Education for Justice (E4J)
University Module Series: Integrity & Ethics

Module 1
Integrity and Ethics: Introduction and Conceptual Framework*

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Introduction

This Module provides a brief introduction to the concepts of integrity and ethics. It is designed to be used by lecturers who wish to provide their students with conceptual clarity and expose them to ethical dilemmas and ethical decision-making. The concept of integrity has been added in order to broaden the focus from the more traditional field of ethics. Combined, the concepts of integrity and ethics provide a more comprehensive perspective – they allow us to move beyond discussions about the

* Developed under UNODC's Education for Justice (E4J) initiative, a component of the Global Programme for the Implementation of the Doha Declaration, this Module forms part of the E4J University Module Series on Integrity and Ethics and is accompanied by a Teaching Guide. The full range of E4J materials includes university modules on Anti-Corruption, Crime Prevention and Criminal Justice, Cybercrime, Firearms, Organized Crime, Trafficking in Persons/Smuggling of Migrants, Counter-Terrorism, as well as Integrity and Ethics. All E4J university modules provide suggestions for in-class exercises, student assessments, slides, and other teaching tools that lecturers can adapt to their contexts, and integrate into existing university courses and programmes. All E4J university modules engage with existing academic research and debates, and may contain information, opinions and statements from a variety of sources, including press reports and independent experts. All E4J university modules, and the terms and conditions of their use, can be found on the E4J website.

difference between right and wrong, in order to focus on relationships and behaviour as well.

Throughout the Module, students will be introduced to concepts and thrown in at the deep end by being asked to make decisions on what they would regard as the most ethical solutions to dilemmas. Students will be guided through three major ethical theories, and challenged to agree or disagree with them. Students should not be afraid to take a stance, as this will enhance their learning and enjoyment of the Module.

The Module is a resource for lecturers. It provides an outline for a three-hour class but can be used for shorter or longer sessions, or extended into a full-fledged course (see: Guidelines to develop a stand-alone course).

Learning outcomes

- Understand and define the concepts of integrity and ethics
- Describe three major theoretical approaches in integrity and ethics
- Identify ethical dilemmas and apply different theoretical approaches
- Understand the concept of personal integrity in the context of this Module

Key issues

The Module provides an overview of the concepts of integrity and ethics. Integrity is a term that is used in many different contexts, for example by referring to information, art or music. From a philosophical perspective discussions about integrity usually involve an ethical or moral dimension, according to the Stanford Encyclopedia of Philosophy:

> Ordinary discourse about integrity involves two fundamental intuitions: first, that integrity is primarily a formal relation one has to oneself, or between parts or aspects of one's self; and second, that integrity is connected in an important way to acting morally, in other words, there are some substantive or normative constraints on what it is to act with integrity. (Cox, 2017)

Integrity is defined as "strict adherence to moral values and principles" by the *Chambers 21st-Century Dictionary* (Chambers, 1999). The following discussion of integrity mentions the origin of the word and different applications:

> The concept of integrity has been derived from the Latin "integritas" (wholeness). It is defined as consistency between beliefs, decisions and actions, and continued adherence to values and principles. When someone is described as a person of integrity, the suggestion is that such a person is not corruptible as a result of the "wholeness" and "connectedness" of the values and principles that such a person subscribes to. Integrity is often used in conjunction with ethics, suggesting that the values and principles that are adhered to should

> be ethical values. Some of the values that are often mentioned in this regard are honesty, openness, accountability and trustworthiness. Organisational integrity refers to the ability of individual organisations to develop and implement an integrity management framework, and for employees to act in accordance with the values of the organisation. (Visser, 2007 p. 278)

Different types of integrity have been identified; the Stanford Encyclopedia of Philosophy includes the following:

- Self-integration refers to the ability of individuals to integrate various aspects of their own personality into a harmonious whole.
- The identity view of integrity refers to the way in which individuals make commitments about the things with which they deeply identify (in other words: acting in a way that reflects their sense of who they are).
- The self-constitution view of integrity refers to actions that can be endorsed by oneself at the time of acting as well as by a future self.
- Integrity as "standing for something" brings a social dimension into the definition: it entails making judgement calls but also requires respect for the judgements of others.
- Integrity as moral purpose – this approach describes integrity in terms of a commitment or a clear intent to live a moral life. It makes provision for others to disagree with the views of an individual while acknowledging at the same time that she or he is a person of integrity. (Cox, 2017)

Turning to the concept of ethics, Norman (1998, p. 1) has defined ethics as "the attempt to arrive at an understanding of the nature of human values, of how we ought to live, and of what constitutes right conduct." The dictionary definition of ethics is "the study or the science of morals" (Chambers, 1999). Morality is defined as "a sense of right and wrong", and being moral as "belonging or relating to the principles of good and evil, or right and wrong" (Chambers, 1999).

