

O E B



Issue 01 | **Ethics in Dialogue**
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"IT'S NOT A DEBATE,
IT'S A DISCUSSION"

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OEB, the 5Ws, and Making History



The Ontario Ethics Bowl (OEB) encourages civil discourse on various ethical dilemmas, philosophical topics, and world issues. As stated on the OEB website, "The ethics bowl is a non-partisan organization which invites (and encourages!) voices from across the political, religious, non-religious, and philosophical spectrum(s) to express themselves freely, openly, and respectfully." Unlike a traditional debate, an ethics bowl match allows for open-minded intellectual discussions, counter-arguments, and a pursuit of truth.



As the largest Ethics Bowl in North America, the OEB welcomes many esteemed and qualified judges including professors and lecturers from Ontario universities. Several dozens of teams participate in the competition as students are guided by supportive coaches who lead weekly practices.

While the 2021 and 2022 OEB competitions were hosted on a virtual National High School Ethics Bowl platform during the COVID-19 pandemic, the 2023 OEB Championship Event was hosted at the University of Toronto Mississauga campus.



For students in grades 9-11, the Canadian Junior Ethics Bowl provides opportunities to compete against younger students and gain experience in preparation for future Ethics Bowl events. Since its inception in 2020, the OEB Organization has expanded with more resources, funding, and interest from Ontarian schools. The OEB Organization Committee is composed of alumni participants of the competition with departments including technology, engagement (events and teams), marketing & media, student resources, and operations.



The President of the OEB Organization is Jeffrey Senese, an Outreach, Engagement, and Events Coordinator at University of Toronto Mississauga's Philosophy Department. Throughout the season, there will be several social events and a critical thinking competition. Teams may be updated on important information in communications via social media and email.



being human



3 DIFFERENT EXPERIENCES

Ethics Bowl Years: 2021

Stresses and Anxieties: “On the actual day of competition, what we struggled with the most was the responses. To integrate the other team’s ideas into our own and as well explore any implications was a tall task to accomplish in the very short conferral period. This meant lots of half formed thoughts, and it felt like conversational hot potato at times where one of my teammates would pass it to another person when they ran out of things to say”

Coping Strategies: “The day of competition was very stressful, but I just drank a lot of water and made sure to talk with my team throughout the entire thing”

Advice for future participants: “Don’t get disheartened by a bad match. Move on and have fun with the rest of the day”

Worth the Journey: “I definitely think it was worth it, to the point that I’m actually on the committee now even. Competing allowed me to see a lot of differing perspectives that I’ve just never really had exposure to beforehand. Furthermore, because of how the cases are written uniquely for each year, it felt like what we were discussed during the competition was actually reflective of conversations happening around me at the time.”



Ethics Bowl Years: 2021, 2022, 2023

Stresses and Anxieties: "Interpersonal challenges with teammates and the significant workload."

Coping Strategies: "I tried to talk out frustrations with teammates before they became bigger problems. I organized and prioritized the different elements of my workload."

Advice for future participants: "Always ensure that workload expectations are explicit between you and your teammates. The biggest problems arise when people think they are doing more or less than their fair share of work."

Worth the Journey: "Winning Nationals in 2022 was the highlight of Ethics Bowl for me. I had thrown all of my free time into Ethics Bowl preparation, and it felt so gratifying to be recognized in that way."



Ethics Bowl Years: 2022, 2023

Stresses and Anxieties: "The feeling of squeezing a long complex discussion into a 30 minute round was anxiety producing because I feared a misrepresentation of my beliefs."

Coping Strategies: "I collected my thoughts and tried my best to stick to simply explained answers to these massive topics. Discussing ideas and creating new models for how to explain them made me more confident in my ability to share complex beliefs."

Advice for future participants: "Lean into and find joy in working with your team. They are potentially going to understand your unique stress better than most other teams or people, so connect with them and support each other."

Worth the Journey: "It was comfortable to sit in a world where I felt I knew all the answers or had the most compelling arguments, however, it is meaningful to walk the path of discomfort and endless redefinition, for it is this discourse that gives direction to a static complacent mind."



Anything else you would like to share?

"Take intellectual risks, even if they do not feel like risks to you."

3 TAKEAWAYS THAT ARE SCIENTIFICALLY BACKED UP

Nature Exposure

Author: (Tammy Kohlleppel et al., 2002)

Study: "A Walk through the Garden: Can a Visit to a Botanic Garden Reduce Stress?"

Takeaway: Can a walk through a garden reduce stress? The answer is yes! The combined benefits of a leisure activity, and nature, mean that visiting a garden or walking on a trail positively benefit your well-being and mood. Some Studies even show that VR nature is a good distractor from stress (Diana Scates, Joan I. Dickinson, et al., 2020)



Breathing

Author: (Ravinder Jerath et al., 2015)

Study: "Self-Regulation of Breathing as a Primary Treatment for Anxiety"

Takeaway: Emotions and breathing are linked by a feedback loop, which means that negative emotions can sometimes be mediated by breathing techniques that reduce heart rate.



Interpersonal Relationships

Author: Ignacio Pavez et al., 2021)

Study: "Project team resilience: The effect of group potency and interpersonal trust"

Takeaway: Teams often face stress and interpersonal challenges, which can hinder their performance. To overcome these obstacles, the study emphasizes the importance of building trust and fostering group confidence, as these factors enhance a team's resilience and ability to handle difficulties effectively.



None of the information above should ever be used as a substitute for direct medical advice from your doctor, counsellor, or other qualified professionals when needed.

OEB PARTICIPANTS

WHY JOIN?



What or who motivated you to sign-up for the Ontario Ethics Bowl competition?

I was motivated by the non-adversarial and structure of thought based judging, I liked the idea it wasn't based on if you agree with the other team, but how can you build and transform or challenge their ideas.

I enjoy discussing ideas and I wanted an outlet to do so.

My friends wanted to join and I realized it was the next level of concours d'art oratoire

I originally signed up for the ethics last year, when I was in grade 10. I did it because we didn't have any sort of debate club at my school and this seemed like the closest thing to it. I signed up because I really enjoyed it last year and I made some really good friends from it

The idea of ethical conversation and the competitive side of it.

Interest in law and debating

I heard about it from the OPTA (Ontario Philosophy Teachers) group back in 2019

I remembered how much fun I had last year and wanted to give it a try again!

I love having intellectual conversations with other students, as well as discussing ethics and philosophy.

JANAN KANDEEPAN

OEB PARTICIPANTS

WHY JOIN?



What has been your favourite memory from experience in the OEB event?

My favourite memory was a match with a Canterbury team, they had great thoughts and really challenged my thought process on where I stood on the cases.

Winning a match at regionals.

Participating in the in-person regional bowl this February at UofT.

My favourite memory was spending time with my team and the other team. I made so many good friends from ethics, and it's so fun being able to spend a night in a hotel with them. Also, when you're in a match and you can see all of your team's work being worth it is a really good experience

Definitely meeting all the other people that were interested and had put so much work into ethics bowl. Everyone was so wonderful.

Too many to answer! But watching the kids interact and having more chances for them to get together is really nice.

The AI talk was amazing. Also, getting to ask a judge question at the Pro Bowl was awesome.

The matches my team and I compete in, especially if the judge questions allow for expansion of perspective and further thought. I also loved meeting other ethics bowl participants with our mutual interest in ethics.

OEB PARTICIPANTS

WHY JOIN?



*What learning skills have you practised or developed in preparation for the competition? *for students**

Team organization

Definitely looking at a problem from a multifaceted lens. There are infinity ways to answer one question and through preparing my cases I really considered all angles

understanding of situational duality/tolerance/respect/dedication

Critical thinking, public speaking, collaboration

My team and I practiced a lot of skills, but I think that the most important ones were definitely critical thinking and the ability to think on the spot.

Clear and confident communication and deep and ethical thinking.

I have practiced reading a case and developing arguments.

Public speaking, confidence, writing clearly, and teamwork surrounding being in the zone with my teammates.

I practised public speaking, ensuring I could explain my case clearly. I also developed the ability to think on the spot.

OEB PARTICIPANTS

WHY JOIN?



Why (benefits) should students enroll in next season's Ethics Bowl? *for students*

Further your knowledge of ethics.

They will learn amazing skills, Have opportunities to connect with other great thinkers in highschool, and it open your mind so much to greater ways of thinking.

It's fun, it helps you explore real-world issues from various angles.

learning how to tackle difficult issues with an open mind + public speaking skills.

You get a lot of useful skills from it, like critical and analytical thinking, and being able to think on the spot. I think the most important one is being able to think on the spot. I don't think there are too many other events or clubs where you need to do it as much as in ethics matches

Become more comfortable in your ideas and work on stepping out of what you might think is the easy answer to a question.

Learn communication, leadership, and teamwork skills. Helps you gain confidence.

Because it is an excellent way to expand your mind, and gain new friends who can communicate at a higher level of thinking with each other.

Instead of approaching a discussion like an argument or debate, ethics bowl encourages students to engage in conversation with the goal of expanding one's own knowledge and hearing out other individuals' ideas.

JUST IN CASE

At the centre of any Ethics Bowl are the cases that each team spends hours researching, discussing and refining. Let's take a walk down memory lane and hear from some Ethics Bowl Alumni about their favourite cases!

If you find yourself wanting to read more about any of the cases mentioned, visit ethicsbowl.ca. This year's regional cases as well as past cases from 2022 and 2023 can be found under the 'Resource Hub' tab.

WHAT'S NEW NEXT YEAR?

