

# Teacher Manual

for

## *Ethics: A Contemporary Introduction*

(Routledge Press, 2018, third edition)

Harry J. Gensler  
Loyola University Chicago  
Chicago, IL 60660 USA

Using the Textbook    2
Using the EthiCola Software    18

Last modified on July 28, 2018

© 2018 Harry J. Gensler

This manual (along with the EthiCola instructional software and class slides) can be downloaded from:

<http://www.harrycola.com/ec>

or

<http://www.harryhiker.com/ec>

## Using the Textbook

My **Ethics-3** (*Ethics: A Contemporary Introduction*, 3rd edition, Routledge, 2018) introduces the issues and controversies of moral philosophy. While suitable for a general audience, the book was written for you to use with undergraduate college students who have had one or two previous philosophy courses. Ethics-3 can be used in ethics courses in various ways, for example:

- as the sole text in an introductory ethics course.
- as one of several texts in an introductory ethics course. For example, it could be used with (a) an general ethics anthology (such as *Ethics: Contemporary Readings* [Routledge, 2004], which I co-edited with Earl W. Spurgin and James C. Swindal), (b) longer historical or contemporary works, or (c) a book on applied ethics (about business or medicine or general moral issues).
- as supplemental reading for an upper-level ethics course.

The Preface (pages ix and x) has more about Ethics-3 and how it differs from previous editions; this is especially important to read if you used to teach using a previous edition. My Web sites (<http://www.harrycola.com/ec> and <http://www.harryhiker.com/ec>) have two book supplements that you and your students may want to use in your course:

- EthCola – a Windows instructional program for helping students learn about moral philosophy. This manual will later talk about what EthCola does, how to assign exercises from it, and how to record EthCola scores.
- Downloadable classroom slides in Acrobat format for individual chapters (these slides are also accessible from within the EthCola program, see SUPPLEMENTS under the HELP menu). If your classroom has a computer connected to an projector, you can show these slides directly from the computer.

The notes that I use for each class are online at <http://www.harrycola.com/ec/notes.pdf> along with the <http://www.harrycola.com/ec/notes.docx> Word version (which you could modify for your own use).<sup>1</sup> In class, my tablet has the notes for the day plus a seating chart with student pictures that I use for attendance. Be forewarned that I wrote the notes for my own use, and that you may occasionally have trouble figuring out what I'm doing.

<sup>1</sup> Whenever I give a “harrycola” Web address, you can also substitute “harryhiker”; harrycola.com and harryhiker.com are clones of each other – so if one isn't working then try the other.

Ethics-3 has four parts, and I spend nine classes (followed by an exam) on each part:

- A. Popular Metaethics (classes A-1 to A-9): Introduction, Cultural Relativism, Subjectivism, and Supernaturalism (Chapters 0 to 3).
- B. Philosophical Metaethics (classes B-1 to B-9): Intuitionism, Emotivism, and Prescriptivism (Chapters 4 to 6).
- C. Golden Rule Consistency (classes C-1 to C-9): GR Logic, GR Applications, and GR Frameworks (Chapters 7 to 9).
- D. Normative Ethics (classes D-1 to D-9): Consequentialism, Non-consequentialism, and Synthesis Chapter (Chapter 10 to 12).

So I cover the book in 36 class periods of 50 minute each (with four additional periods for exams). You may go faster or slower than that, and you may want to adapt the material to your own teaching style and which chapters you want to cover; but still, you may find it helpful to see what I do. And so I'll briefly explain what I do in each class.

## Part A (Popular Metaethics): classes A-1 to A-9

### Class A-1: First ethics class

I spend my first class on the syllabus <http://www.harrycola.com/syl-ethics.pdf> and course requirements. I explain why it's important to study moral philosophy (based on page 4 of the book) and I point out the Web address <http://www.harrycola.com/ec> that students can use to install the free EthiCola instructional program to their computer or flash drive. Again, <http://www.harrycola.com/ec/notes.pdf> and <http://www.harrycola.com/ec/notes.docx> give further details on what I cover in each class.

I give students three paper handouts: my syllabus <http://www.harrycola.com/syl-ethics.pdf>, basic directions <http://www.harrycola.com/ec/docs/ecdownload.pdf> for downloading EthiCola, and detailed directions <http://www.harrycola.com/ec/docs/ecmac.pdf> for running EthiCola on a Macintosh; the latter is trickier – some students may need help, either from you or from student volunteers in the class, and having a printout on what to do is very helpful.

Homework for class A-2: Read the syllabus and look at the homework page (where I keep homework assignments): <http://www.harrycola.com/hw>. Get the textbook and read the Introduction (pages 1–6). Install EthiCola from <http://www.harrycola.com/ec> (you needn't do exercises yet). Where you sit next time is your assigned seat for the semester.

### Class A-2: Intro & CR 1.1

I spend a few minutes going through names and making a seating chart.

Then I talk about how to install and use the EthiCola ethics software, and I run a couple of problems on the large classroom screen. EthiCola features multiple-choice questions and is easy to use; students must repeat each assigned exercise (which cover specific chapters) until they get at least 90% and then later, before the first quiz, e-mail me their scores.