While this Module focuses mostly on Western philosophical thought, it is important to acknowledge the critical contribution of non-Western philosophy. For example, the Stanford Encyclopedia of Philosophy states the following about Chinese ethical thought:

> The tradition of Chinese ethical thought is centrally concerned with questions about how one ought to live: what goes into a worthwhile life, how to weigh duties toward family versus duties toward strangers, whether human nature is predisposed to be morally good or bad, how one ought to relate to the non-human world, the extent to which one ought to become involved in reforming the larger social and political structures of one's society, and how one ought to conduct oneself when in a position of influence or power. The personal, social, and political are often intertwined in Chinese approaches to the subject. Anyone who wants to draw from the range of important traditions of

> thought on this subject needs to look seriously at the Chinese tradition. (Wong, 2017)

One of the most important figures in this tradition is Confucius. He lived approximately between 551 and 479 BC and was a philosopher and founder of the Ru School of Chinese thought. His teachings were preserved in the Lunyu or Analects. His approach is summarized as follows by the Stanford Encyclopedia of Philosophy:

> Confucius believes that people live their lives within parameters firmly established by Heaven—which, often, for him means both a purposeful Supreme Being as well as 'nature' and its fixed cycles and patterns—he argues that men are responsible for their actions and especially for their treatment of others. We can do little or nothing to alter our fated span of existence but we determine what we accomplish and what we are remembered for. (Riegel, 2013)

When we deal with difficult decisions we often feel that there is no clear answer that is right, but we sense intuitively that the decision is about the distinction between right and wrong. Discussions about integrity and ethics address the fundamental distinction between right and wrong. This type of decision is much more difficult than deciding whether we prefer one type of food to another, or whether the answer to a simple mathematical equation is right or wrong.

Some people argue that we do not really have a choice whether we are ethical or not – this is sometimes called "common morality". According to Blackburn (2002, p. 4): "Human beings are ethical animals. I do not mean that we naturally behave particularly well, nor that we are endlessly telling each other what to do. But we grade and evaluate, and compare and admire, and claim and justify. We do not just 'prefer' this or that, in isolation. We prefer that our preferences are shared; we turn them into demands on each other". Sissela Bok (1978, p. 23) has argued that even liars share with those they deceive the desire not to be deceived. Agreement with this statement indicates inherent support for the concept of integrity.

Within the context of an introductory module it would be useful to look at a few interesting and challenging examples. Robinson and Garratt (1997, p. 4) ask the following questions:

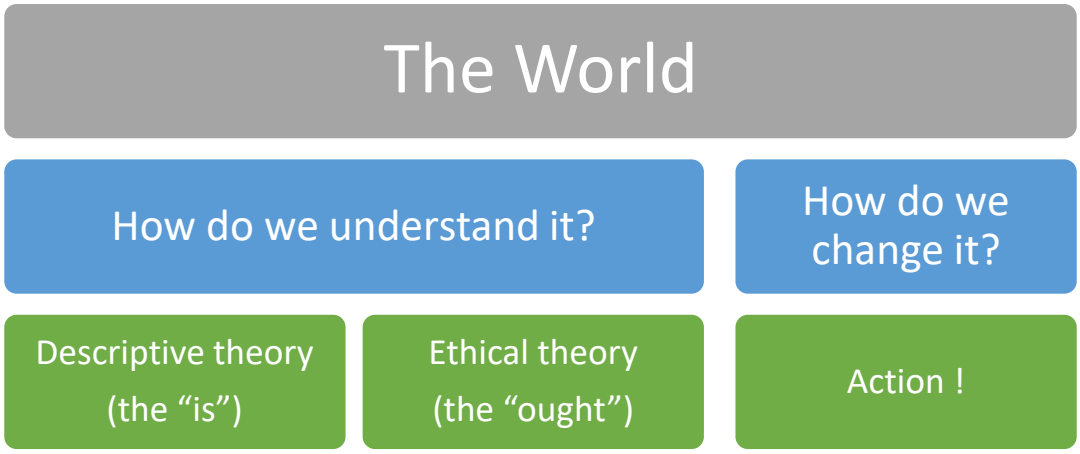
- Are there any differences between moral laws and society's laws? (This question will be addressed in more detail in Module 12.)
- What are human beings really like: selfish and greedy or generous and kind?
- Are some people "better" at morality than others?
- Why should I be a good person?