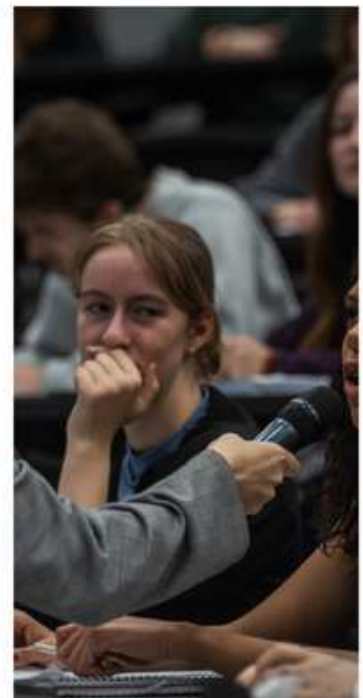
"The 'Toxic Masculinity' case from 2021 is up there for me. It was the first case my team ever talked about, and the simplicity and universality of the topic was part of what caused me to fall in love with Ethics Bowl. Then I'd have to give an honourable mention to 'No Laughing Matter' (2022) and 'Delirium and Responsibility' (2023). Both were topics I was already interested in (comedy and the legal system), but most importantly my team never fully agreed on those cases, the mark of a truly great case." -- Ellen Edmonds-Whyte

"I like the case 'Delirium and Responsibility' (2023) because I feel like it hits home for teenagers and is something that most people will come across in their lifetime." -- Zoey Boszormeny

"I am going to have to go with the 2023 case 'Being Good Friends with Bad People'. This case was so complex, and in hearing conversations between teams, it became evident that how individuals approached this case differently revealed that, in addition to disagreements over what is good or bad, there was vast disagreement over what defines friendship." -- Jack Gillies

"I liked 'Partiality and Special Obligations' AKA The Trolley Problem (2021) because of how there isn't one morally correct answer." -- Marissa Guthrie

"I would say a favourite of mine was 'Call Out Culture' (2021) because it really allowed me to formulate a strong argument for something that I had been thinking about for a while. I remember always thinking that there were really problematic elements to call out culture but I had never really had any successful discussions around it. Then with the ethics bowl I got to prep this case and I found that a lot of evidence supported my view, and then I got to work through alternatives with a bunch of other really engaged people. That was pretty rewarding! I will say though it may be slightly beat by 'Canada as a World Power' (2021). That case was the one I had prepped for the most. Then we found out we got to lead for it and I swear I spent almost all our conferral room time just freaking out about how lucky we got. Although meaningful discussions are awesome and super important, one of the strongest memories I have from competing is just losing my mind from excitement in our conferral room before the presentation." -- Jess Strachan



WHAT'S NEW NEXT YEAR?

"I loved the case 'Being Good Friends with Bad People' (2023) because I think there is no clear right and wrong. It's really multidimensional and all sides of the arguments are equal in moral weight." -- Grace Hill

"My favourite case was 'Health vs. Perfectionism' (Genetic Modification of Embryos, 2021) because it is a case that is becoming more and more pertinent as time goes on. As our team discussed it, we could see the real life implications of decisions that are currently being made surrounding this topic. It involves a fascinating question that media like The Good Place and Brave New World touch on - could a painless world still be a meaningful one? If not, can we ethically remove some issues that cause suffering, regardless of the potential loss of meaning? Conversely, can we justify allowing people to suffer if it is preventable? This is a case that my team wrestled with a lot, spent hours upon hours discussing, and it really opened our eyes to what the Ethics Bowl is all about - most questions don't have easy answers." -- Brynn Duggan

QUOTES

"I really liked 'Child Marriage in Canada' (2022). It was probably the hardest case I ever had to write as the answer felt so obvious but there were so many complexities to the situation." -- Nicole Sun

"I liked 'Being Good Friends with Bad People' (2023) because it made me question the value and internal and external interpretations of relationships. Alternatively, I like 'Reproducing in a Populated World' and 'Compassionate Robots' just because they were interesting to think about." -- Anna Zhuravel

"I like 'Professional Disobedience' (2023) to be honest, I think it's a good ethical question about the degree to which we hold obligations to society and have to honour our commitments despite moral disagreements." -- Kolsen Shunk

"I think my favourite case was 'Restricting Job Applications' (2022). It's a really interesting topic and there's so much nuance to it. It was one of those cases where there was always an exception to whatever we landed on. I also loved 'Professional Disobedience' for a similar reason. It's a case that I still haven't fully decided where I land with it. It was so hard to try and form a general ethical case on it as opposed to a case by case basis." -- Natalie Wueppelmann



"Looking back, I think the best ethics cases are the ones that are most interconnected to the other topics in philosophy. So I'm thinking of cases like 'Compassionate Robots' (2023) and 'Ownership, Authenticity, and the End of Art' (2023), since 'Compassionate Robots' was also about determining what counts as a human (metaphysics) and the End of Art was also about what counts as art (aesthetics). I like those cases the most because they make me think beyond just ethics, and instead make me think deeply about a variety of things! Which often leads me to the really cool "aha" moments." -- Michael Xu

OEB - A Visual Outline

When many people first hear about the **Ethics Bowl**, they're intrigued, but also quite confused. If this is you, that's **totally normal and okay**. To try to ease some of that uncertainty, here's an **outline** of how a match will go, **followed by some FAQ's** about matches and the bowl as a whole.

Once your team researches all of the cases, and comes up with:

- A thesis (your team's stance on a topic)
- An antithesis (one or more opposing points of view)
- A conclusion that recognizes any points that your thesis and antitheses share and reiterates why your team has chosen your stance...

It is time for the bowl!

Here is an outline of how each match will go:

The moderator will introduce the teams and the two cases for the match. A team will be selected at random to be Team A—they will start, and will be the "Driver" for the first round, while Team B is the "Passenger." If you are Team A:

1 Your team will be told which of the two cases you will be presenting. You will have two minutes to confer with each other. This time can be used for planning your presentation, which can include writing notes and going over the order in which you would like to present.

2 Your team will then have five minutes to present your thesis, antithesis and conclusion. All members of your team may speak, one at a time.

3 After your presentation, Team B will have two minutes to discuss what commentary they would like to give regarding your team's presentation.



4

Team B will then have three minutes to comment on your team’s presentation. Unlike a debate, Team B **does not** have to have an opposing view to your team, they can even say “we completely agree, however we want to hear what you have to say about...” In this time, it is encouraged that the team asking questions (Team B) also showcases their point of view.

5

Your team will then have two minutes to confer with each other to discuss how you would like to respond to Team B’s comments.

6

Next, your team will have three minutes to present your response.

7

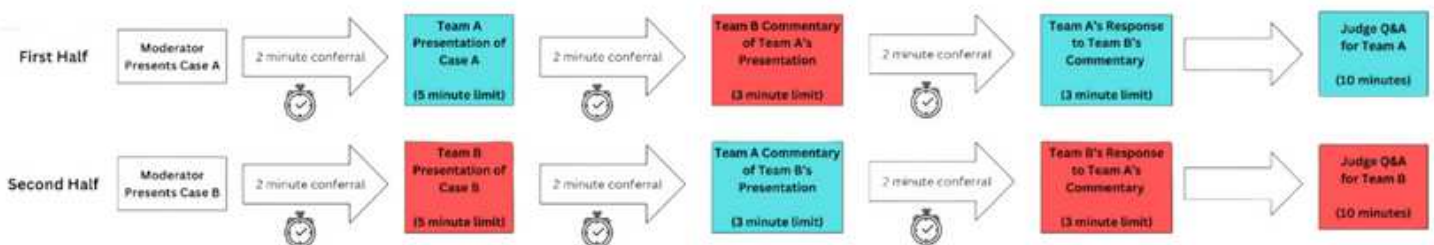
There will then be a Q&A period, where the three knowledgeable judges will each ask one question to your team. This period can last up to ten minutes.

8

Then, the roles switch. This means that Team B presents while Team A listens, takes notes and then asks questions, etc.

9

After the round is complete, the judges will write down their feedback and finalize their scoring, and the moderator will announce a winner.



(diagram taken from the Resources Hub on the Ethics Bowl Canada website)



Q | **How long is a match?**

Roughly one hour.

A

Q | **How many rounds will there be in total?**

There will be three guaranteed rounds, plus semi-finals and a final for teams who qualify.

A

Q | **How many competitions will there be? When will they happen?**

In February 2024, there will be five in-person and one virtual regional qualifiers, occurring in London, Guelph, Hamilton, Ottawa, and the GTA. After these competitions, the in-person Ontario Ethics Bowl Championship will be held in March. The two winners from the Ontario Championship will have the opportunity to compete at Nationals in April in Winnipeg, Manitoba!

A

Q | **Are we allowed to bring pre-written notes into the competition?**

No, you are not. This is to ensure that everyone is speaking in their own words. Paper and pens will be provided for you to write notes after the (in-person) match begins. Although not recommended so students don't simply read off scripts, notes may be allowed for virtual matches due to a lack of supervision.

A



If teams can share the same view, how will we be scored?

Q

There are many things you will be scored on, but here is a rough summary:

- Your original presentation (Did it clearly articulate your point of view? Did it address the complexity of the issue? Were the central ethical and moral dimensions of the case clearly and thoroughly discussed? Did it indicate awareness and thoughtful consideration of different and conflicting viewpoints?)
- Your responses to questions (Did you answer the questions directly? Did you respond with respect and an open mind?)
- Your commentary on the other team's presentation (Did you listen actively? Did you acknowledge their perspective and help them develop their argument through insightful questions?)
- Your etiquette throughout the round

A



Q

So, we only get to present half of our cases? What is the point of researching all of them, then?

That is right- you will most likely only get to fully present half of your cases. But, you will get to provide commentary on the cases which you do not present, giving you an opportunity to still showcase all the work you put in.

A

Q

Q: Do all team members have to speak in a round?

No, they do not. Participation from all members is encouraged, however, every team works in different ways, and that's okay.

A

Q

I'm still confused. Who can I contact for more information?

That's completely understandable! This is a lot of information at once. Resources and information about the Ontario Ethics Bowl are provided here:

<https://ethicsbowlcanada.org/events/ontario/>.

You can also contact the Director of the Ethics Bowl, Jeffrey Senese, at jeff@ethicsbowlontario.com to learn more.