I mention a class rule: “Understand before you criticize.” Then I explain and defend cultural relativism (based on section §1.1 of the book) as if I believed it, trying to be persuasive; most students find CR very plausible, but some start thinking of objections.

If I had more time, I’d further discuss the nature of *philosophy* (and how it differs from other subjects) and the nature and divisions of *moral philosophy*; but I leave this for students to get from the book.

Homework for class A-3: Read section §1.1 (pages 8-9). Write a brief reaction paper to cultural relativism (one page is OK – don’t do any outside reading or further reading in the book). Do computer exercise 00; you needn’t email EthiCola scores until quiz time.

### Class A-3: CR 1.2-1.4 (part of 1.4)

I go through student names, trying to pronounce the names and seeing who is there. Then I summarize what I said about cultural relativism last time, again trying to sound persuasive.

I collect their brief reaction papers to cultural relativism (CR) and do a little class exercise. Dividing the class into three parts, I ask them to write down something that they *like* about CR (back row), something they *dislike* (middle row), or something they’d *want a theory to do that CR doesn’t do* (front row). Then I go across the rows, asking every student to give an answer to their question; everyone responds, and the variety of responses is impressive.

Then I give strong objections to CR, emphasizing how it requires complete conformity (§1.2) and how it applies poorly to three key moral issues (racism, global warming, and moral education – §1.3). Then we look at a *moral realism* alternative (using Martin Luther King’s condemnation of racism as an example) and begin criticizing CR’s cultural differences argument (§1.4). Students begin to see that their initial favorable impression of CR came from accepting what sounds good instead of thinking critically and looking for objections.

Homework for class A-4: Finish Chapter 1 (10-22), including §1.9 (Kohlberg). Optional sections §§1.10-11 (“Is morality gendered?” and “Types of relativism”) are recommended for majors/minors in philosophy/ethics, (§1.10) gender studies, or (§1.11) anthropology. Do computer exercise 01; you needn’t email EthiCola scores until quiz time.

As a teacher, you have to decide how to use the sections marked “optional,” for example:

- You may require *some* sections marked “optional,” namely the ones that you want to cover in class (as I require §1.9 on Kohlberg above). For other sections marked “optional,” you may *suggest* that various specified groups read the sections but not *require* this and not test students on these sections.
- You may require *no* sections marked “optional” (although you may, as above, suggest individual sections for various specified groups). This makes your course less demanding.
- You may require *all* sections marked “optional” and hold students responsible for them. This makes your course more demanding.

Class A-4: CR 1.4-1.6
-----------------------

I criticize the three arguments for CR presented earlier. This emphasizes the need to be critical about reasoning and not just accept what sounds good. It also shows how CR distorts and oversimplifies how morality works.

I like to ask students whether cultural relativism is a liberal or a conservative view. Many say that it's liberal – because it denies the traditional objective approach to values. But some see it as highly conservative, because it makes it impossible to criticize our culture's values.

I return the reaction papers that the students wrote about CR. These are marked as CHECK (good, no bonus or penalty), CHECK PLUS (very good, the student gets a half-point bonus added to the final average at the end of the course), CHECK MINUS (need to do better, the student gets a half-point penalty added to the final average), or NOT DONE (the student gets a full-point penalty added to the final average). Most students get CHECK, several get CHECK PLUS, and very few get CHECK MINUS or NOT DONE.

Homework for class A-5: Read §2.1 (23-24). Write a brief reaction paper to subjectivism (one page is OK – don't do any outside reading or further reading in the book). I'll ask about desirable times for oral exams.

Class A-5: CR-SB 1.7-2.1
--------------------------

I have students vote for those oral exam times (e.g., "9-10 am on Tuesday or Thursday") that they find more desirable; students can vote several times. I use this information to find out which times work best for them as I construct the orals time-slot signup sheet that they'll get during class A-6.

I collect their brief reaction papers to subjectivism (SB).

I review criticisms of the three arguments given for CR, show how CR isn't necessarily so tolerant about other cultures, and talk about how CR challenges ethics by raising a key question: "How can we reason together about ethics in a multicultural world with conflicting value systems?"

We talk about moral diversity between cultures and how, if we believe in objective values, we might, by seeing how other cultures do things and how they react to what we do, try to correct errors in our culture's values. I ask students how intelligent foreigners criticize American values. Many criticisms bring up things like our (1) weak commitment to family life, (2) materialistic values, (3) short-range approaches to long-range problems, (4) high crime rate, and (5) wide gap between rich and poor. These criticisms seem correct to me.

I sketch Kohlberg's view about moral development and its stages (including how CR fits in), and I emphasize how social scientists have diverse view about CR (with many rejecting it).

I sometimes ask students what we can learn from CR – either positive things to incorporate into our own view of morality or challenges that we need to answer.

I then present subjectivism in a very persuasively sounding way.

Homework for class A-6: Read §§2.2-5 (25-29). I'll pass around a signup sheet for oral exams.

Class A-6: SB 2.2-2.5
-----------------------

I show the slide about oral exam #1; this is at <http://www.harrycola.com/ethics-orals.pdf> – and <http://www.harrycola.com/ethics-orals.docx> (which you may want to adapt to your own use if you give orals, which I highly recommend) and I give out a printed paper handout of the same thing. And I pass around the oral-exam signup sheet, which has ten-minute slots during time periods convenient to me and to the students; to make sure that everyone will fit into a time slot, I don't today show the time slots during our regularly scheduled class A-10 (when we don't meet as a group and when almost everyone would be available). I don't go into detail on oral exams until class A-8.