These questions will inevitably generate vigorous debate, and they also address some of the fundamental philosophical and theoretical questions addressed in this Module.

The moment we – as human beings – express a desire about the way something should be, we use ethical language. By suggesting that something should be different, we are doing the grading, evaluating and comparison that Blackburn refers to. We

suggest that something could be better, and by implication we support the idea that some things are better, more desirable or more acceptable than others.

The graph below explains the role of theory – it helps us to understand the world, but theory by itself cannot change the world; we need action. Action – and hopefully ethical action – will be informed by theory. Any theory that addresses the way things should be or ought to be – as mentioned above – can be classified as an ethical theory.



This Module will address three of the major Western ethical theories: utilitarianism, deontology and virtue ethics. As was mentioned above, the critical contribution of non-Western philosophy is acknowledged but not addressed in detail in this Module. Other modules of the present series that discuss non-Western approaches to ethics include Module 2 (Ethics and Universal Values), Module 4 (Ethical Leadership), and Module 5 (Ethics, Diversity and Pluralism). It is noted that the approach known as ethics of care, while not discussed in this Module, is defined and addressed in Module 9 (Gender Dimensions of Ethics) of the present module series.

Utilitarianism

The basic premise of utilitarianism is that an action is moral if it maximizes the overall social 'utility' (or happiness). Two of the most important philosophers in this tradition are Jeremy Bentham and John Stuart Mill. Utilitarianism, a form of consequentialism, requires an individual to calculate the right response to an ethical question by weighing up the positive and the negative consequences of an action. Whatever produces the most happiness for the most people will be the most ethical solution. It is important to note that the consequences should be measured in terms of overall impact, not only in terms of the decision maker. All consequentialist theories hold that morality depends on the consequence of actions. Utilitarianism, as a specific case of consequentialism, holds that the rightness of an action depends on whether it maximise a *particular* consequence, that is, the overall social utility.

The shipwreck example (see exercise 2) provides an easy way to demonstrate this approach. Imagine that you are involved in a shipwreck situation – a ship has started to sink in the middle of the ocean. Eleven people have jumped into a life-boat that has been designed for a maximum of ten people, and the life-boat is also starting to sink.

What should the passengers do? According to the utilitarian approach, the answer is easy: ten lives saved will produce the most social utility, and therefore – according to utilitarianism – killing one person is the ethical thing to do.

Deontology

The basic premise of deontology, in contrast to consequentialist theories like utilitarianism, is that an action is moral if it conforms to certain principles or duties (irrespective of the consequences). Deontology is derived from the Greek word *deon*, which means duty. The one name that stands out from all others in terms of this approach is that of Immanuel Kant. The following extract from the Stanford Encyclopedia of Philosophy provides a good summary of Kant's position:

> Immanuel Kant (1724–1804) argued that the supreme principle of morality is a standard of rationality that he dubbed the "Categorical Imperative" (CI). Kant characterized the CI as an objective, rationally necessary and unconditional principle that we must always follow despite any natural desires or inclinations we may have to the contrary. All specific moral requirements, according to Kant, are justified by this principle, which means that all immoral actions are irrational because they violate the CI. (Johnson, 2018)

In layperson's terms, the Categorical Imperative can be compared and contrasted with what is often described as the Golden Rule, one that can be found in many different cultural and religious traditions: do unto others as you would want them do unto you. It is immediately evident that this type of argument will provide solutions to ethical problems that are different from a utilitarian approach. In the shipwreck example it is no longer possible to justify killing someone, because the rule that can be deduced as universal is: do not kill. Therefore, no matter what the consequences are, the morally correct answer would be not to kill anybody on the life-boat.

Virtue ethics

The basic premise of virtue ethics is that morality depends on perfecting one's character. Different from utilitarianism (consequences) or deontology (duty), the emphasis is on the virtues of the individual. Based on the ancient contribution of Aristotle (384 to 322 BC), virtue ethics provides a more holistic approach to ethics. Stewart highlights the following characteristics of virtue ethics:

- It is concerned with the person or agent behind the actions, rather than the actions themselves.
- It considers aspects like emotions, attitudes, habits and lifestyle as morally relevant – the way you *are*, rather than simply what you do, can be classified as good or bad.
- It argues that life is too complex to be guided by strict rules that dictate how we should act.
- It is holistic – it examines the purpose of life rather than individual moments.

