessment Marking Scheme for Argument Flow Chart Exemplar of Argument Flow Chart

Argument Flow-Chart of Reading

Marking Scheme: **Total Marks = …../12**

Overarching Question —1 mark

The main focus of the reading is correctly idenified in the form of a question. For example, in Russell: "What is the value of philosophy?"

Essential points included (complete) —3 marks

3 marks	Complete—all essential points are included.
2 marks	Incomplete—one or two essential points are excluded.
1 mark	Very incomplete—three or more essential points are excluded.

Non-essential points excluded —2 marks

A non-essential point is a side issue that does not address the overarching question. Philosophers are sometimes guilty of going on tangents or taking an opportunity to address an issue that is an offshoot from the main discussion.

2 marks	Non-essential points excluded (no extraneous material).
1 mark	One or two non-essential points included, disrupting the flow of the sketch.

Sound interpretation —3 marks

The summary must be in one's own words and not a series of quotations. One or two quotations are permitted if the author of the article is particularly poignant on a point or two.

3 marks	No misrepresentation.
2 marks	One or two points do not accurately represent the text; however, the overall summary does not suffer.
1 mark	Three or more points do not accurately represent the text; the overall summary misrepresents the reading.

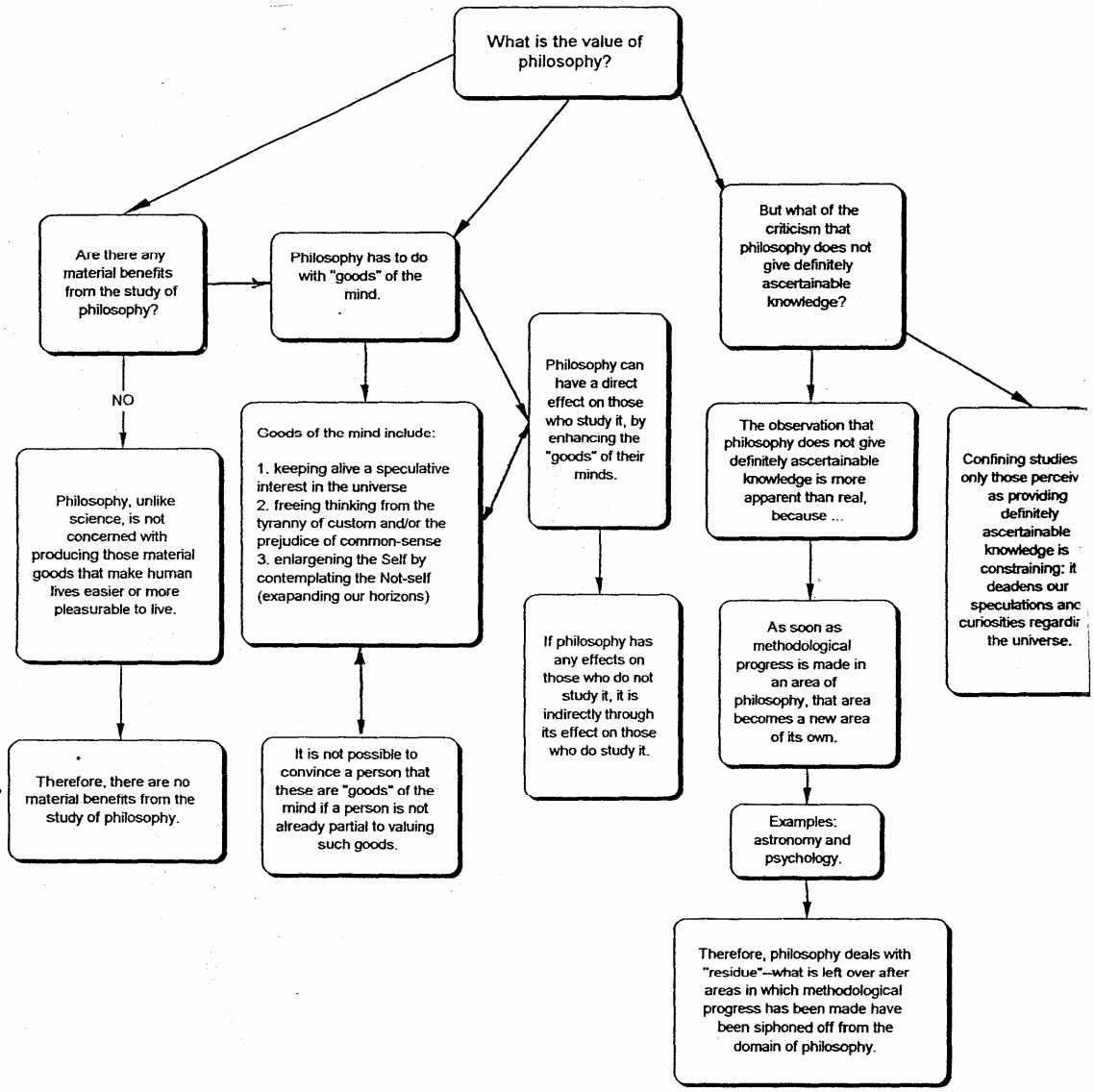
Connections among ideas (coherence) —3 marks