I explain that students did better on their second reaction papers (which I'll give back at the end of class), being more critical than before.

I summarize what I said about subjectivism (SB) last time, trying to sound persuasive. Then I again do a little class exercise. Dividing the class into three parts, I ask them to write down something that they *like* about SB (middle row), something they *dislike* (back row), or something they'd *want a theory to do that SB doesn't do* (front row). Then I go across the rows, asking every student to give an answer to their question; everyone responds, and the variety of responses is impressive.

Then we go through objections to SB, first showing how SB makes "I like hurting people, and so hurting people is good" into valid reasoning. Then we see how SB applies poorly to racism, global warming, and moral education. Then I present the ideal observer view (IO) as an improved view that takes account of both reason and feelings.

Homework for class A-7: Finish Chapter 2 (30-38). Optional sections §§2.7-9 ("Early Greek ethics," "Hume," and "The prisoner's dilemma") are recommended for majors/minors in philosophy/ethics, (§2.7-8) history, or (§2.9) business/economics/math. Do computer exercise 02.

Class A-7: SB 2.3-2.6
-----------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

Then I explain the ideal observer view further; show how it applies to racism, global warming, and moral education; and point out how the view, while a big advance, still has some problems that we'll try to deal with in better views later. I briefly introduce supernaturalism (SN) as possibly an improvement.

Homework for class A-8: Read §§3.1-2 (39-42). I'll also tell you what the oral exams are like.

Class A-8: SN 3.1-3.2
-----------------------

I pass out the oral signup sheet again and explain what oral exams will be like. I tell them to prepare well, bring a one-page cheat sheet of notes, and not be too nervous; most students end up really liking the oral-exam format, since they can present their own thinking and apply the views to their own interests (so pre-med students might give medical applications). Then I explain supernaturalism further.

Homework for class A-9: Finish Chapter 3 (43-51). Optional sections §§3.7-8 ("Modified SN" and "Supernatural virtues") are recommended for majors/minors in philosophy/ethics or religion. Do computer exercises 03 and 0-3 ("0-3" is a single exercise that reviews a group of chapters).

Class A-9: SN 3.3-3.6
-----------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

I review some points about supernaturalism, and present some objections to the view. I explain how most religious thinkers accept, not SN, but a natural-law approach, which we'll consider later and which makes morality something that believers and non-believers can share. I end by saying a little more about the oral exams, telling the students to prepare well but not be too nervous.

I remind them not to come to class during the next class period, to instead come to their oral exam, and to e-mail me their scores for computer exercises 00, 01, 02, 03, and 0-3 ("0-3" is a single exercise that reviews a group of chapters).

Homework for class B-1: Read §§4.1-2 (54-57).

Class period A-10
-------------------

We don't meet as a group this day; instead, we have individual oral exams. While the slots are for 10 minutes, I set my timer for 7 or 8 minutes, which gives a little time for students to get into or out of my office, and a little time for chit chat at the beginning to calm the students down and get to know them better.

So students come to my office for individual 10-minute oral-exam slots. I pick a random index card from three cards – each of which has one of the three key phrases: "cultural relativism," "subjectivism," "supernaturalism" – and I ask them one of these:

- Tell me about **cultural relativism**.
- Tell me about **subjectivism** (and then the ideal observer view).
- Tell me about **supernaturalism**.

Some students take the ball and run with it; but I may break in with further questions as they go along. Other students prefer that I keep asking them questions. In either case, I try to find

out what students know more than what they don't know. If there is time, I like to ask "Which view struck you as the most plausible (or the least plausible) – and why?"

I grade students on the basis of (a) clarity, (b) accuracy, (c) detail, and (d) personal appropriation. The best students are very good on all four points; they can explain the views and arguments in a clear, accurate, and detailed way; they show that they've thought about and struggled with the issues; and they can apply the views to their own interests (including what they're going to do in life). The poorer students have a more sketchy idea of the theories, sometimes jumble things up, have struggled less with the issues, and relate the views less to areas important to them.

Homework for class B-1: Read §§4.1-2 (54-57).

## Part B (Philosophical Metaethics): classes B-1 to B-9

### Class B-1: IN 4.1-4.2

I generally begin by saying that I was pleased by the orals, that most seemed comfortable with the format, and that many students applied the views nicely to their own concerns, especially what they're going to do in life. I repeat that I grade by clarity, details, accuracy, and personal appropriation – and that there's a very big difference between an A grade and a C grade. By this time, I've sent them their oral grade by individual e-mails, along with a short reaction to how well they did – like "A grade on oral, clear and detailed."

I say a few words to set the context for the next three views, which have been popular with recent philosophers. Then I talk about intuitionism (IN) and its main claims, stressing the indefinability of "good" (with Hume's Law as a corollary) and the objectivity of moral truths (which is based on taking commonsense moral practice seriously).

Homework for class B-2: Read §4.3 (57-59). Write a brief reaction paper to intuitionism (one page is OK – don't do any outside reading or further reading in the book).