- It promotes the virtues as being beneficial to the owner: "Being virtuous is good because it's good for *you*" (Stewart, 2009 p. 56).

According to the Stanford Encyclopedia of Philosophy, a virtue is "an excellent trait of character. It is a disposition, well entrenched in its possessor - something that, as we say, goes all the way down, unlike a habit such as being a tea-drinker - to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways" (Hursthouse, 2016). Another term that is important in virtue ethics is practical wisdom, the ability to do the right thing no matter what the circumstance. Virtue ethics is very attractive because it provides a holistic approach, but it has been criticized because of a lack of practical guidance. As Stewart explains, "When I ask what I should do, virtue ethics tell me I should be virtuous. This is no help unless I know what the virtues are and which one to apply in my situation. How can I get help with this? I'm told that a virtuous person would be able to advise me … But *what if I don't know any virtuous people*?" (2009, p. 69).

In summary, all three major Western ethical theories have strengths and shortcomings. There is no confirmed "best theory" and individuals will have preferences and make their own choices. All theories can be considered together to provide assistance to make a specific choice. Often instinctive choices are made without reference to an ethical theory, although this could perhaps be best explained by virtue ethics. One risk is to make a predetermined choice about a preferred action, and then to find an ethical theory to justify a decision. Such an approach lacks consistency, and hence also lacks integrity.

The lecturer can use the PowerPoint presentation provided with this Module to present these theories in class. The exercises below can be used to guide the students through the steps required to identify ethical problems and to apply ethical theories. Some of the concepts that will be explored include justice, happiness, duty, rights, and the social contract. The distinction between substantive ethics (what kinds of actions could be considered as good and right?) and meta-ethics (what does it mean to say something is good or right?) could be introduced for more advanced students. Finally, different applications of integrity and ethics will be addressed, which will serve as an early introduction to other modules that form part of the E4J Integrity and Ethics Module Series.

References

Blackburn, Simon (2002). *Being Good*. Oxford: Oxford University Press.

Bok, Sissela (1978). *Lying: Moral Choice in Public and Private Life*. Hassocks: The Harverster Press Limited.

Cox, Damian and others (2017). Integrity. *The Stanford Encyclopedia of Philosophy.* Edward N. Zalta, ed. Available from https://plato.stanford.edu/archives/spr2017/entries/integrity/.

Chambers 21st Century Dictionary (1999). Edinburgh, Chambers.

Hursthouse, Rosalind and Glen Pettigrove (2016). Virtue ethics. *The Stanford Encyclopedia of Philosophy.* Edward N. Zalta, ed. Available from https://plato.stanford.edu/archives/win2016/entries/ethics-virtue/.

Johnson, Robert and Adam Cureton (2018). Kant's moral philosophy. *The Stanford Encyclopedia of Philosophy*. Edward N. Zalta, ed. Available from https://plato.stanford.edu/archives/spr2018/entries/kant-moral/.

Norman, Richard (1998). *The Moral Philosophers*. Oxford: Oxford University Press.

Riegel, Jeffrey (2013). Confucius. *The Stanford Encyclopedia of Philosophy.* Edward N. Zalta, ed. Available from https://plato.stanford.edu/archives/sum2013/entries/confucius/.

Robinson, Dave and Chris Garratt (1997). *Ethics for Beginners*. Cambridge: Icon Books.

Stewart, Noel (2009). *Ethics: An Introduction to Moral Philosophy*. Cambridge: Polity Press.

Visser, Wayne and others, eds. (2007). *The A to Z of Corporate Social Responsibility*. Chichester: John Wiley & Sons Ltd.

Wong, David (2017). Chinese ethics. *The Stanford Encyclopedia of Philosophy.* Edward N. Zalta, ed. Available from https://plato.stanford.edu/archives/spr2017/entries/ethics-chinese.

Exercises

This section contains suggestions for in-class and pre-class educational exercises, while a post-class assignment for assessing student understanding of the Module is suggested in a separate section.

The exercises in this section are most appropriate for classes of up to 50 students, where students can be easily organized into small groups in which they discuss cases or conduct activities before group representatives provide feedback to the entire class. Although it is possible to have the same small group structure in large classes comprising a few hundred students, it is more challenging and the lecturer might wish to adapt facilitation techniques to ensure sufficient time for group discussions as well as providing feedback to the entire class. The easiest way to deal with the requirement for small group discussion in a large class is to ask students to discuss the issues with the four or five students sitting close to them. Given time limitations, not all groups will be able to provide feedback in each exercise. It is recommended that the lecturer makes random selections and tries to ensure that all groups get the opportunity to provide feedback at least once during the session. If time permits, the lecturer could facilitate a discussion in plenary after each group has provided feedback.