3 marks	Relations between ideas are correctly identified and shown with connecting lines.
2 marks	One or two pairs of ideas should be related in the summary, but are not; or are not related, but should be.
1 mark	Three or more pairs of ideas should be related in the summary, but are not; or are not related, but should be.

Adopted from Andrew Wilson, as presented at OPTA, 2007

EXEMPLAR

An Outline of Bertrand Russell's
On the Value of Philosophy



Adopted from Andrew Wilson, as presented at OPTA, 2007

HZT 4U0
Seminars

Instructions:

As part of your evaluation in the course, you are expected to lead a discussion in one class. You will be given the assigned readings for the seminar in advance, and you will be expected to introduce the readings to the class and initiate a discussion. To do this, you need to be very familiar with the reading and you also need to prepare good questions for discussion. You also need to prepare an **Argument Flow Chart** of the reading to be distributed to each student. Since the readings could be very challenging, it is strongly recommended that you consult with your teacher outside of class time before the seminar. Feel free to use any presentation aids that might facilitate your seminar.

Within one week of the Seminar, you need to hand in a written self-assessment of the Seminar. In the self assessment, you need to include the questions that you prepared and a summary of the discussion of the arguments in class. Finally, include an assessment of what you thought were the major strengths and weaknesses of your Seminar.

Please consult the following Rubric for further expectations regarding this Activity.

Rubric for Student Seminars

	Level 4	Level 3	Level 2	Level 1
Overall Quality and Content of the Seminar	-The student led an outstanding seminar.; -H/she was very familiar with the readings and was able to summarize well the main arguments. -The raised questions were original and lead to lively discussions. (10+ questions)	-The student led a good seminar. -She/he demonstrated a familiarity with the material and prepared interesting questions for discussion. (10 questions)	-The student demonstrated some understanding of the readings but could get easily confused about some of the main points of the arguments. -Some questions were interesting but did not lead to a class discussion and/or not enough questions were raised; (6-9 questions)	-The student has demonstrated a limited understanding of the arguments. -There was not enough thought put into preparing the questions. -There were too few questions (less than 6)
Communication	-Student communicated very effectively by using appropriately voice projection and eye-contact; -The format and presentation aids engaged the audience	-Student communicated effectively and used voice projection and eye-contact most of the time; -good sense of the audience and some good presentation aids	-Student communicated effectively most of the time; some points were difficult to follow due to lack of presentation aids; --sometimes the student failed to establish eye-contact with the audience and read too much from his/her notes	-Student did not demonstrate good communication in Seminar; -very little eye-contact and sense of the audience; -lack of presentation aids
Self Assessment	-All components of the self-assessment were submitted. - Accurate summary and questions. -Good conclusions were drawn based on the class discussion.	-All components of the self-assessment were submitted. -Accurate summary and questions. - Some conclusions were based on the class discussion.	-Some components of the self-assessment were submitted. -The discussion of the arguments in class misses some major points.	-The student has not presented a polished package—some components are missing or are inadequate.
Participation in Other Seminars. (to be completed at the end of the semester)	-Student is always prepared and ready to contribute with interesting comments to other Seminars; -Student supports other classmates with respectful and thoughtful comments;	-Student is prepared and ready to contribute to most Seminars; - Student supports other classmates with respectful and thoughtful comments most of the time;	-Student sometimes participates in other Seminars; - Student supports other classmates with respectful and thoughtful comments most of the time;	-Student does not participate often in Seminars and/or appears unprepared; -Student does not make an effort to support other classmates in the creation of productive exchange of ideas;