### Class B-2: IN 4.3

I collect their brief reaction papers to intuitionism (IN). Then I quickly review the first two claims of intuitionism, and the arguments for these claims. Then I explain the third claim (about ethics being based on self-evident truths), the arguments for this, and some objections that come from misunderstandings.

Homework for class B-3: Finish Chapter 4 (60-68). Optional sections §§4.6-7 ("Reforming naturalism" and "Property naturalism") are recommended for majors/minors in philosophy/ethics. Do computer exercise 04.

### Class B-3: IN 4.4-4.5

After reviewing the main claims of intuitionism (IN), I again do a little class exercise. Dividing the class into three parts, I ask them to write down something that they *like* about



IN (front row), something they *dislike* (back row), or something they'd *want a theory to do that IN doesn't do* (middle row). Then I go across the rows, asking every student to give an answer to their question; everyone responds, and the variety of responses is impressive.

Then, after pointing out how first principles differ in math and ethics, I give some strong objections to the appeal to self-evident ethical first principles.

As the class ends, I warn students not to get depressed over emotivism (our next view, and one that students generally hate); I tell them that they need to be tested by the terrors of skepticism before we can move to something more constructive. I warn them that I'll pretend to hold emotivism and that they should feel free to attack me; the pretending is fun, gets students to take the view seriously, and encourages students to develop their critical powers.

Homework for class B-4: Read §§5.1-5.2 (69-72). For the next two classes, I'll pretend to be an emotivist.

Class B-4: EM 5.1-5.2
-----------------------

I come in with a bandage on my head and tell my students that I became converted to emotivism when I fell and hit my head on the previous day. I explain and defend emotivism as if I held it and I ask students to raise objections and problems. I stress the logical positivism argument and the claim that there are no moral truths.

Homework for class B-5: Read §§5.3-5.4 (72-74). I'll still pretend to be an emotivist.

Class B-5: EM 5.3-5.4
-----------------------

Still wearing my bandage, I explain the emotive nature of moral judgments, how this provides the simplest and best explanation for morality, and how this view lets us reason about some moral issues but not about basic moral principles. Students give their (usually negative) reactions.

Homework for class B-6: Finish Chapter 5 (74-83), including §5.10 ("Positivism and religion"). Optional section §5.9 ("The error theory") is recommended for majors/minors in philosophy/ethics. Do computer exercise 05. I'll pass around a sign-up sheet for orals.

Class B-6: EM 5.5+, go fast
-----------------------------

I give out a printed paper copy of the slide about oral exam #2 and pass out the oral-exam signup sheet (see the notes for class A-6).

After telling the class that I recovered from my head injury, I explain objections to logical positivism and to emotivism. To counter the negative comments about religion that I made on the basis of logical positivism, I say a little about the fine-tuning argument that has led several scientists and philosophical skeptics to belief in God (see my essay about this at <http://www.harrycola.com/reason.pdf> and my computer program Genesis.exe (for Windows) to illustrate this argument, at <http://www.harrycola.com/software.htm#f>).

Homework for class B-7: Read §§6.1-6.3 (84-88).

Class B-7: PR 6.1-6.3
-----------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

Many students at this point are confused and feel that the course isn't going anywhere; they are getting better at attacking views but they aren't learning how to make better moral judgments. I talk about their frustration – and how we need to clear out bad views first before we can make progress. I tell them that the next view, prescriptivism, has some breakthrough insights.

I carefully explain the basic ideas of prescriptivism; many students find this view very attractive, but subtle and confusing.

Homework for class B-8: Read §6.4 (88-89).

Class B-8: PR 6.4
-------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

After reviewing the basic ideas of prescriptivism, I explain how the view helps us to think rationally about ethics, while preserving our freedom to think for ourselves; I emphasize GR consistency and the argument against Nazis.

Homework for class B-9: Finish Chapter 6 (89-95). Optional sections §§6.6-7 ("Sartre" and "De Beauvoir") are recommended for majors/minors in philosophy/ethics, French studies, or (§6.7) gender studies. Do computer exercises 06, 4-6, & 0-6 ("4-6" and "0-6" are single exercises that review a group of chapters).

Class B-9: PR 6.5
-------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

I go over some objections to prescriptivism. I emphasize that we can overcome the problems without giving up prescriptivism's good points.

I remind them not to come to class during the next class period, to instead come to their oral exam, and to e-mail me their scores for computer exercises 04, 05, 06, 4-6, and 0-6 ("4-6" and "0-6" are single exercises that review a group of chapters).

Homework for class C-1: Read §§7.1-3 (98-103).

## Class period B-10

Instead of meeting together for class, students come in for individual 10-minute oral exams. These work like the first oral, except that the three index cards that I randomly pick from now say “intuitionism,” “emotivism,” “prescriptivism” – so I ask each student one of these:

- Tell me about **intuitionism**.
- Tell me about **emotivism**.
- Tell me about **prescriptivism**.

By this time, students are more comfortable with the oral-exam process.

Homework for class C-1: Read §§7.1-3 (98-103).

## Part C (Golden Rule Consistency): classes C-1 to C-9

## Class C-1: GR Logic 7.1-7.3

I first say a little about how students did on their orals (usually pretty well, even though the material was harder).