A

ONTARIO

ETHICS BOWL



Can you spot your school?

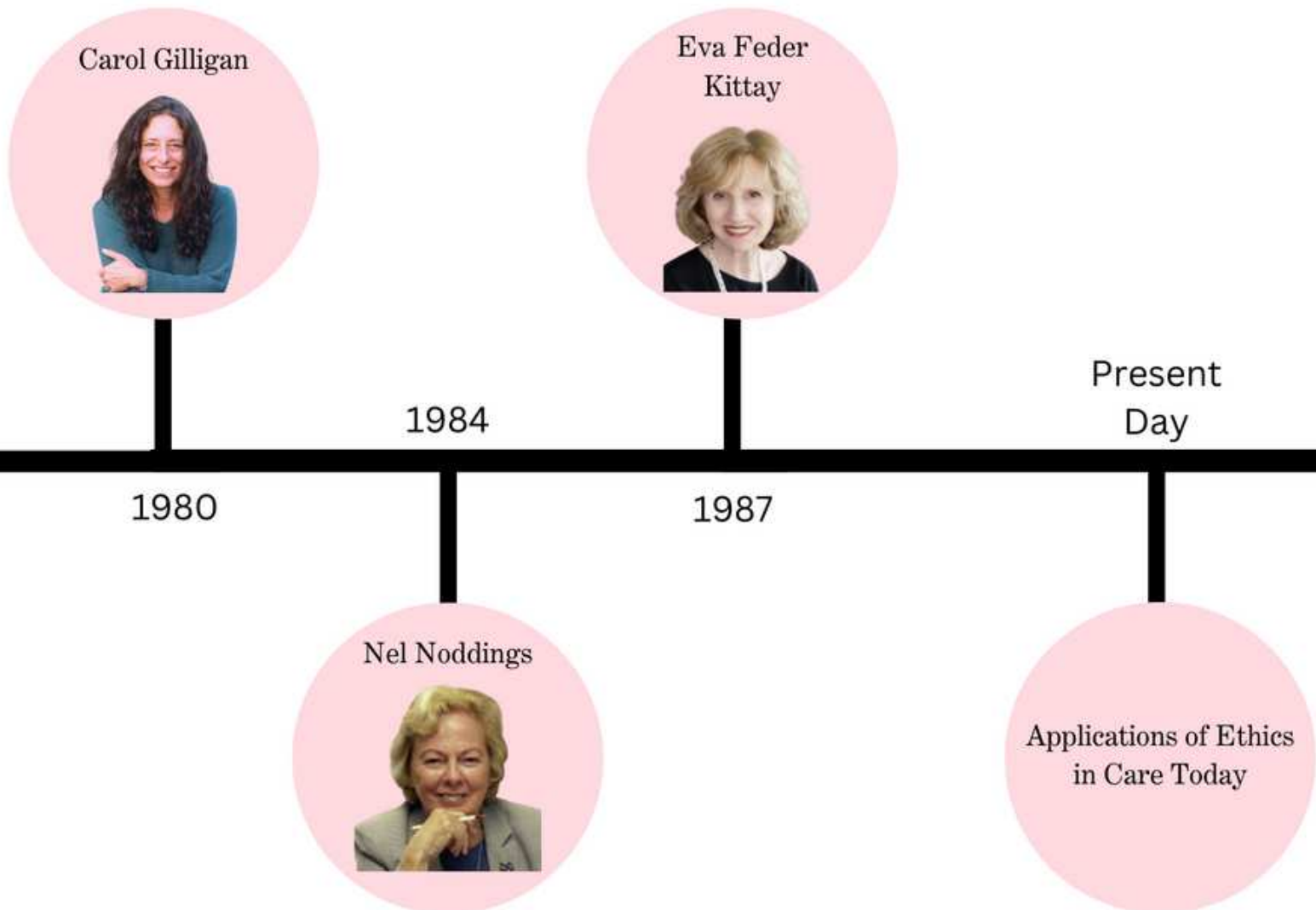
The Ethics Bowl has spread throughout Southern Ontario and we intend to keep on growing! Here's a visual of all our participating schools from the 2024 Ontario Championship!



Académie catholique Mère-Teresa, Westmount Secondary, Newmarket High School, Dr. G.W. Williams Secondary School, Woodbridge college, Joan of Arc, Denison Northern Danforth Crescent, St. Joseph Humberstone, Trafalgar Castle School, St. Francis, ISNA, Loretto Abbey Catholic School, Heart Lake Secondary School, Holy Name of Mary, Bramalea Secondary School, Rockway Collegiate, John F Ross, Robert F Hall, Craig Keilburger, Abbey Park, Aquinas, White Oaks Secondary School, Iroquois Ridge, Laurel Heights, Eden High School, Waterdown district high school, Kingston Secondary School, Notredame, Milton District High School, Richmond Green High School, OCDSB Virtual, Canterbury, Elmwood, Assumption, North Lambton, Tecumseh Vista

in THEORY

The ethics of care is a fairly contemporary theory, at least in the history of ethical philosophy. The ethics of care can be defined as a theory that places moral significance on human relationships, and emphasizes the universality of human dependence on others. In contrast, other ethical theories place moral significance on individuality and thus describe humans as wholly independent (Okin, 2004).



1980



Carol Gilligan, a Harvard graduate student, wrote her dissertation arguing for the care perspective. In response to Lawrence Kohlberg's work on the stages of moral development, Gilligan argued that the care perspective was an alternative form of moral reasoning, obscured only by traditional principles of justice such as autonomy and independence (Kwan, 2023).

1984

Nel Noddings published *Caring*, a novel which characterized care as a “feminine ethic.” Noddings rejected universal theories for action like utilitarianism, which advocates for actions that maximize the most happiness. However ideal utilitarianism sounds, it is problematic in the sense that it can ignore political, economic and social differences between communities. For instance, a utilitarian would argue that the relative impairments from a lost leg in a rich industrial nation, are the same as those in a poor agricultural society (Roberts & Reich, 2002). Noddings opted instead for the ethics of care, which carefully evaluates and considers the intended context of a particular ethical situation before taking action (Kwan, 2023).

1987

Eva Feder Kittay considered egalitarian theories of justice, which maintain that all people exist as equal individuals who deserve equal treatment. Kittay held that these theories of justice, such as those of John Rawls, depend heavily upon practices of care (Kwan, 2023).



Application of The Ethics of Care Today

A large part of what makes the ethics of care distinct is its context-sensitive and adaptable nature. Global justice philosopher Thomas Pogge argued that the extent to which we are obliged to care, depends on exactly how we relate to, or are involved in a given situation. When it comes to the distribution of aid to the world's needy, Pogge might consider how care reflects aid asymmetry and power (Roberts et al., 2002).

When taking the application of the ethics of care to the problem of climate change and its implication on communities, a unique dynamic between big corporations and laymen arises. The care perspective believes that although we all have an obligation to help resolve the damage done to the earth, corporations that have harmed the world's needy through environmental degradation or exploitation, have the greatest obligation of all.



Practical Example

Transnational corporations are responsible for nearly half of the world's greenhouse gas emissions. These emissions warm the planet's surface, which in turn, generates an abundance of climate-related catastrophes including but not limited to wildfires (Rowlands, 2001). A care ethicist would argue that when these wildfires consume homes and destroy families, we should take a collective responsibility to aid because we are all responsible for climate change. Yet, a care ethicist would maintain that transnational corporations which produce the most pollution are in a sense the most responsible, and thus are obliged to provide the most aid (donations, shelter, first aid supplies etc.). They can certainly afford to.



Ontario Championships
THROUGH A LENS

You don't have to have all the answers

It can be incredibly overwhelming to look at all of the Ethics Bowl cases because it can make the world's many issues and ethical dilemmas feel all the more apparent. When faced with this, many feel like they have to solve the issues, like they have to know exactly what to say, like there is a right answer somewhere, if they just look hard enough. But that isn't usually the case. Most ethical dilemmas involve a lot of nuance and a multitude of varying perspectives, each with their own merits. The point of the Ethics Bowl is not to know all the answers but to learn the possibilities of what they could be.

Society teaches us to be competitive, to discuss with the goal of persuading others, and to sacrifice truth if it is necessary to "win." But, the Ethics Bowl isn't about winning arguments at all. It's not about being "right," it's not about being the "smartest," and it's not about convincing the other team. It's about considering moral dimensions, sharing perspectives, and learning from each other. Even if you've done a lot of research and believe that you have figured out every detail of a case, chances are, the other team or the judges will have some question that will make you rethink your stance. This isn't meant to throw you off or make you stumble; it's meant to nurture genuine and in-depth discussions.

You don't have to have the answers. And, it's okay to think you have the answers then realize that maybe, in a certain situation, your answer doesn't apply anymore. The world is vast and it's impossible to know everything and some things simply can't be known. But, that doesn't take away from the importance of researching varying views and trying to find a perspective that feels right to you. It is truly invaluable to discuss with others who are kind, encouraging, curious, passionate, and more focused on discovery than victory.

BRANCHING OUT + ETHICS IN POP CULTURE

In a world constantly driven by fast fashion, there's a quiet revolution happening. It's the resurgence of vintage fashion, a trend that's about more than just clothes—it's a celebration of history, individuality, and sustainable style.



With increased broadcast and social media engagement among all demographics, ethics in pop culture have become increasingly important. Ethics are moral principles that guide or determine right or wrong behaviour, lifestyles, or beliefs. Popular culture is about the actions and customs that are spread through music, symbols, fashion and TV. Popular culture impacts and reflects the cultural values and social norms of a particular society about ethics. Further, these norms and values are linked to the ethical standards that a society tends towards. Ethical standards vary in different cultures or societies and have evolved over time historically. Ethics are present in various types of popular culture including social media, sports, movies, TV shows, video games, and the general entertainment industry. Many pieces of modern media explore ethical questions and how they pertain to peoples' lives. For example, philosophical fiction sitcom *The Good Place* was inspired by writer Michael Schur's passion for ethics. Main characters in the show learn the meaning of a good life and are rewarded for virtue ethics in the afterlife. Philosophical concepts like utilitarianism, moral imperatives, the doctrine of double effect, and Locke's theory of personal identity are demonstrated in the show.