Culminating Activity of the Unit

Instructions:

For the Culminating Activity (CA) of this unit, we decided to create an Online Discourse environment, where students would be able to share and build on ideas. The environment is set up in www.turnitin.com as a class discussion. (For evaluation purposes, a fictional student has been created e-mail:groovypeople@sympatico.ca, password: philosophy1). Please note that any available software could be used for this activity. Through our personal experiences in this course, we have come to appreciate some of the advantages of using this kind of medium for the exchange of ideas, and we believe that the students would appreciate it as well. The task is particularly suitable for a discussion on Ethics where students have different views and opinions. We believe that through their study of Ethics, the students would be able to articulate those views with informed and well-thought-out arguments.

The Set-Up:

The Discussions are built around three different hypothetical ethical dilemmas. Each dilemma has questions. The students are expected to respond to these questions and comment on responses made by their classmates. The discussion is moderated by the teacher.

Duration:

3 days including 3 class periods

Assessment and Evaluation:

Please see the attached rubric.

HZT 4U0
Ethics—Summative Evaluation Project

For your summative evaluation in Ethics, you are required to participate in an online discussion based on three different readings. The readings and questions are posted on www.turnitin.com. You need to log in through your personal login, and then click on the DISCUSSION icon. Remember that your CLASS ID for this course is: **1926492**.

Further instructions:

- You need to answer all the posed questions;
- You need to respond to postings done by your classmates (at least 15 different ones, at least five per topic)
- Your responses need to demonstrate a familiarity with the questions and a thoughtful consideration of the issues. Responses such as "Excellent Point!" or " I agree." do no count towards your contributions;
- You need to complete the assignment within the given timeframe in order to be able to engage in a dialogue with your classmates.
- Please refer to the Rubric for additional criteria for evaluation.

Duration: 3 days (you will provided with three periods to work on it)

Have fun!

Rubric for Culminating Activity-- Online Discourse on Ethics

	Lever 4	Level 3	Level 2	Level 1
Knowledge and Depth of Thought	-demonstrated a very thoughtful consideration of the readings and questions; -made original links to philosophers discussed in class; -expressed original ideas that extended beyond the issues discussed in class;	-demonstrated a very good grasp of readings and questions; -made many links to philosophers discussed in class; -demonstrates a solid grasp of issues and theories in ethics	-demonstrates some understanding of the readings and questions; -made some connections to philosophers/theories discussed in class; -demonstrates some grasp of issues and theories in ethics;	-demonstrates limited consideration and understanding of the readings and questions; -did not make significant connections to philosophers/ theories discussed in class; -demonstrates limited grasp of the issues and theories in ethics;
Application	-analyses the connection between philosophical theories and practical applications with excellent insight ; -often relates unit concepts to personal experiences and situations;	-makes good connections between philosophical theories and practical applications; -relates unit concepts to personal experiences and situations;	-makes some connections between philosophical theories and practical applications; -sometimes relates unit concepts to personal experiences and situations;	-does not make many connections between philosophical theories and practical applications; -does not often relate unit concepts to personal experiences and situations
Communication	-consistently uses clear, concise language, with correct spelling and grammar;	-consistently uses clear, concise language, with only few errors that do not interfere with meaning	-expresses ideas with some spelling and grammatical errors; sometimes thoughts are difficult to follow;	-does not communicate effectively; -many spelling and grammatical errors interfere with meaning;
Work in an online environment	-responded to all posed questions; -participates in the discussions; -responded to 15+ different comments	-responded to all posed questions; -participated in the discussions; -responded to 15 different comments	-responded to most posed questions; -participated in some discussions; -responded to 10+ different comments	-responded only to few posed questions; -limited participation in discussions; -responded to less than 10 different comments;