I then outline the three chapters that explain the GR consistency view, which tries to give a practical and constructive way to think about ethics that builds on the insights of prescriptivism and the other views. The core idea is that we *ought* to be consistent in our thought and action – where the “ought” here could be justified in several ways (based on social convention, self-evident principles, divine commands, or whatever). I then discuss various things that this consistency requires, emphasizing consistency in beliefs and consistency in will (which includes ends-means consistency and conscientiousness) – and how these can help us to reason about ethics.

Homework for class C-2: Read §§7.4-7.5 (104-09).

## Class C-2: GR Logic 7.4-7.5

I review a little and then discuss two further kinds of consistency: impartiality and the golden rule (GR). I argue for a GR formulation that’s stronger than prescriptivism’s version, that avoids standard GR-objections, and that can be justified by an appeal to other consistency principles (namely conscientiousness and impartiality).

Homework for class C-3: Read §§7.6-7.8 (109-18).

## Class C-3: GR Logic 7.6-7.8, go fast

I contrast the literal GR with our improved formulation and explain various subtle points about how to understand and apply the golden rule. Along the way, I discuss various GR fallacies and the KITA (Know, Imagine, Test, Act) strategy for applying the golden rule wisely. Since some of this material is rather technical, I make much use of examples.

Homework for class C-4: Read §§7.9-8.1 (118-28). Optional section §7.10 ("Kant and GR") is recommended for majors/minors in philosophy/ethics. Do computer exercise 07.

Class C-4: GR Logic-Applications 7.9-8.1, go fast
---------------------------------------------------

I begin by reviewing three subtle points about how to formulate GR to avoid problems; then I discuss legitimate variations on how to word and apply the golden rule.

Moving to the applications chapter, I expand the KITA strategy for applying GR into a general criterion of moral rationality that requires four KICO elements (Knowledge, Imagination, Consistency, and Other things). We'll use this more general idea of moral rationality as we approach issues like racism, global warming, and moral education.

Homework for class C-5: Read §§8.2-8.4 (128-35).

Class C-5: GR Applications 8.2-8.4
------------------------------------

This class uses the full GR consistency view against racist principles, arguments, and principles. I emphasize how we can similarly rationally criticize other forms of discrimination (on the basis of gender, ethnicity, religion, disabilities, gender preference, etc.).

Homework for class C-6: Read §§8.2-8.4 (128-35). I'll pass around a sign-up sheet for orals.

Class C-6: GR Applications 8.5-8.6
------------------------------------

I give out a printed paper copy of the slide about oral exam #3 and pass out the oral-exam signup sheet (see the notes for class A-6). I also pass out a nice paper handout (in color and on card stock) about the golden rule in the religions of the world, printed from the PDF file at <http://www.harrycola.com/ec/docs/gr-poster.pdf>; class C-8 will talk further about GR's worldwide presence.

This class applies the GR consistency view to global warming (emphasizing how to deal with global-warming deniers) and to moral education (emphasizing the need to teach *moral rationality* to children in addition to teaching moral content).

Homework for class C-7: Read §§8.7-9.2 (141-54), including §8.7 to §8.9 ("Animal treatment," "Immigration," and "Professional responsibilities"). Do computer exercise 08.

Class C-7: GR Applications-Frameworks 8.7-9.2
-----------------------------------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

I briefly apply GR consistency to our treatment of animals, to immigration policies, and to professional responsibilities. I encourage students to think further about how GR applies to their particular profession and to bring this up during their next oral exam.

Then I introduce the GR Frameworks chapter. I sketch how the GR consistency view can be based on a wide range of approaches to ethics, including intuitionism, cultural relativism, the ideal observer theory, egoism, supernaturalism, and prescriptivism – and how GR historically has been defended from a wide range of different views. Then I mention how GR connects with moral rights and moral virtues (the last part of the course will go into these further).

Homework for class C-8: Read §§9.3-9.4 (154-61).

Class C-8: GR Frameworks 9.3-9.4
----------------------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

This class is about the universality of the golden rule in the world's religions. I first do Christianity, then other major Abrahamic religions (emphasizing Judaism, Islam, and Bahai), then other major non-Abrahamic religions (emphasizing Hinduism, Buddhism, Confucianism, and Taoism), and then mention that many other religions support GR (as at the 1992 Parliament of the World's Religions). I add that many or most non-religious people would support GR too. I use Paul McKenna's striking GR poster (<http://www.harrycola.com/poster>). I emphasize that, as the world becomes more and more a single interacting global community, the need for such a common standard is becoming more urgent (and I refer to my GR page <http://www.harrycola.com/gr>). I claim that GR and the appeal to consistency are important in answering a question that cultural relativism raises for ethics: "How can we reason together about ethics in a multicultural world with conflicting value systems?"

My students – who come from a wide range of religious perspectives – really enjoy this class, since it relates GR to their beliefs.

Homework for class C-9: Finish Chapter 9 (161-72). Optional section §9.7 ("GR and Hobbes") is recommended for majors/minors in philosophy/ethics or political science. Do computer exercises 09, 7-9, & 0-9 ("7-9" and "0-9" are single exercises that review a group of chapters).

Class C-9: GR Frameworks 9.5-9.7
----------------------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn't yet pick a time.