All exercises in this section are appropriate for both graduate and undergraduate students. However, as students' prior knowledge and exposure to these issues vary

widely, decisions about appropriateness of exercises should be based on their educational and social context. The lecturer is encouraged to relate and connect each exercise to the key issues of the Module.

Exercise 1: Personal values

View the following video: https://www.mindtools.com/pages/article/newTED_85.htm
Review the Mindtools website list of personal values: Think about the values and morals that you live by. List your top ten personal ethical rules.

- Lecturer guidelines

The video is self-explanatory and provides clear and practical guidelines on how to conduct the exercise. The lecturer can screen the video and then allow time in class for students to develop the list. If time allows, they can read the article and discuss in small groups.

Exercise 2: Shipwreck situation

This is a classic case in ethics theory. Give the following information to the students: Imagine that you are involved in a shipwreck situation – a ship has started to sink in the middle of the ocean. Eleven people have jumped into a life-boat that has been designed for a maximum of ten people only, and the life-boat is also starting to sink. What should the passengers do? Throw one person overboard and save ten lives? Or stick to the principle of "do not kill", which means that everybody will drown? The lecturer can invite contributions from the class and even take a vote, and then illustrate how different theoretical approaches (e.g. utilitarianism and deontology) will lead to different solutions that are both valid in terms of the particular approach.

- Lecturer guidelines

This exercise can be used in different contexts, either to precede a presentation on ethical theories, or as an exercise in which students can apply newly acquired knowledge about such theories. The most effective use is probably to do the exercise *before* the ethical theories are discussed in detail. This will lead to lively discussion and debate, and the lecturer can illustrate how our decision-making processes can be explained by ethical theories. The lecturer can then revisit the example afterwards with a more formal approach, by clearly indicating what specific solutions the different theories will offer.

Exercise 3: Case study (Baby Theresa)

This full case is included in *The Elements of Moral Philosophy* (Rachels and Rachels, 2012). The following is a summary of the case:

Baby Theresa was born in Florida (United States of America) in 1992 with anencephaly, one of the worst genetic disorders. Sometimes referred to as "babies without brains", infants with this disease are born without important parts of the brain and the top of the skull is also missing. Most cases are detected during pregnancy and usually aborted. About half of those not aborted are stillborn. In the United States, about 350 babies are born alive each year and usually die within days. Baby Theresa

was born alive. Her parents decided to donate her organs for transplant. Her parents and her physicians agreed that the organs should be removed while she was alive (thus causing her inevitable death to take place sooner), but this was not allowed by Florida law. When she died after nine days the organs had deteriorated too much and could not be used.

➢ Lecturer guidelines

The lecturer facilitates a group discussion by posing one or more of the following questions:

- How do we put a value on human life?
- What should one do when there is a conflict between the law and one's own moral position about an issue?
- If you were in a position to make the final decision in this case, what would it be and why?

As a variation, students could be asked to assume different roles, e.g. parents, physicians and lawmakers, and have a class debate.

Exercise 4: Case study (emails exposed)

The case and questions, authored by Akshay Vyas, appear on the website of the Markkula Center for Applied Ethics at the University of Santa Clara. They are available from https://www.scu.edu/the-big-q/the-big-q-blog/emails-exposed.html.

Robert is on the baseball team at a small college in Texas. He's a high profile player on the team, and as a result he has a lot of followers on Twitter and a large network on Facebook. For this reason, the members of the athletic board at his college think it's necessary to monitor his social media accounts. In Texas, there is no law to prevent schools from requiring individuals to give up their personal social media login and password information, so Robert is forced to hand over his social media account information.

University officials say that the intent of monitoring is to identify potential compliance and behavioral issues early on, enabling athletic departments to educate athletes on how to present themselves online. They regularly check what Robert posts and flag certain postings with which they have issues.

One day Robert tweets "Skipping class to break bad #schoolsucks #bettercallsaul #breakingbad." Since Robert publicly admits to skipping class, school officials flag the post and decide to also start monitoring Robert's email account without informing him.

Since the school provides an email account as a service to its students and faculty, it reserves the right to search its own system's stored data. According to the college's student handbook, administrators may access student email accounts in order to safeguard the system or "to ensure compliance with other University rules." The policy does not mention whether or not account owners have to be notified that their emails are searched.