Disney's *The Lion King* presents implicit philosophical messages and inspiring life lessons about courage amid adversity and overcoming grief. Ethics in pop culture are pertinent to media content and how that media is being produced. Media ethics includes values such as objectivity, fact-checking, privacy, and media integrity. Journalists, newscasters, and publishers should abide by media ethics standards to promote credibility or trust in public perception. Charter fundamental freedoms like freedom of thought, belief, opinion and expression, freedom of the press and other media of communication are relevant to legal or political discourse on media ethics. Social media ethics are moral guidelines or principles like respect, responsibility, and authenticity that regulate the conduct of organizations or individuals navigating on platforms. Contemporary issues about media ethics include regulating hate speech, censorship, misinformation, fake news, patents and copyrights. Audiences of the entertainment industry, especially impressionable children and youth, can be influenced by the content they see or hear about ethics, for better or for worse. Disney and Pixar movies like *Inside Out*, *The Jungle Book*, *Toy Story*, and *Pinocchio* depict ethical dilemmas and morals, expressing or teaching about right or wrong conduct in the story. Ethical issues in media narratives can be critically analyzed. It is important to do so because they become an integral part of popular culture and thus peoples' everyday lives and conduct.

Medical ethics, legal ethics, educational ethics, business ethics, and technology ethics have rules or codes of conduct to be adhered to. Professional ethics includes values like accountability, trustworthiness, and compliance to the law. Ethical values like equality, equity, anti-discrimination, inclusion and a duty to accommodate are promoted in human rights laws or codes that apply to employment in the private sector. Ethical conflicts are common in workplaces and can be resolved by human resources management. Public sector ethics are about the core ethical values that public officials or administrators must follow to maintain trust in the fairness and integrity of the government.

Various Ethics Bowl cases describe ethical dilemmas in professional settings or pop culture that demonstrate the practical implications of applied ethics in our society. As depicted in 2023-24 regional cases like *Too Close to Home* and *From Talking the Talking to Walking the Walk*, elected politicians must address and are often subject to ethical controversies about how their own moral compasses govern their decision-making. *(Re)Telling a Good Story* explores the ethical problems of folk tales, literature, and movies which may be critiqued or recontextualized for modern audiences. Whether in pop culture or professional settings, ethical issues and principles are significant. The Ontario Ethics Bowl provides a forum for civil discourse and discussions on pop culture and professional ethics.

What is a Moral Dilemma and How Do I Find It in an Ethics Bowl Case?

“Moral dilemma” may seem like an overwhelming term, but it is really just what makes the case a topic of debate.”

Contributor
Brynn Duggan

Publication
Warner & Spencer

Date
6th December, 2023



A moral dilemma is any situation where a person must make an imperfect decision. In other words, it is a situation where it is impossible to follow all moral principles at once: certain moral principles must be neglected in order for other moral principles to be followed. This can make it incredibly difficult to decide what the “right” thing to do is, as different people will have different views on what exactly is “right.”

An example of a moral dilemma would be a variation of the trolley problem, in which you are in a trolley heading towards one of your family members. You may either pull the lever to switch tracks, which would kill 5 strangers, or refrain from pulling the lever, which would kill your family member. To make this decision, you must ask yourself what obligations you have to other people: do you have more obligations to your family members than you do to others?

You must also consider your role in causing harm: is it worse to pull the lever to change tracks, which would actively cause harm, than it would be to do nothing, which would allow harm to occur?

These are simply two possible moral dilemmas one could focus on in the case of the trolley problem. Moral dilemmas are not limited to extraordinary or hypothetical circumstances; they also exist on a smaller scale. For instance, deciding whether to report a close friend who broke a rule involves the dilemma of loyalty versus honesty. Some other examples of moral dilemmas that often appear in Ethics Bowl cases are protection of rights vs. the greater good, equity vs. equality, and autonomy vs. paternalism.

While the moral dilemmas in some Ethics Bowl cases may be more apparent than in others, the cases are intentionally crafted to always include moral dilemmas. So, even if the “right” answer may seem obvious to you, others will not have the same perspective. To find the moral dilemma(s), your team can:

- Research varying perspectives surrounding the case: how do people disagree?
- Ask yourselves why those individuals believe what they believe: what values are they prioritising, even if not consciously?
- Consider how the different values conflict with each other in the context of the Ethics Bowl case.

“Moral dilemma” may seem like an overwhelming term, but it is really just what makes the case a topic of debate. Once you’ve found the moral dilemma(s), you can begin to discuss the pros and cons of each option!

to grow

a poem by Brynn Duggan

the earth is burning and we are dancing,
and we don't exactly know why.
people hurt people, again and again,
and we don't always know why.
the world is spinning and we are running,
and we don't really know why.
innocent people die for existing,
and there isn't a reason why.

children, curious and wide-eyed, ask
how big is space? and
why do we dream? and
what came first, the chicken or the egg? and
when did time begin, anyway? and
we don't know.



we don't know and
that scares us, so
we pretend, we
sew lies together with insecurity,
careful to hide any uncertainty,
convinced that we must know everything
to be intelligent,
to be worthy.

but the stars don't know how or why they
got there,
and they're magical all the same.
you don't have to have all the answers;
it's enough to simply ask, to care,
to choose to learn when the earth is
burning,
to admit fallibility when the world is
spinning—
the more we know the less we know,
but to not have all the answers is to grow.

WHY WE NEED THE ETHICS BOWL

Now More Than Ever

Kareena Kailass

The Ontario Ethics Bowl is an arena that allows for the expression and development of philosophy. As philosophical inquiry is founded on pillars of thought and value, such as open-mindedness, critical thinking, and collaboration, the Ontario Ethics Bowl hones in on fostering such skills for the next generation of thinkers.

As our new world becomes increasingly nestled by social media, polarization is becoming more prevalent as users find themselves in echo chambers where they are only exposed to those who agree with them. It may also be the case that many users are caught in the crossfires of polarization, and are hindered from having the opportunity to hear from various perspectives in discussions on global issues.

In addition to social media and polarization, the increasing prevalence of artificial intelligence (AI) also poses a potential threat to the future of great thinkers. The future of AI has hardly been tapped into, leaving its impact on the territory of critical thinking a territory of mystery. As much as we may ponder and predict, the truth of the matter is, we simply do not know what the future holds for thinkers of today and the future.

As the use of AI becomes more pronounced in society, simulating thoughts have become a mode that is accessible to the masses. As AI's integration into education systems, work environments, and more, has taken the world by storm, many are becoming reliant on AI assistance. Even in a world where AI thinking grants instant access to the construction of cogent arguments on-demand, AI still lacks the irreplaceable skill of critical thinking.

AI can support and aid us in strengthening and crafting our arguments by producing antitheses and pointing out logical flaws, but it lacks humane components like emotion, feeling, and sensitivity in its computation of ethical dilemmas. Biases, lived experiences, and our perceptions of the world influence our understandings of what is right and wrong, permissible and impermissible, and ethical and unethical. Uniquely, as humans, we synthesize these components and articulate ethical beliefs through the process of critical thinking. Through this, we are able to deliberate, decipher, and learn more about ourselves and the world as a whole.

As such, critical thinking skills are more important than ever. Young minds must depend on their skills of critical thinking to navigate the world around them. To make decisions on what is right and what is wrong, to realize the polarization in their surroundings, to reflect and listen to the voices of others and inform their own stances, and to be unique thinkers themselves.

As a response to the imperative nature of critical thinking skills in the youth, the Ontario Ethics Bowl has made it its mission to teach participants manners in which they may navigate the current landscape of the world. By presenting cases that feature ethical dilemmas to participants, the Ethics Bowl allows opposing teams to suggest theoretical resolutions to the dilemma, all while having the opportunity to speak in direct support or opposition to presented ideas as a team.



Open-mindedness is perhaps one of the largest skills the Ethics Bowl invites. Through teaching its participants the importance of avoiding dogmatism in their advocations for their resolution proposals, the Ethics Bowl further teaches participants that it is vital to consider both their theses and possible antitheses and understand their impacts on their case. In addition to this, the Ethics Bowl emphasizes that strong theory comes from communication and impartiality.

While being exposed to a landscape of opinions, thoughts, theories, and proposals, participants navigate several viewpoints, often conflicting. With careful consideration and receptiveness, participants are tasked with evaluating all possibilities that may arise which envelops thoughts that are both anticipatory and those that acknowledge the unknown.

The backbone of these conversations is collaboration. As the Ethics Bowl brings together a wide community with a passion for philosophy, the greatest gift it bears to its participants is the opportunity to work with and learn from the minds of others.

The Ethics Bowl provides a safe space for differing beliefs to converge, free from the burden of polarization. This is a valuable learning environment that allows for the respectful exchange of knowledge, the creation of new, innovative, ideas, and, of course, the pursuit of philosophical knowledge.



CODING EMPATHY: Can AI Simulate Compassionate Care?