We first discuss how GR fits into evolution and biology. I start with Darwin's idea about how GR and moral thinking would promote group survival and naturally arise among rational social animals who need to work together. I contrast this with the dog-eat-dog approach of so-called "Social Darwinism." And I talk about the forces that move us from an instinctive concern for just our own group to a universal concern for everyone.

Then we discuss how GR fits into the "natural law" approach to morality, as found in thinkers like St. Thomas Aquinas. We move to a modernized version of this approach which has three parts, corresponding to our nature *as rational beings* (emphasizing the need to be consistent and vividly aware of the facts), *as biological beings* (emphasizing our need to work

together to promote and protect needs like possessions, speech, family, and life) and *as spiritual beings* (who are called to love God and neighbor, and are destined to eternal life with God); believers and non-believers can share the first two parts of natural law, but only believers will accept the third part.

I remind them not to come to class during the next class period, to instead come to their oral exam (and I invite them, regardless of which chapter they get, to apply GR consistency to their individual interests, especially to what they are going to do in life professionally), and to e-mail me their scores for computer exercises 07, 08, 09, 7-9, and 0-9 (“7-9” and “0-9” are single exercises that review a group of chapters).

Homework for class D-1: Read §§10.1-10.2 (174-78). I may hit my head and become a utilitarian.

Class period C-10
-------------------

Instead of meeting together for class, students come in for individual 10-minute oral exams. These work like the first oral, except that the three index cards that I randomly pick from now say “GR logic,” “GR applications,” “GR frameworks” – so I ask each student one of these:

- Tell me about **GR logic**.
- Tell me about **GR applications**.
- Tell me about **GR frameworks**.

By now, students are comfortable with the oral-exam process.

Homework for class D-1: Read §§10.1-10.2 (174-78). I may hit my head and become a utilitarian.

Part D (Normative Ethics): classes D-1 to D-9
-----------------------------------------------

Class D-1: CQ 10.1-10.2
-------------------------

I come in with a bandage on my head and tell my students that I became converted to classical utilitarianism (UT) when I fell and hit my head on the previous day. I explain and defend utilitarianism as if I held it and I ask the students to raise objections and problems.

Homework for class D-2: Read §10.3 (178-80). I’ll still pretend to be a utilitarian. Write a brief reaction paper to utilitarianism (one page is OK – don’t do any outside reading or further reading in the book).

Class D-2: CQ 10.3
--------------------

I collect their brief reaction papers to utilitarianism (UT). Still wearing my bandage, I finish my explanation of utilitarianism. While I try to make the view seem very plausible, toward the end I mention some cases (like choosing a job with the Mafia or killing a baby with a disability) that may make the view seem more questionable.

Homework for class D-3: Read §10.4 (180-83).

Class D-3: CQ 10.4, go fast
-----------------------------

After collecting their papers and reviewing what utilitarianism (UT) holds, I again do a little class exercise. Dividing the class into three parts, I ask them to write down something that they *like* about UT (back row), something they *dislike* (middle row), or something they'd *want a theory to do that UT doesn't do* (front row). Then I go across the rows, asking every student to give an answer to their question; everyone responds, and the variety of responses is impressive.

I explain that I have mixed feelings about utilitarianism; I see it as often a useful tool for thinking about ethical issues – but an oversimplified tool that will lead to bad conclusions if we don't bring in further considerations. I argue that utilitarianism if taken very strictly is difficult to hold consistently (as in my lynching-is-fun case) and can be self-defeating (as in my lying-politicians case). I pile on several further objections.

Homework for class D-4: Finish Chapter 10 (183-92). Optional sections §§10.7-8 (“Bentham and Mill” and “The trolley problem”) are recommended for majors/minors in philosophy/ethics or history (§10.7). Do computer exercise 10.

Class D-4: CQ 10.5-10.6
-------------------------

I review the objections to classical utilitarianism. I explain pluralistic rule utilitarianism (RU) and how it tries to get around these objections. Then I point out that rule utilitarianism, even though it has some valuable insights, still has some problems.

Homework for class D-5: Read §11.1 (193-96). I'll ask about desirable times for your oral exam #4.

Class D-5: NC 11.1
--------------------

Since oral exam #4 is during final-exam week, I have students vote for those oral exam times (e.g., “9-10 am on Tuesday”) that they find more desirable, especially in terms of spacing out their exams appropriately; students can vote several times. I use this information to find out which times work best for them as I construct the orals time-slot signup sheet that they'll get during class D-6.

We begin nonconsequentialism (NC), which is more commonsensical than consequentialism but less unified. We start with four *prima facie* duties, borrowed from Ross. I emphasize that these and other nonconsequentialist duties could be accepted by rule utilitarians, who'd see them as useful rules for society to adopt – but not as duties that it's wrong in itself to violate.

Homework for class D-6: Read §11.2-4 (196-205). I'll pass around a signup sheet for your oral exam #4.

Class D-6: NC 11.2-11.4
-------------------------

I give out a printed paper copy of the slide about oral exam #4 and pass out the oral-exam signup sheet (see the notes for class A-6).

This class is mostly about virtues and commandments. But at the end we start into rights and justice.

Homework for class D-7: Finish Chapter 11 (205-210). Optional section §11.5 (“Free will and determinism”) is recommended for majors/minors in philosophy/ethics or psychology. Do computer exercise 11.