When searching Robert's email account, university officials find several questionable emails between Robert and his tutor. It seems that Robert's tutor has been sending him all answers to homework assignments and quizzes. As a result of the investigation, Robert is placed on athletic probation and his tutor is fired.

➢ Lecturer guidelines

The lecturer facilitates a group discussion by posing one or more of the following questions:

- Should universities be allowed to monitor student email and social media accounts? If so, under what circumstances?
- What crosses the line between campus safety and invasion of privacy?
- Are university rules regarding email and social media monitoring too vague? If so, how can these rules be changed for more clarity?
- Should Robert have been punished for cheating in class if he did not know his email was being monitored? What about his tutor?

As a variation, students could be asked to assume different roles, e.g. Robert, his tutor, university officials, and have a class debate.

Exercise 5: Case study (The Parable of the Sadhu)

The following summary is available from https://hbr.org/1997/05/the-parable-of-the-sadhu:

> In 1982, [Bowen McCoy] spent several months hiking through Nepal. Midway through the difficult trek, as he and several others were preparing to attain the highest point of their climb, they encountered the body of an Indian holy man, or sadhu. Wearing little clothing and shivering in the bitter cold, he was barely alive. McCoy and the other travelers – who included individuals from Japan, New Zealand, and Switzerland, as well as local Nepali guides and porters – immediately wrapped him in warm clothing and gave him food and drink. A few members of the group broke off to help move the sadhu down toward a village two days' journey away, but they soon left him in order to continue their way up the slope. What happened to the sadhu? In his retrospective commentary, McCoy notes that he never learned the answer to that question. Instead, the sadhu's story only raises more questions. On the Himalayan slope, a collection of individuals was unprepared for a sudden dilemma. They all 'did their bit,' but the group was not organized enough to take ultimate responsibility for a life. How, asks McCoy in a broader context, do we prepare our organizations and institutions so they will respond appropriately to ethical crises?

The full case study is available from https://hbsp.harvard.edu/product/97307-PDF-ENG?E=60513&R=97307-PDF-ENG&conversationId=806381

➢ Lecturer guidelines

The lecturer facilitates a group discussion by posing one or more of the following questions:

- Can you identify the ethical issues in this case?
- If you were in the position of the travelers, how would you respond?
- What is the relevance of this case in contemporary society?

Possible class structure

This section contains recommendations for a teaching sequence and timing intended to achieve learning outcomes through a three-hour class. The lecturer may wish to disregard or shorten some of the segments below in order to give more time to other elements, including introduction, icebreakers, conclusion or short breaks. The structure could also be adapted for shorter or longer classes, given that the class durations vary across countries.

Conceptual analysis of integrity (15 minutes)

- The lecturer asks students to divide into groups of three or four, and to provide their definition of integrity.
- A few groups provide feedback to the class.
- The lecturer shares a textbook definition of integrity (e.g. the one provided in this Module), and discusses the differences and similarities between this definition and the student suggestions.

Conceptual analysis of ethics (10 minutes)

- The lecturer asks students to divide into groups of three or four, to reflect on their understandings of the concept of ethics, and together to synthesize their understandings into a short, clear and precise formulation.
- A few groups provide feedback to the class, by sharing their ideas about the nature of ethics.
- The lecturer shares a textbook definition of ethics, (e.g. the one provided in this Module), and discusses the differences and similarities between this definition and the student suggestions.

Class exercises (30 minutes)

- The lecturer selects one or more of the proposed exercises.
- Students get the opportunity to work in small groups.
- The lecturer selects a few random groups to provide feedback to the class by sharing their views and findings, and concludes the discussion with his / her own views on the exercises.

An introduction to ethical theories and major ethical philosophers (60 minutes)

- The lecturer presents the three major Western ethical theories and philosophers (he or she can use the PowerPoint presentation provided with this Module).

- The lecturer can use the slides as a point of departure and update them based on his / her own material.
- The following are the main focus areas:
  - Utilitarianism: morality depends on consequences
  - Deontology: morality depends on conformity to moral principles
  - Virtue: morality depends on the virtues of one's character.

Discussion of ethical dilemmas in small groups (45 minutes)

- Students break into small groups: for the first five minutes each student works individually by writing down an example of an ethical dilemma that he / she has faced in their own personal environment. For the next 20 minutes the students get the opportunity to share their dilemmas in the small group – this is not compulsory and not everyone has to share. Students are requested to respect privacy issues and to acknowledge the stress that might be involved when sharing something very personal.
- The final 20 minutes are spent on feedback from the groups: again – on an entirely voluntary basis – groups are invited to share one example with the class as a whole. The lecturer uses the board or a flip-chart to capture keywords from the example, leads discussion and wraps up with his / her own views on the examples that have been shared.