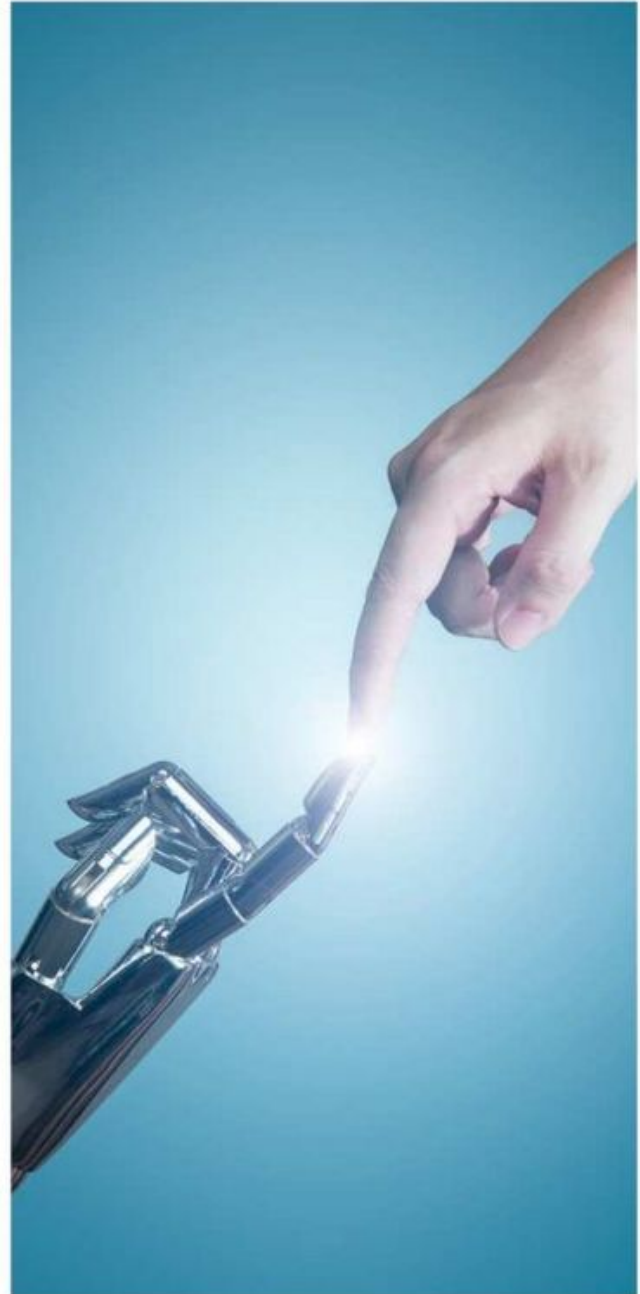
Empathy In Healthcare

The CanMEDS framework outlines key competencies essential for medical professionals, including roles such as Medical Expert, Communicator, Collaborator, Leader, Health Advocate, Scholar, and Professional. These competencies evolve as medical professionals progress through their careers, from medical learners to attendings. Among these competencies, empathy and compassion stand out as the aspects uniquely tied to the human experience.

Jeffery (2016) explains that, Empathy is a complex, multifaceted construct comprising affective (emotional), cognitive (understanding), behavioural (communicating), and moral (motivational) dimensions. Empathy facilitates both understanding and action in response to another's emotional state.

Affective Empathy involves sharing and experiencing another's emotions, which can lead to helping behaviours. Cognitive Empathy involves understanding another's perspective without personal emotional involvement, which is essential for effective clinical practice. Behavioural Empathy involves communicating this understanding to the patient and acting appropriately. Moral Empathy involves a motivation to relieve another's suffering, overlapping with altruism (Jeffrey, 2016).

Compassion, on the other hand, is a deep awareness of another's suffering coupled with a desire to alleviate it. It is more intense than sympathy but does not necessarily involve cognitive understanding or action, but is difficult to teach and understand, which is why we will focus on empathy (Sinclair et al., 2016).



Our Experiment

In the evolving landscape of healthcare, where advances in software, machine learning, and artificial intelligence (AI) promise to augment or even replace human practitioners (McClure, 2024), the unique human qualities of empathy and compassion become even more critical. With media claims suggesting that AI can outperform human physicians in certain aspects of healthcare, one might wonder: what if I asked an AI like ChatGPT to be my physician today? Will it fulfil the stated roles of a physician? How about empathy? Can we code for empathy?

Can Artificial Intelligence understand and empathize with your health concerns? Join us through a thought experiment, as we utilize the most accessible AI tool of today's age to navigate a fictional case study.

When given the following scenario from a Griffith University formative OSCE (Year 2 Formative OSCE 2021, 2021):

"Name: Stephanie Thompson Age: 23-year-old female
Occupation: lawyer who is presenting to her GP with a headache. PC: left-sided headache since last night" And asked to take a history:

1. Onset and Duration: "Stephanie, when did your headache start, and how long has it been bothering you?"
2. Character of the Headache: "Could you describe the pain you're feeling? Is it throbbing, dull, or sharp?"
3. Severity: "On a scale from 1 to 10, where 10 is the worst pain you can imagine, how would you rate your headache?"
4. Location: "Could you point to where exactly you feel the pain on your head?"
5. Aggravating and Alleviating Factors: "Have you noticed anything that makes the headache worse or better?"
6. Associated Symptoms: "Are you experiencing any other symptoms along with the headache, such as nausea or sensitivity to light?"
7. Previous History: "Have you had headaches like this before, or is this a new experience for you?"
8. Medical History: "Are you currently taking any medications or have any medical conditions I should know about?"



It also mentioned using phrases like: "Stephanie, I'm sorry to hear you're dealing with this headache. We'll work together to figure out what's causing it and how we can help relieve your symptoms."

Through a rough assessment using an OSCE scoring sheet, typically employed for evaluating medical students in training, we evaluated ChatGPT's response. Categories such as "Introduction and Hygiene" and "Open Question" were lacking but can be considered not applicable since this was not a conversation format. ChatGPT addressed 7 out of 8 categories under "Exploration of Symptoms" and, considering the superficial interaction, covered many of the knowledge components.

However, assessing empathy was more challenging. The OSCE assesses empathy through various components: initially in the introduction, then in the opening questions before the health-oriented conversation, and finally with a global rating out of 5 based on the "overall impression of the candidate incorporating warmth, clarity, and competence," with a score of 3 or higher indicating a pass. ChatGPT, despite its ability to provide responses that appear empathetic in text, lacks the capacity for non-verbal cues and vocal intonation, which are crucial for conveying genuine empathy (Kraft-Todd et al., 2017). Empathy typically requires elements like facial expressions, body language, and vocal tones that adjust to the emotional state of the interlocutor. These cues facilitate a more authentic connection, allowing the empathetic response to feel sincere and responsive. Without these, ChatGPT's textual responses, while appearing supportive, can miss the depth and nuance that human interaction provides. The lack of non-verbal empathy, can highly diminish the quality of care and outcome in healthcare settings (same citations as above).

However, ChatGPT is limited in this sense, while AI dedicated to healthcare, such as Care-O-Bot, promises more physician-like interactions. Such AI can be equipped with screens that display facial expressions or voices that provide appropriate tonation in response to patient conversations, offering a more comprehensive empathetic engagement. While the question stands, if empathy through the means of facial expressions, tonation, touch, and body language can even be coded for, it is ultimately the interplay between many non-verbal, and verbal forms of communication that emotes empathy (Del Giacco et al., 2020). As Urakami's 2023 study investigating the transferral of non-verbal cues to Human-Robot interaction puts it "Interpretation of physiological cues are highly contextual (Urakami & Seaborn, 2023)." They explain that current AI often "explor[es] a single cue in isolation rather than evaluating a range of cues, which [would be] more representative of human models', concluding there is "much work to be done (Urakami & Seaborn, 2023)."

A further question to ponder on, is if patients even expect empathy from AI physicians, and why our expectation is different when it comes to human interactions? How will this affect care, and patient expectations in healthcare interactions? Furthermore, it is crucial to ensure that groups served by these robots are neither advantaged nor disadvantaged compared to those served by human physicians. This is necessary to avoid potential injustices, especially when there is no direct accountability, and to adhere to the intent-to-treat principle.



A Discussion on Ethics

Through an investigation into the existing literature on coding empathy into Artificial Intelligence (AI) and Machine Learning (ML), several key insights were discovered (Kerruish, 2021). Affective robotics, which explores both theoretical and practical methods to instill or mimic human emotions in AI, emerged as a central concept. This field aims to bridge the gap between human emotional understanding and machine processing capabilities, allowing systems to respond to human emotional cues in a manner that appears empathetic. The investigation involved screening keywords such as "affective robotics," "artificial intelligence," "machine learning," and "human empathy" to gather relevant information on how these technologies can be designed to simulate or understand human emotions effectively (Kerruish, 2021).

A significant finding is development of social robots which elicit empathy during their interactions with people (Kerruish, 2021). Diverse devices have been developed, including healthcare robots, therapeutic robots, and pet companions, with notable examples being the Paro Therapeutic Robot (PARO Therapeutic Robot, n.d.) and Care-O-Bot (Care-O-Bot 4, n.d.). For instance, the Care-O-Bot 3, created by the Fraunhofer Institute for Manufacturing Engineering and Automation, assists in domestic spaces and engages empathetically by adjusting its responses based on user behaviour. This empathetic arrangement integrates empathy as an affect within a social and material context.

These studies suggest that the mechanical liveliness of robots is critical in generating empathy, suggesting that humans need to engage emotionally with robots to benefit from their therapeutic and caregiving functions. The concept of empathetic care robots is further explored through ethical considerations, including the robot's ability to foster social functional relationships and adapt its behaviour in rehabilitative contexts. The 'accompany' project and researchers like Sorrell and Draper have analyzed these ethical values, highlighting the need for ongoing consultation and negotiation between patients and caregivers to maintain empathetic interactions.

Ethical concerns in affective computing, such as conceptual questions about emotions, measurement errors, persuasion, coercion, anthropomorphism, privacy, cultural differences, and informed consent, were identified (Stahl et al., 2014). For example, cultural understanding of emotions was examined through studies involving the British and Polish groups rating compassion and related emotions, revealing differences in emotional constructs across cultures. These findings underscore the complexity of developing AI that can engage empathetically, considering both technical capabilities and ethical implications, thereby enhancing human-computer interaction and providing meaningful support in various applications (Stahl et al., 2014).