Class D-7: NC 11.4
--------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn’t yet pick a time.

After reviewing some basic ideas about rights and justice, we consider the clash between libertarians (like Robert Nozick) and liberals (like John Rawls) on the distribution of wealth. I argue that GR consistency would favor the liberal approach.

Homework for class D-8: Read §§12.1-3 (211-15).

Class D-8: AB 12.1-12.3
-------------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn’t yet pick a time.

The final synthesis chapter applies the various views in the book to a specific issue – the hotly disputed topic of abortion. We begin by considering popular nonconsequentialist and consequentialist arguments about abortion. Then we consider how the various metaethical views in the first half of the book would apply to abortion.

Homework for class D-9: Finish Chapter 12 (215-27), including §12.6 (Double effect). Optional sections 12.7-9 (“Abortion and virtue,” “Abortion and violinists,” and “Abortion and feminism”) are recommended for majors/minors in philosophy/ethics, biology/medicine, or gender studies. Do computer exercise 12.

Class D-9: AB 12.4-12.5
-------------------------

I pass out the oral signup sheet again, in case some people want to change their time or didn’t yet pick a time.

I begin by reviewing material from the previous class about abortion. Then I explain the golden rule approach to the issue, emphasizing its strengths and limitations.



I end with a short summary of the course, emphasizing the clash between various metaethical and normative approaches – and the golden rule as the best summary of morality.

I remind students about their upcoming oral exam during final-exam week, and that they need to e-mail me their scores for computer exercises 10, 11, 12, 10-12, and 0-12 (“10-12” and “0-12” are single exercises that review a group of chapters).

Last exam D-10
----------------

Students come in for individual 10-minute oral exams. These work like the first oral, except that the three index cards that I randomly pick from now say “consequentialism,” “nonconsequentialism,” “abortion arguments” – so I ask each student one of these:

- Tell me about **consequentialism**.
- Tell me about **nonconsequentialism**.
- Tell me about **abortion arguments**.

By now, students are quite comfortable with the oral-exam process.

## Using the EthiCola Software

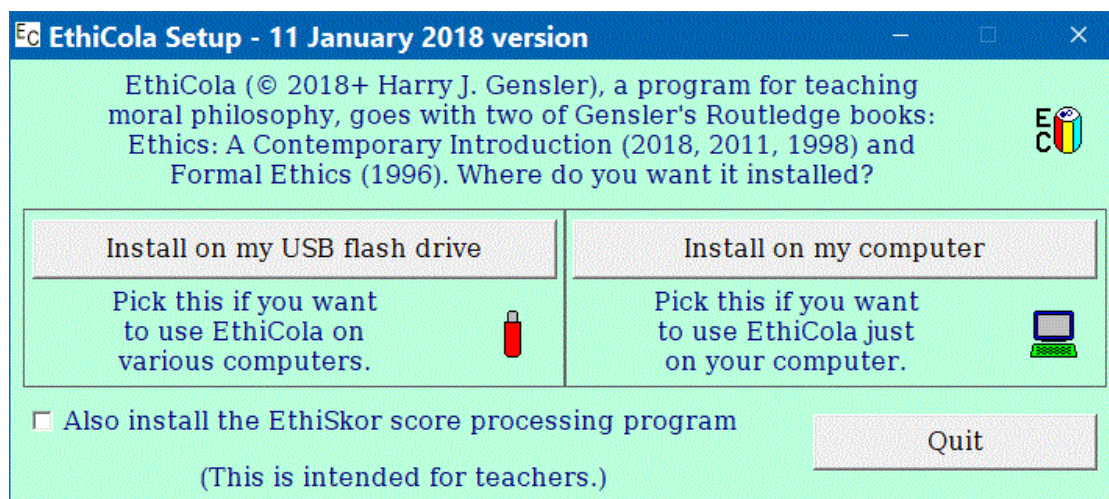
EthiCola is a computer program to help students learn about moral philosophy. Each Ethics-3 book chapter has a computer exercise, consisting of short summaries followed by multiple-choice questions presented in a random order. EthiCola keeps track of the highest percentage of correct answers that a given student achieved on a given exercise. Most students find EthiCola to be a fun way to learn. EthiCola runs natively in Windows; you can download EthiCola (with this teacher manual and class slides) from these Web addresses:



<http://www.harrycola.com/ec>  
or <http://www.harryhiker.com/ec>

These Web pages also talk about how to run EthiCola in Linux or Macintosh using a free emulator program that allows you to run Windows programs.

The EthiCola Setup program looks like this:



EthiCola can be installed on either a USB flash drive (which is best if you want to use EthiCola on various computers) or on your computer's hard drive or SSD (which is best if you want to use EthiCola on just your computer). Teachers can at the same time install the EthiSkor score processing program (for recording and analyzing EthiCola scores).

Installing EthiCola in Windows is fairly simple, except that you may have to click around warnings about this being a program from an unknown source that may damage your computer (it won't). Once you get the "EthiCola Setup" program running (as displayed above), installing EthiCola is pretty quick and easy.