The Following are the Readings and Questions posted online:

"The Ethics of Belief"

By W. K. Clifford, from *Lectures and Essays* (1879)

A shipowner was about to send to sea an emigrant-ship. He knew that she was old, and not over-well built at the first; that she had seen many seas and climes, and often had needed repairs. Doubts had been suggested to him that possibly she was not seaworthy. These doubts preyed upon his mind, and made him unhappy; he thought that perhaps he ought to have her thoroughly overhauled and refitted, even though this should put him to great expense. Before the ship sailed, however, he succeeded in overcoming these melancholy reflections. He said to himself that she had gone safely through so many voyages and weathered so many storms that it was idle to suppose she would not come safely home from this trip also. He would put his trust in Providence, which could hardly fail to protect all these unhappy families that were leaving their fatherland to seek for better times elsewhere. He would dismiss from his mind all ungenerous suspicions about the honesty of builders and contractors. In such ways he acquired a sincere and comfortable conviction that his vessel was thoroughly safe and seaworthy; he watched her departure with a light heart, and benevolent wishes for the success of the exiles in their strange new home that was to be; and he got his insurance-money when she went down in mid-ocean and told no tales.

What shall we say of him? Surely this, that he was verily guilty of the death of those men. It is admitted that he did sincerely believe in the soundness of his ship; but the sincerity of his conviction can in no wise help him, because *he had no right to believe on such evidence as was before him.* He had acquired his belief not by honestly earning it in patient investigation, but by stifling his doubts. And although in the end he may have felt so sure about it that he could not think otherwise, yet inasmuch as he had knowingly and willingly worked himself into that frame of mind, he must be held responsible for it.

Let us alter the case a little, and suppose that the ship was not unsound after all; that she made her voyage safely, and many others after it. Will that diminish the guilt of her owner? Not one jot. When an action is once done, it is right of wrong for ever; no accidental failure of its good or evil fruits can possibly alter that. The man would not have been innocent, he would only have been not found out. The question of right or wrong has to do with the origin of his belief, not the matter of it; not what it was, but how he got it; not whether it turned out to be true or false, but whether he had a right to believe on such evidence as was before him.

Questions:

1. Clifford seems convinced that the shipowner is morally responsible for allowing the ship to carry passengers, regardless of the outcome of the voyage. Thus, Clifford suggests that ethical judgments are based on intent rather than the outcome of the action. Do you agree with his argument? Explain how Kant's Categorical Imperative and Mill's

utilitarian principle could be applied to this case. Make sure that you explain how each theory judges an action as ethically right or wrong.

The Magic Ring

It's amazing what you can find at yard sales. While inline skating to your favourite hangout one summery Saturday morning, you check out a yard sale in front of a dilapidated old house. A wizened man with a long grey beard and a twinkle in his eye is selling strange things: shiny rocks, gothic jewelry, candles, astrology charts, broomsticks, potions in blue crystal bottles, good luck charms, and statues of goblins.

As you examine some of the items, the old man sidles up to you. "Interested in a special ring?" he asks. He holds out one with an emerald-green stone. It looks like a piece of junk from a cereal box. "It's only $10."

"Ten dollars? No, thanks," you snort.

"You'll sorely regret not buying it, Esmeralda. How about $5?"

You are stunned. How did this man know your name? You have never seen him before. Feeling a little creeped out, you hand him $5 and skate away.

Before joining your friends, you try on the ring. It isn't totally cool, but it's retro and matches your green hair. Maybe your friends will like it. Who knows?

As you approach the hangout, you see your friends and call out, "Hey, what's happening?"

They hear your voice and look in your direction, but don't see you. Terrified, they scatter.

It turns out that you have bought a magic ring that makes you invisible. Put it on, and you fade from sight; take it off, and you reappear. You can walk anywhere — through crowds, stores, and classrooms — completely undetected. No one will see you. You can get away with anything.

Questions:

1. How would you act if you had such a ring? What if 10 percent of the population had such a ring? Or 30 percent? Would even good and honest people succumb to the temptations of the ring?