A study explored the integration of cultural nuances in AI emotion recognition. Participants from Britain (33 individuals, mean age 23.2, 21 females) and Poland (29 individuals, mean age 25.6, 26 females) used the GRID instrument to rate four emotion terms based on 144 features using a 9-point scale (Lewandowska-Tomaszczyk & Wilson, 2016). This analysis revealed how likely each feature would be inferred in emotional experiences described within their cultures. Additionally, language corpus data from the British National Corpus and the National Corpus of Polish helped understand how compassion, empathy, and sympathy are perceived differently in each culture (Lewandowska-Tomaszczyk & Wilson, 2016).

An online sorting task examined the conceptual proximity of these emotions to happiness, love, and sadness clusters, demonstrating that British "compassion" was more positively associated than the Polish "współczucie" (mean scores of 5 vs. 4.49), although this difference in emotional valence was not statistically significant. This study underscores the importance of incorporating cultural emotion understanding in developing affective robots. Accurate interpretation and expression of emotions across different cultural contexts are essential for ethical and effective AI interactions. The findings highlight the necessity for rigorous methodologies in evaluating emotional responses, which is critical for the ethical development of affective computing systems.

After exploring the complexities of affective artificial intelligence and the nuances of coding empathy, let's now turn the conversation back to AI itself.



When Asked...

"What do you think about personalized Medicine using AI? Can AI be an empathetic doctor?"

Artificial Intelligence Response

"Personalized medicine using AI holds tremendous promise. AI algorithms can analyze vast amounts of data, including genetic information, medical history, lifestyle factors, and even real-time health data from wearables, to tailor treatments and interventions specifically to an individual's unique needs. This approach has the potential to revolutionize healthcare by making treatments more effective, minimizing side effects, and ultimately improving patient outcomes.

As for whether AI can be an empathetic doctor, it's an interesting question. While AI can certainly be programmed to exhibit empathy through natural language processing and understanding emotional cues, there's an inherent difference between the empathy displayed by a human doctor and that of an AI. Human empathy often involves not just understanding emotions but also relating to patients on a personal level, drawing on shared experiences and emotions. While AI can simulate empathy to a certain extent, it may lack the depth and authenticity of human empathy.



Through a critical examination of the implementation of compassion, empathy and affective robotics, the research highlights the importance for healthcare to navigate this integration delicately. As AI put it, there's an inherent difference between the empathy displayed by a human doctor and that of an AI. The AI advancements continue to reshape healthcare in many ways. The development of affective robotics is making significant progress towards the implementation of emotional intelligence. Therefore, this article encourages readers to critically evaluate the advancements of artificial intelligence in healthcare, ensuring that patient-centred needs remain a top priority.

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If you are interested in delving deeper into this topic, we encourage you to explore reliable sources and various journals. It is essential to assess the potential biases from all perspectives critically. We've attached a few options below:

- Social Assistive Robots in Elderly Care: Exploring the role of Empathy
- Robots and the Possibility of Humanistic Care | International Journal of Social Robotics
- Joachim von Braun - Margaret S. Archer Gregory M. Reichberg - Marcelo Sánchez Sorondo
- Service Robots in Long-Term Care: A Consumer-Centric View - Eva Kipnis, Fraser McLeay, Anthony Grimes, Stevienna de Saille, Stephen Potter, 2022

YOUR VOICES IN ETHICS



AUTHOR: PURUSHOTH

TROLLEY

You're standing in a train yard. Ahead of you, there is a lever that can change the path of the rail tracks in front of it. You see that the track is set such that the incoming automated trolley will hit and kill five people tied to the tracks. If you pull the lever, it will set the trolley on a different path to kill one person tied to the track. Therefore, if you do not pull the lever, five people will die and if you do pull the lever, one person will die.

What is the moral action, to pull or not to pull the lever?



THIEF

You are a cashier at a pharmacy in a rural area. During a slow day, a sick elderly woman dressed in raggedy clothes comes into the pharmacy, and you see her pacing over to the medication aisle. You—being the only one on shift—slowly head over to see if she needs help, and notice that the woman has placed a small pill bottle into her purse while facing away from the cameras. She then tries to quickly leave the pharmacy without paying. You catch her and she tells you that she needs these pills for her life-threatening illness, but she is currently being evicted from her home and cannot afford these drugs.

What do you do? Do you let her take this one pill bottle, or call the police?

A CHILD'S NEEDS

As a representative for special education services, you have been notified that a child has been diagnosed with a severe learning disability. The child will need to be placed into a special education program, but this can only happen if the child's parents have given consent. However, when meeting with the parents about the issue, they both refuse to consent as they believe the child will do fine without the support and would only be ridiculed for it. You know, however, that the sooner the services are provided, the better the future for the child.

What do you do? To respect the parents' wishes means to deprive the child of receiving an adequate education. But, if you do place the child in the special program, you are violating the parents' rights over their child.

A GOOD DONOR

You are a transplant surgeon. One day you are given five patients, all in need of different organs. Unfortunately, the organs they need are not currently available. However, another patient is rushed into the ER after a serious car accident with life-threatening injuries. The prognosis of this patient is unknown, but they do have the right blood type and healthy organs to donate to the other five patients.

What do you do? You can kill the car accident victim and use their organs to save five patients or leave the victim and risk the death of six patients.

LAYOFF

You are the owner of a small restaurant. Among your staff, you have a 57-year-old waitress who has been working in your restaurant for 25 years. She is a single mother of 2 daughters who have moved out and now lives alone. She doesn't have much education outside of high school and her job as a waitress is currently her only way of sustaining a living. Another member of your staff is a 22-year-old waiter who is currently in University working toward a bachelor's degree. He lives in the city with his sick mom and this job is how he sustains his living while paying off student loans and his mothers medical bills. The business has been slow for 2 years and it doesn't appear to change anytime soon. As a result, you have to let go of one of your staff members.

What do you do? Should you let go of the 57-year-old waitress or the 22-year-old waiter?



UNDOCUMENTED

You're looking for a new line cook for your restaurant, ideally someone with plenty of experience working in fast-paced environments and who can cook well. Of the hundreds of applicants that you reviewed and interviewed, one stood out the most. This applicant had nearly 2-decades of experience working as a line cook and knows how to make a wide variety of dishes. The only problem is that his permanent residence application still needs to be processed. He needs to find a job so he may support his family's living expenses, a family that has already received their citizenship. He is wondering if you could overlook this issue and hire him.

What do you do? If you hire this undocumented person before they receive their permanent residence you are violating the law (though you are unlikely to get caught). If you turn him away, you lose a valuable applicant and take away his chance to support his family.

SHOULD EVERYONE VOTE?



Thought Experiment

You've gotten your first training placement as a 9th-grade teacher at a high school. Unlike the many teachers who taught you in your past, you wanted to be a teacher of the 'people', that is, someone who is considerate of the thoughts and opinions of students. Thus, you decide that on the first day of class you will let students vote on how the class should be structured in terms of the number of assessments, amount of homework, as well as the length and number of breaks between lessons. Considering that students will ultimately be affected by these implementations, you thought they would know what is best for them to learn the content and keep up. Students discussed with each other and 3 consensuses were reached.



Out of 30 students:

- 5 voted for daily homework, monthly assessments, and one 10-minute break in class
- 10 voted for weekly homework, 2 assessments over the semester and two 10-minute breaks in class
- 15 voted for no homework, 1 assessment over the semester and a 30-minute break in class whenever enough students ask

As a teacher you are more inclined to choose the a) groups' structure as it is rigorous enough to ensure that students are learning. However, the purpose of this exercise was to listen to the students. Perhaps monthly assessments are too much to handle, considering 25 students chose to have less work. You see that group c) has the most votes, but this format is far too lax and lazy. Group b) seems like a good middle ground, but to choose b) means overlooking 15 student votes. Not only are you excluding the majority of the class in the decision, you are also demonstrating that the decisions are ultimately up to your bias. Yes bias, because although group c)'s format may look lazy, there could be a few people who truly cannot handle anything more intense, for instance, those with learning disabilities, sensory disabilities, or language barriers. Or, perhaps those in groups a) and b) just have a better knowledge foundation, external resources like tutoring, or, come from a higher socioeconomic status and overall are better students. What do you do?

On the one hand, you want to respect everyone's right to decide and grant a sense of autonomy with the course structure, however, you also cannot trust the students to know what is best for their learning. But wait, you're the teacher, you could respond to the situation using your teacher's authority. Make another format based on everyone's input, screen those with certain disabilities that need extra support, and do a trial run of the structure for a couple of weeks and ask for feedback. There is no reason to make a final decision right there and then. But what if the class had 400 students? Maybe you don't have time to ask everyone for unique experiences, circumstances or differences. Maybe you can't consider all the group decisions together. I imagine it would only get harder if there were 1.2 million students in your class. But that would be unusual, so let us bring this issue to a more realistic situation - political voting.

Voting is an excellent way to get everyone to pool their views, opinions, and ideas to promote critical discussion about a subject, as the students did for the course structure. On a broader scale, these benefits of voting apply to political voting as well. Electorates can discuss upcoming changes to their nation and make a consensus.



However, not everyone shares compatible beliefs, nor circumstances and experiences that everyone can relate to. In the classroom scenario, students in group a) may not relate to group c). Or, maybe those with learning disabilities are used by the lazy students to push their lax course format. Similar to how some electorate groups use a moral high ground to achieve their personal goals, it's all tangled and messy, perhaps even scummy at times. Whether talking about a classroom or politics, voting seems to be a troublesome process. Although we may resort to more meticulous strategies to solve disagreements in a class, the sheer scale of society leaves us with few options.

Some philosophers such as Plato believe democracy as a whole is a bad idea. Not everyone has the right knowledge and experience to make big decisions that can affect many people. Instead, we should restrict the power to only a few authority figures capable of making these decisions. In the classroom scenario, this would be the teacher, principal, school board, etc. However, humans are flawed, we can make biased impressions and be ignorant at times. As a teacher we may just label group c) as lazy students, but we could be ignorant of some true cases that need this lax format (disabilities). Or maybe we are ignorant of the reason why these students are "lazy" (circumstantial issues). Similar to teachers, politicians may not know or understand the circumstances lay people have. We ask people to vote to overcome this wall of ignorance between us. But breaking down this wall in the name of free speech also brings controversial perspectives, ill-advised beliefs, and opportunities for extremism. All of these are exacerbated by the immense number of votes to consider - restricting us from understanding where each comes from.