Plenary discussion (20 minutes)

- The lecturer re-caps the main points from the class and explains the links with other modules from the E4J Integrity and Ethics Module Series.

Core reading

This section provides a list of (mostly) open access materials that the lecturer could ask the students to read before taking a class based on this Module.

Deigh, John (2010). *An Introduction to Ethics*. Cambridge: Cambridge University Press. » An open access version of chapter one of this introductory text is available from http://www.insightsonindia.com/wp-content/uploads/2013/09/what-is-ethics-cambridge-university.pdf.

Internet Encyclopedia of Philosophy (section on ethics, more specifically subsection on normative ethics). Available from http://www.iep.utm.edu/ethics/#H2. » The Internet Encyclopeadia of Philosophy is an open access resource that provides peer-reviewed scholarly information on all aspects of philosophy. Articles are targeted at advanced undergraduates in philosophy fas well as those who are not working in the field covered by the articles. The relevant section gives an overview of virtue theories, duty theories and consequentialist theories.

The Stanford Encyclopedia of Philosophy. Available from https://plato.stanford.edu. » Since 1995, the Stanford Encyclopedia of Philosophy has been an open access resource that provides detailed information on philosophical topics, maintained and updated by either an expert or a group of experts. The entry that traces the history of early Greek philosophy, with specific reference to concepts such as

virtue, happiness and the soul is available from https://plato.stanford.edu/archives/fall2014/entries/ethics-ancient/.

Advanced reading

The following readings are recommends for students interested in exploring the topics of this Module in more detail, and for lecturers teaching the Module:

Annas, Julia (1995). *The Morality of Happiness*. Oxford: Oxford University Press. » An overview of ancient ethical philosophy by this prominent female scholar. More information available from https://global.oup.com/academic/product/the-morality-of-happiness-9780195096521?cc=us&lang=en&#.

Blackburn, Simon (2001). *Ethics: A Very Short Introduction*. Oxford: Oxford University Press. » A short book on the topic of ethics that can be read in a couple of hours – an ideal introduction to the topic.

Blackburn, Simon (2002). *Being Good*. Oxford: Oxford University Press. » Slightly more comprehensive than his very short introduction (see above), this text traces various aspects of ethics with examples from history, politics, religion and everyday life. More information available from https://global.oup.com/ushe/product/being-good-9780192853776?cc=us&lang=en&.

Gurzawska, Agata (2015). Institutional Integrity. » This work examines different aspects of integrity, with specific reference to the distinction between individual and institutional integrity. Available from http://satoriproject.eu/media/1.e-Institutional-Integrity.pdf.

Kreeft, Peter (1983). *The Unaborted Socrates*. Illinois: InterVarsity Press. » This text examines the ethical issues around abortion. It imagines what would happen if Socrates would re-appear in modern Athens, and presents a dialogue between a doctor, a philosopher and a psychologist. More information available from https://www.ivpress.com/the-unaborted-socrates.

MacIntyre, Alasdair (2002). *A Short History of Ethics*. London: Routledge Classics. » This work, written by one of the most important contemporary ethicists and philosophers, is challenging but rewarding. There is a specific emphasis on the historical context. More information available from https://books.google.co.za/books/about/A_Short_History_of_Ethics.html?id=FnXQMgEACAAJ&redir_esc=y.

Norman, Richard (1998). *The Moral Philosophers*. Oxford: Oxford University Press. » This very accessible book provides an introduction to ethics by looking at the contributions of major Western philosophers, including ancient (Plato and Aristotle) and modern (Hume, Kant, Mill and Hegel) contributions. More information available from https://global.oup.com/academic/product/the-moral-philosophers-9780198752165?cc=us&lang=en&#.

Rachels, James and Stuart Rachels (2012). *The Elements of Moral Philosophy*. New York: McGraw-Hill. » A classic text book for undergraduate classes. See especially Chapters 1, 6, 7, 8, 9, 10, 12. More information available from https://www.amazon.com/Elements-Moral-Philosophy-James-Rachels/dp/0078038243.

Robinson, Dave and Chris Garratt (1997). *Ethics for Beginners*. Cambridge: Icon Books. » This introductory book introduces complex ethical dilemmas across a wide spectrum, including topics such as individual choice, genocide, free markets and genetic engineering. The style is informal with frequent use of cartoons.