2. Do you think that people choose the right course of action because they are afraid of being caught?

The Land of Certus

By Thomas D. Davis

Thomas D. Davis, the author of the following story, is an American philosopher turned mystery writer. The story is a fantasy, related by a wanderer who got lost in a treacherous forest. He stumbled across a farmer named Felanx, who led him to the town of Rechtsen in the land of Certus. When the wanderer asked about the strange green and red lights that glowed in people's faces, Felanx explained that the green light is the light of the good and the red light is the light of the bad. When people do something good, they glow green; when they do something bad, they glow red.

I marveled at the words of my host. To have all good and bad deeds clearly marked so that everyone should know them for what they were: could anything be a greater boon to humanity? ... After some thought, I inquired about the origin of the lights.

"To that question," said Felanx, 'there is no answer that seems to satisfy all. One answer is given in The Book of the Beginning. It says that the Creator made the skies and the earth and then, because He was lonely, He created human beings to be His companions. He put human beings in the most beautiful place on earth, the Valley of Peace, and He dwelt there with them."

Felanx then continued his tale, describing how the people decided to see what lay beyond the valley.

"[The Creator] said that He would give those who departed the lights of good and bad, so that they would know how to make themselves worthy to return to the valley. He said that one day He would walk the earth and lead those who glowed with the goodness of green back to the Valley of Peace.

"That, I say, is just one answer. It is the one that my wife accepts. Others have argued that there is no Creator, that the skies and earth have always been. They say that the lights of the good and bad are simply natural events that require no supernatural explanation. The light of the good, they say, is no more mysterious than the other colours of things whose significance is beauty. I, myself, am of this opinion."

I remarked that in my land there were also doubts about a Creator. But the disputes of the Certans were as nothing compared with ours. For in my land, each person interpreted good or bad "according to his or her own lights," and what each person saw was different. At least in Certus there were no doubts about goodness and badness: the lights were the same for everyone. And if there were doubts about a Creator, at least there could be no doubt how to please Him, should He exist.

The next day, Felanx showed the wanderer around town. The wanderer noticed that the green lights did indeed mark acts of goodness and the red lights acts of badness. He also noticed that the red lights allowed people to see their mistakes at once and to correct them.

At one home, we drank a delicious plum whiskey, and the green light over the gathering answered for me a question that divided those in my land, the question of whether it is evil to drink alcohol. The green light told me that drinking is good, though only in

moderation. When one of the group became drunken, he glowed with a red light. He was led from the room, apologizing to us all.
As we emerged from another house, I noticed a ragged fellow stumbling as if inebriated, glowing the brightest of reds. The others with me jeered at him, but the fellow only smiled and made a sign with his hands, which I was given to understand was the vilest of profanities. I was surprised by the existence of this reprobate in Certus, and I asked Felanx about him.
“His name is Georges, and he is a difficult case,” said Felanx. “At first, some thought that he might be blind to the lights of good and bad, as some are blind to colours and shapes. But he answers questions about the lights correctly. He just won’t be guided by them. He knows the good but doesn’t want to do it. His case is now before the town council. My guess is that there will be extreme punishment.”
“But how can a man know good and not want to do it?” I exclaimed.
At once I saw the foolishness of my remark, remembering that in the sacred book of my land it says that many fall not through ignorance but through the wickedness of the heart. I told Felanx of this.
“And so it says in Tue Book of the Beginning. But Georges is especially dangerous. Not only does he say that he often prefers wickedness to goodness, but he suggests that everyone should do so. He says that people should do what pleases them and should disregard the lights.”
“But how can he be dangerous?” I asked. “Surely anyone can see that if all were to do as they pleased, with no thought of the good, with no thought of others, the result must be chaos, disastrous for all.”
“Of course,” said Felanx. “But Georges is subtle. He says that what all people should prefer is not only their own pleasures but also the pleasures of others. It is this that seems to absolve him of selfishness in the eyes of the young, and many are drawn to his words.”
As the two continued walking, the wanderer asked about the cannons placed on the walls of the town. Felanx explained that the weapons were to defend the folk of Rechtsen against their enemies in the neighboring town of Linksen. The people of the two towns were enemies because their interpretations of the lights were different.
“The Linksens ... have a religion that denies our own. They say that the lights of good and bad are not the work of the Creator, but the work of the Creator’s enemy. They say that the lights of good and bad have been put in this land to confuse and lead astray the Creator’s true friends. They say that we ... should instead follow the laws written in their book. These laws, they believe, express the Creator’s true wishes.... Were you to compare Linksens’ rules of good and bad with the lights of the good and bad, you would find much agreement. It is this, they say, that shows the cleverness of the Creator’s enemy. He makes the lights so that they seem to show the truth in every case. It is this that misleads so many. The Linksens say that women should be equal to men, that animals are not to be eaten, and that the Rechtsens are to be destroyed. That the red light shows on such deeds, they say, is the triumph of deception.”
The next day, the wanderer awoke to yelling in the courtyard. Investigating, he discovered that Georges was being tortured before being burned at the stake.
I turned away in anger and horror, searching the faces in the crowd. All were watching the brutal spectacle with slight, solemn smiles. I saw Felanx near me and grabbed his arm.