“ So now I'd like to throw the question at you. Should we have the right to vote, considering how poorly prepared some are for the decisions they must make? Should all the power be given to only a select few? Or maybe there is an alternative that can help us break down this wall of ignorance and give people a sense of autonomy?

After 25 minutes, only 3 members are alive, including you. You are still in great shape to keep moving, however, you are faced with a dilemma of whom to save as both of your comrades are gravely injured.

Soldier A	Soldier B
<p>Injury</p> <ol style="list-style-type: none"> Fractured left wrist = Unable to use his left hand effectively A bullet wound to his right leg has caused bleeding from an artery and Fractured his Femur = Can no longer run A deep cut above his left eye that is bleeding excessively = blood pouring over his eye impairing his vision <p>Return Value</p> <ol style="list-style-type: none"> Can't grip the rifle properly but is a right-handed shooter. Wrapping and securing his wrist will restore some combat ability. Bleeding can be stopped until extraction with a tourniquet. Still possible to stand and walk at a fast pace. The deep cut can be easily patched up and any blood spilled into the eyes can be washed with water. Therefore, we can restore his vision. 	<p>Injury</p> <ol style="list-style-type: none"> Crushed right hand and blown off left forearm causing considerable bleeding = Unable to grab or hold anything Complete loss of both eyes = Permanent loss of vision Broken lumbar vertebrae with spinal nerve damage = Can no longer move or feel his lower half Trauma to the head = Unconscious Fractured hip = Unable to walk <p>Return Value</p> <ol style="list-style-type: none"> Both left and right arm are unable to be restored and thus the soldier cannot wield any weapon. Vision is permanently lost means no facilities back at the base will help. Soldiers must be carried to extraction, and not capable of combat. Could become conscious later, but not soon. Refer to 3.
<p>Personal Information:</p> <ul style="list-style-type: none"> Had a baby 2 months before the mission Married Age 27 	<p>Personal Information:</p> <ul style="list-style-type: none"> 3 children; 1 in high school and 2 in college Divorced Age 39



Thought Experiment



As a combat medic, your job is not just to heal those on your team, but also to allocate your resources in the best way possible that supports the mission. You love both of your soldiers, you have trained with them, and you know their families. But you have only 15 minutes left to reach extraction or all of you die. Both have the potential to survive and if the Air Force comes through you may be able to save both of them, but, the future is uncertain. You have limited resources and are still being pursued by enemies, you need someone capable of moving and engaging in combat when necessary. The logical choice here is Soldier A, not just because he has suffered fewer injuries but also the return value for your mission. Also, being their comrade to both of them, you consider the future costs they may have as well. Soldier B is divorced, and all his children will soon become far too busy to take care of him with his permanent injuries. Soldier B is also much older than Soldier A, making Soldier A's life seem to have more potential after the mission. After making a practical analysis and a merciful one, you decide to focus all your medical supplies and time on saving Soldier A first. If the circumstances permit it, you may assist Soldier B, and maybe the Air Force could save all of you soon. Despite the emotional dimension tied to saving human lives, a logical decision weighing costs and benefits must be considered before we invest our resources into someone. Regardless of whether we feel that it is somehow cold-hearted or callous to reduce a human life into an investment deal, it is for our benefit and those affected by this situation that we consider the price. Although not everyone is a combat medic or a medical professional, this dilemma of choosing whose life to invest in is quite common.

Disabilities refer to impairments of the mind or body that reduce an individual's opportunities and ability to carry out day-to-day activities. Disabilities can range in severity from simple joint issues to being completely incapacitated. Even cognitively speaking, it can range from common learning disabilities to severe intellectual dysfunction. Nonetheless, they raise the question in the minds of caregivers/parents, medical professionals, teachers, and employers of whether they should invest their time and resources in this person. Of course, the average person who is hopefully considerate would not deny a person's right to live and experience life. However, as we have seen in our soldier scenario where costs and benefits could mean life or death for others, sometimes we have to consider the value of our investment. What if you already had two other children to raise and you were not in the financial position to raise a child with severe impairments? What if you had a patient who needed a heavy supply of drugs to stay alive, a quantity of drugs that could easily save 5 other people instead? When the costs for an investment could deprive others of resources and time for seemingly low rewards, how can we say it is worth it? It is a harsh perspective to side with, but one that is common and important. That is, giving up on someone may be the rationale and moral decision.



Which Philosopher are you?

Consider the questions below and keep track of your answers to find out which philosopher you are!

What do you believe about the nature of actions?

- A: Actions can be intrinsically good or bad.
- B: An action's goodness depends on its consequences.
- C: Actions are good if they reflect a virtuous character.

When faced with a moral dilemma, what is most important to you?

- A: Acting in alignment with ethical rules or duties.
- B: Acting in a way whose outcome will benefit the most people.
- C: Acting in a way that demonstrates your virtuous character.

It is clear that someone is in need of help. Why do you help them?

- A: I help them because the consequences of doing so will maximize overall well-being.
- B: I help them because by doing so, I am abiding by a moral rule (for example, "Do unto others as you would be done by").
- C: I help them because it is a charitable or benevolent thing to do.

If your friend has not done their homework, and the teacher forgets to check, do you tell your teacher they have forgotten?

- A: Yes. Homework is supposed to be checked, so reminding them is the right thing to do.
- B: No. Many other students probably did not do their homework either, and it is in more people's best interest to not remind the teacher.
- C: No. Keeping quiet demonstrates your loyalty to your friend, which is virtuous.

During the quiet reading period, you notice a bully poking another student in the back of the head with a pencil. Do you speak up?

- A: No. You are not supposed to speak during the quiet reading period.
- B: Yes. This bully is known to bother many people, and by putting him in his place you could prevent further bullying.
- C: Yes. Speaking up reflects your courage and empathy.

You are in a rush to get to school and are waiting at a crosswalk. The walk sign hasn't been signalled yet, but you don't see any cars coming. Do you jaywalk?

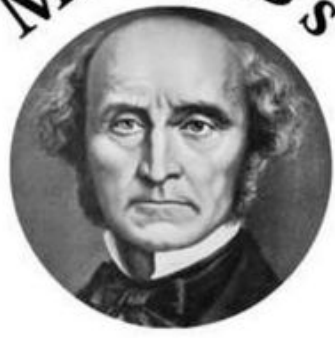
- A: No. Jaywalking is illegal and is not justified no matter the circumstance.
- B: Yes. Walking into class late will disturb the students and teacher, so by jaywalking, you minimize disruption.
- C: No. Jaywalking in this instance demonstrates a lack of patience, which does not reflect your virtue.

Mostly A's



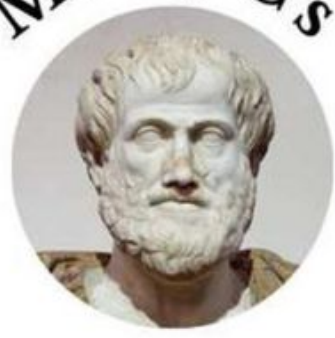
You are Immanuel Kant! Your values align with deontological ethics, which understands that the morality of an action ought to be based on whether the action itself is right or wrong. Deontological ethicists think that we have a duty to abide by moral rules no matter their consequences.