Singer, Peter (2011). *Practical Ethics*. Cambridge: Cambridge University Press. » A classic introduction to applied ethics, with topics ranging from luxury items and terrorism to euthanasia and the natural environment. The preface is available online from http://assets.cambridge.org/97805218/81418/frontmatter/9780521881418_frontmatter.pdf.

Stewart, Noel (2009). *Ethics: An Introduction to Moral Philosophy*. Cambridge: Polity Press. » This is a very easy to read text with sections on normative ethics, practical ethics and meta-ethics.

Student assessment

This section provides a suggestion for a post-class assignment for the purpose of assessing student understanding of the Module. Suggestions for pre-class or in-class assignments are provided in the Exercises section.

To assess the students' understanding of the Module, the following post-class assignmentis proposed, to be completed within two weeks after the Module:

Select a media article that addresses an issue related to integrity and / or ethics. Examples might include migration, inequality or privacy, or any topic that would be deemed appropriate and relevant within the specific context. Describe the issue in your own words and clearly demonstrate what the relevant integrity / ethical issues are. Select an ethical theory (e.g. utilitarianism or deontology) and apply this theory to the issue in order to identify a preferred way to guide decision-making. Maximum length: 1,500 words.

Additional teaching tools

This section includes links to relevant teaching aides such as PowerPoint slides, video material and case studies, that could help the lecturer teach the issues covered by the Module. Lecturers can adapt the slides and other resources to their needs.

PowerPoint presentation

- Module 1 Presentation on Integrity and Ethics

Video material

- Richard, T. Thomas Hobbes and John Locke: Two Philosophers Compared (for more advanced students only). Available from https://www.youtube.com/watch?v=N2LVcu01QEU.
- The Significance of Ethics and Ethics Education in Daily Life. Available from https://www.youtube.com/watch?v=_8juebyo_Z4.
- Shefali Roy on compliance and ethics (and why ethics matter). Available from https://www.youtube.com/watch?v=yesE4mcv4CM.
- Chris Robichaux (Harvard) on the use of Dungeons & Dragons (and other innovative means) of teaching ethics. Available from https://www.youtube.com/watch?v=gn_d0oHYVCw.
- Morals Defined. A very brief animated video to define morals, produced by the University of Texas McCombs School of Business Available from https://www.youtube.com/watch?v=oJXP63lvOeA.
- Ethics Defined. A very brief animated video to define ethics, produced by the University of Texas McCombs School of Business. Available from https://www.youtube.com/watch?v=rNiNb9rfC64.
- The Moral Side of Murder. This is a one-hour lecture that introduces some of the fundamental ways to think about ethics and ethical decision-making. It forms art of the famous course on justice presented by Prof Michael Sandel of Harvard University. Available from https://www.youtube.com/watch?v=kBdfcR-8hEY.

Case studies

- The Parable of the Sadhu. Summary available from https://hbr.org/1997/05/the-parable-of-the-sadhu
- Engineering case studies. available from http://www.engineering.com/Library/ArticlesPage/tabid/85/articleType/CategoryView/categoryId/7/Ethics-Case-Studies.aspx
- Ethics in the professions. available from http://ethics.iit.edu/eb/REGIONAL_ETHICS_BOWL_CASES_2015
- General applied ethics case studies. available from https://www.scu.edu/ethics/ethics-resources/ethics-cases/
- Journalism case studies. available from http://www.spj.org/ethicscasestudies.asp
- Variation on the trolley case, applied to driverless cars. , available from https://www.scientificamerican.com/article/driverless-cars-will-face-moral-dilemmas/

Guidelines to develop a stand-alone course

This Module provides an outline for a three-hour class, but there is potential to develop its topics further into a stand-alone course. The scope and structure of such a course will be determined by the specific needs of each context, but a possible structure is

presented here as a suggestion. It is based on the textbook of Rachels & Rachels (2012).

Session	Topic	Brief description
1	Introduction	Dealing with ethical dilemmas and introducing the concept of integrity
2	Substantive versus meta-ethics	Distinction between substantive and meta-ethics
3	Cultural relativism	Dealing with the issue of different cultures and different moral codes
4	Subjectivism and egoism	Subjectivism, emotivism and reason
5	Social contract theory	Hobbes, the prisoner's dilemma
6	Utilitarianism	Overview of theory and main philosophers, with examples of application to specific cases
7	Deontology	Overview of theory and main philosophers, with examples of application to specific cases
8	Virtue ethics	Overview of theory and main philosophers, with examples of application to specific cases