“How can you do this?” I cried. “You who say you love the good.”
“Georges is paying the price for his wickedness. The council decided last night. Georges ignores the good and incites others to do the same.... He has to be made an example. It is right that he be punished.”
“Punished, yes,” I said. “Perhaps even killed. But not like this. This is barbaric! This is horrible!”
Felanx pulled away from me, and his expression became fierce. He moved his hand, and for a moment I thought he was going to strike me. Instead he pointed toward Georges.
“Look again,” he commanded.
“No. It is too terrible.”
“Look at the men who are carrying out the sentence.”
Reluctantly, I glanced toward the terrible scene. Then I saw what had escaped my attention before. The torturers of Georges were all glowing a faint green. This act that I had so readily condemned was, in fact, good, right. Suddenly my horror turned to shame.
“Forgive me,” I said, bowing my head.
Felanx forgave the wanderer then told him that he must leave the town for his own safety. The Linksens were planning to use George’s punishment as an excuse to attack Rechtsen. A guide showed the wanderer the way home.
The land of Certus is often in my thoughts. For it seems to me that if there is any hope for humankind, it must lie with those brave people of Rechtsen who know the good, follow it, and will fight for it to the end. May the Creator help them in their struggle.

Source: From Philosophy: An Introduction Through Original Fiction, Discussion and Readings, 2ndedi., by Thomas Davis, McGraw-Hill, 1979.

Questions:

1. Would you like to live with the certainty found in the Land of Certus? Why or why not?

2. The wanderer asks of his host: “But how can one know good and not want it?” Do you think that doing the right thing is always the desired course of action? Is it ever possible to wish evil?

3. In this story, a green light appears as Georges is being tortured. This persuades the narrator to change his mind about the moral rightness of torture. Would the green light have changed your mind in the same way? Why?

Statement of Design

I found this project both enjoyable and challenging, and most of all an opportunity to reexamine and refine my curriculum planning skills. Designing-down means that we need to work with the goal in mind and plan every aspect of our instruction accordingly. I think that the biggest advantage of this process is the fact that the curriculum unit becomes coherent and integrated, so that it becomes easy to observe the progression of skills and knowledge in the students. I was fortunate enough to collaborate with two very creative and energetic colleagues who enriched this experience for me and made it even more invaluable. I hope that our colleagues would find these resources useful in their own practice.

Anna Armani

For me this process really forced me to stretch outside my comfort zone. I don't have the pleasure of teaching philosophy and my only experience with it was a lot of essays in my undergrad. Design down was invaluable for focusing on what needed to be accomplished. Collaborating with Tom and Anna was fabulous. It was nice to have support and ongoing communication for the entire process. I think that this unit has tremendous potential for success and hope that it is made use of.

Diane Leach

This experience was definitely enjoyable and surprising. Much like Diane the encounter with philosophy was out of my element. The Design down process allows you to focus on a target and therefore create specific instruction to reach that target. As stated earlier, working with my two group members Anna and Diane allowed for many smooth interactions and pleasant discourse. A surprising feat considering the fact that we accomplished this completely online. I know that this unit will be an invaluable tool to any colleague who decides to use it in their practice.

Tom Carnovale