The EthiCola page also has places to click to install the program to run in Macintosh (which many of my students use) or Linux (less popular), using a free emulator. As I mention under

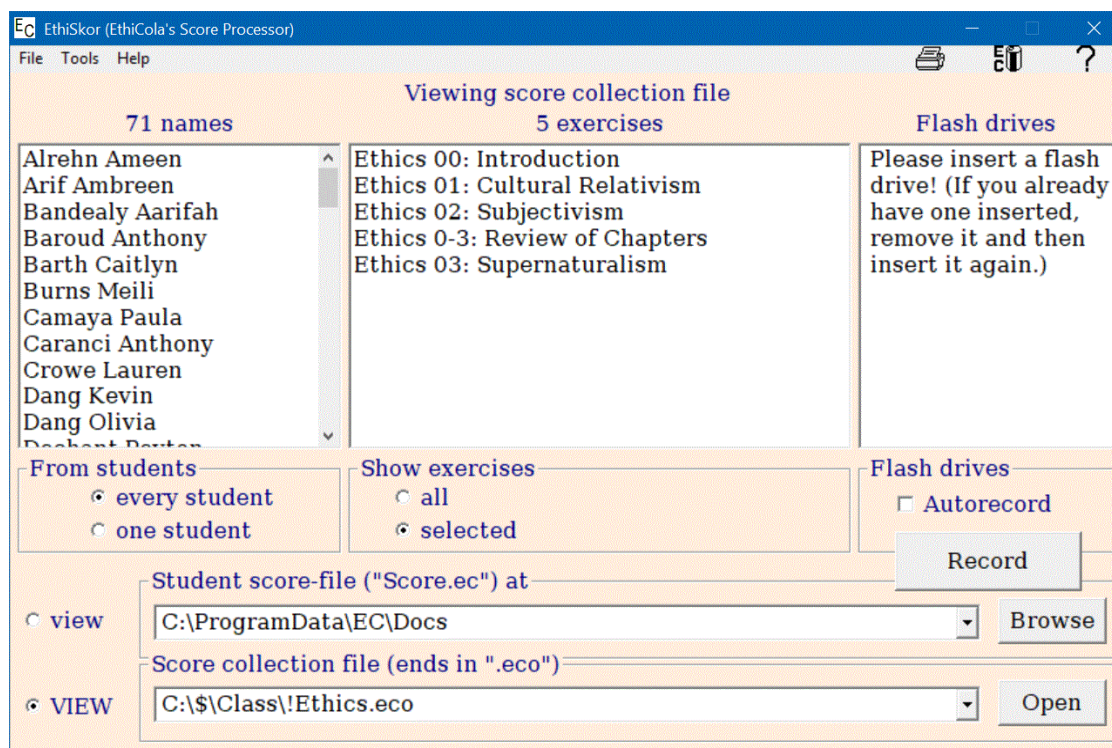
the notes for Class A-1, I give the students printed versions of the basic directions <http://www.harrycola.com/ec/docs/ecdownload.pdf> for downloading EthiCola and of the detailed directions <http://www.harrycola.com/ec/docs/ecmac.pdf> for running EthiCola on a Macintosh; the latter is trickier – some students may need help, either from you or from student volunteers in the class, and having a printout on what to do is very helpful.

While you might just encourage your students to do the exercises and leave it at that, I suggest rather that you assign specific exercises that go with the chapters that you cover and then record student scores. I break my ethics course into four parts and assign these exercises for each part (exercises with a hyphenated number, like “0-3,” review a group of chapters):

- Ethics 00, 01, 02, 03, and 0-3. (Introduction and chapters 1-3.)
- Ethics 04, 05, 06, 4-6, and 0-6. (Chapters 4-6.)
- Ethics 07, 08, 09, 7-9, and 0-9. (Chapters 7-9.)
- Ethics 10, 11, 12, 10-12, and 0-12. (Chapters 10-12.)

I say this in my syllabus: “You’re required to get at least 90 on each assigned exercise (if you don’t get 90 the first time, you can do it again until you get 90); for each exercise not done at this level, your corresponding exam score is lowered by 2 points.” While there are various ways to work the computer exercises into course grading, I strongly suggest that students be given some grade-motivation for doing the exercises.

Using EthiCola requires that you (or someone else) record and process student scores. As mentioned above, you can install the EthiSkor score processing program at the same time as you install EthiCola itself. EthiSkor is easy to use and looks like this:



EthiSkor has a help file (click the HELP menu or the F1 key or the “?” icon) which tells you how to use the program. And you can use the “balloon help” option under the TOOLS menu, so that if you point to something then the program will pop up a brief explanation.

I have students send me their scores by e-mail. To do this, students should bring up EthiCola’s “View Scores” option under the TOOLS menu, click PASTE TO E-MAIL, and then follow the directions. You’ll receive an e-mail with score data and directions about how to process this data; basically, with EthiSkor running you just highlight the score date (including the beginning and trailing lines) and click COPY (CTRL-C in Windows) – and then the score will be copied into EthiSkor.

You can also record scores from a student’s flash drive. With EthiSkor running and the “Autorecord” box checked, just insert the student’s flash drive into any USB port; this will copy the score into EthiSkor.

If you want to assign EthiCola (and I hope you do), you need to be familiar with EthiCola and its help file, this section of the teacher manual, and the EthiSkor program and its help file. Your students will find EthiCola to be an easy program to use, a fun way to learn about moral philosophy, and a very effective learning tool.