Mostly B's

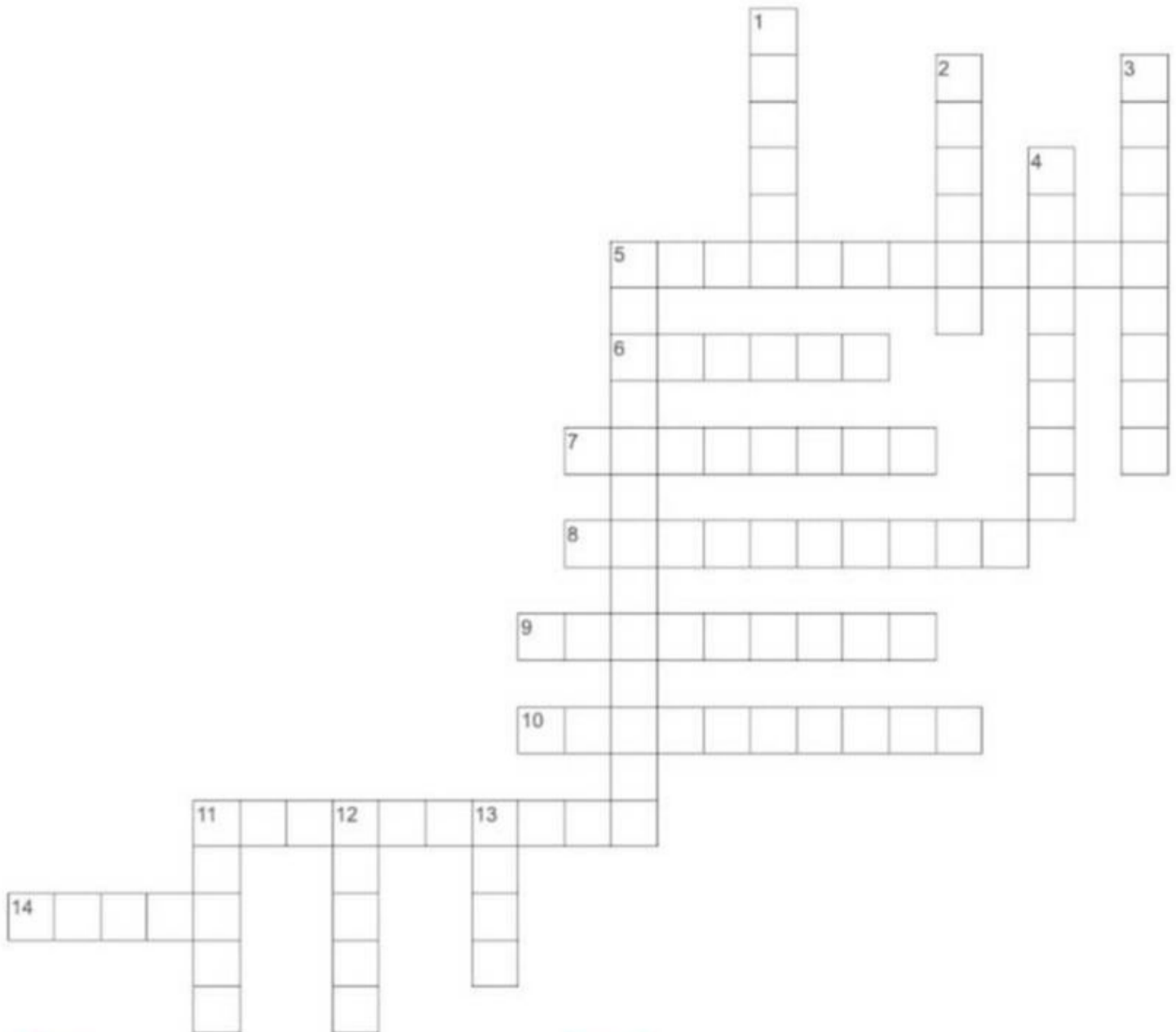


You are John Stuart Mill! Your values align with consequentialist ethics, or, more specifically, utilitarianism. Utilitarians believe that good actions are those that maximize happiness and well-being for the greatest number of people. So, as a subset of consequentialism, utilitarians measure an action's goodness by its consequences.

Mostly C's



You are Aristotle! Your values align with virtue ethics, which treats virtue as the most fundamental building block of ethics. Virtue ethicists believe that moral character and virtue is the most important determinant of what is good and bad.



Across

5. A form of criticism that is helpful and positive in building or improving.
6. Principles governing right and wrong conduct
7. Inquiry seeking information or an answer.
8. Exchange of ideas and opinions often involving multiple participants.
9. Process of drawing logical conclusions based on evidence and facts.
10. Study of fundamental questions about existence, knowledge, and values.
11. Contemplative examination of one's thoughts or experiences.
14. Opposite of 11 down; not morally correct.

Down

1. Central idea or argument in an academic paper.
2. Moral principles-guiding behaviour and decision-making.
3. Actively paying attention to sounds or spoken words.
4. Cognitive process involving analysis, evaluation, and problem-solving.
5. Exchange of information or messages through various methods.
11. Opposite of 14 across; Morally just or correct.
12. Reasoning skill that helps solve puzzles and make sound decisions.
13. Group of individuals working together towards a shared objective.

N	N	O	I	T	A	C	I	N	U	M	M	O	C
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COMMUNICATION
THINKING
PHILOSOPHY
QUESTION
TEAM

WRONG
LISTENING
MORALS
REASONING
ETHICS

THESIS
DISCUSSION
RIGHT
LOGIC
REFLECTION

THE NEW YORKER

Cartoon

CONTEST
WINNER



Congratulation!



Ethics Match

these ethical terms (left) with their definitions (right.)

1. An ethical theory that asserts that an action is right if it promotes the greatest amount of happiness for the greatest number of people.
 2. The in-depth exploration of controversial viewpoints that may challenge norms, regardless of potential judgement.
 3. The possibility of being wrong.
 4. An ethical theory that states that the morality of an action should be determined by whether or not the action follows certain rules and principles (such as: never lie, never cheat, never steal) rather than by the consequences of that action.
 5. An authoritarian body's imposition of restrictions on the liberty or autonomy of individuals, often believing that it is in their best interests.
 6. Individual or societal principles that distinguish right from wrong.
 7. The ability of an individual to make informed decisions that reflect their own values without external interference.
 8. An ethical theory that argues that the consequences of an action determine whether that action is right or wrong.
 9. Each individual is allocated the same resources and given the same opportunities.
 10. Moral principles that guide behaviour and decision-making. Also, the branch of knowledge that covers moral principles.
- A. Altruism
 - B. Autonomy
 - C. Consequentialism
 - D. Confirmation bias
 - E. Deontology
 - F. Diffusion of responsibility
 - G. Ethics
 - H. Equality
 - I. Equity
 - J. Fallibility

Sidenote...

Don't worry if you are not familiar with these terms yet! You will never need to name-drop ethics terms during a . (In fact, you shouldn't ever name-drop for the sake of name-dropping. If you do mention a term that isn't commonly used, be sure to provide a brief explanation to ensure an accessible discussion.) However, having an understanding of these terms can be helpful!

Ethics Match



11. The idea that moral values can conflict and still have their own merits and be deserving of respect.
12. The unselfish concern for other people or animals.
13. The idea that there are no universal moral principles: morality is subjective and dependent on context.
14. A form of deontology. The idea that universal moral principles exist and apply to every situation, with no exceptions.
15. A socio-psychological phenomenon where people are less likely to take action when other bystanders are present because they transfer the responsibility of taking action to others.
16. An ethical theory developed in Ancient Greece that emphasizes an individual's moral character. It suggests that people can live morally by possessing virtues such as bravery, honesty and generosity.
17. The concept that an agreement (unspoken or spoken) is made between members of a society to give up some natural rights, such as unlimited freedom, in order to gain protection from a governing body.
18. The tendency to seek out evidence that confirms one's pre-existing beliefs while rejecting any evidence that goes against them.
19. A recognition that each individual starts from different places and that imbalances must be acknowledged and accounted for. As such, resources and opportunities are given based on principles of justice.

- K. Intellectual risk
- L. Morality
- M. Moral absolutism
- N. Moral pluralism
- O. Moral relativism
- P. Paternalism
- Q. Social contract theory
- R. Utilitarianism
- S. Virtue ethics



Answer key
 1.) L 6.) O 11.) B 16.) E
 2.) G 7.) J 12.) F 17.) Q
 3.) H 8.) I 13.) N 18.) A
 4.) R 9.) S 14.) K 19.) P
 5.) D 10.) C 15.) M



OEB Mission Statement

The mission of the Ontario Ethics Bowl is to promote collaboration, viewpoint diversity, respect, critical thinking and personal transformation through discussions between high school students about timeless questions, applied to relevant, current issues.

Mission Statement

ONTARIO ETHICS BOWL

Ethics Bowl Puns



Witty, Clever, and Ridiculously Punny Ethics Bowl Jokes to Share with Your Friends

Why did the Ethics Bowl student bring a ladder to their ?

Because they wanted to reach a higher level of understanding!

How does an ethicist plan a road trip?

They follow the path of least harm.

How does a consequentialist enjoy a movie?

By always skipping to the end to see if it's good.

How does a consequentialist prepare coffee?

By ensuring that the end result always "grounds" for a good day.

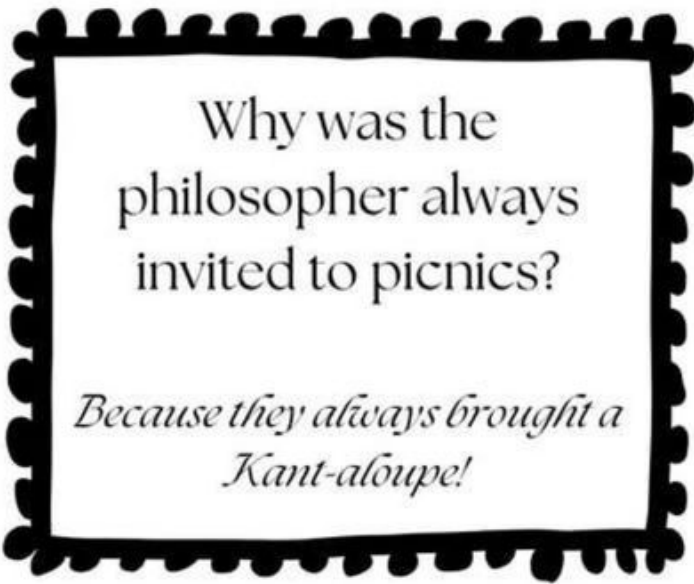
The pandemic really put the Ethics Bowl on locke down.

“I Want to Stop Philosophizing, But I Kant”

Did you hear about the philosopher who became a chef? He argued that every dish had to be well-grounded.

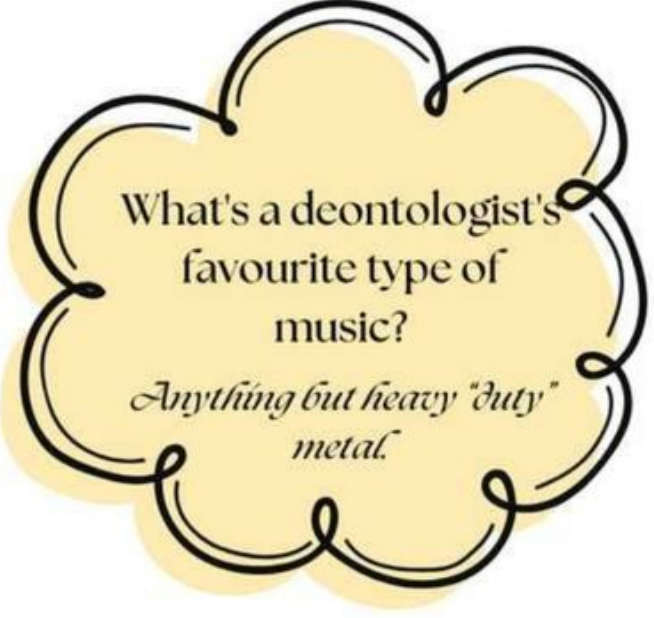
I told my teammate I was nervous for our Ethics Bowl , she told me, “I kant help you with that”

My professor told me I'm failing my ethics class, so I slid twenty dollars across the table and asked, “how about now?”



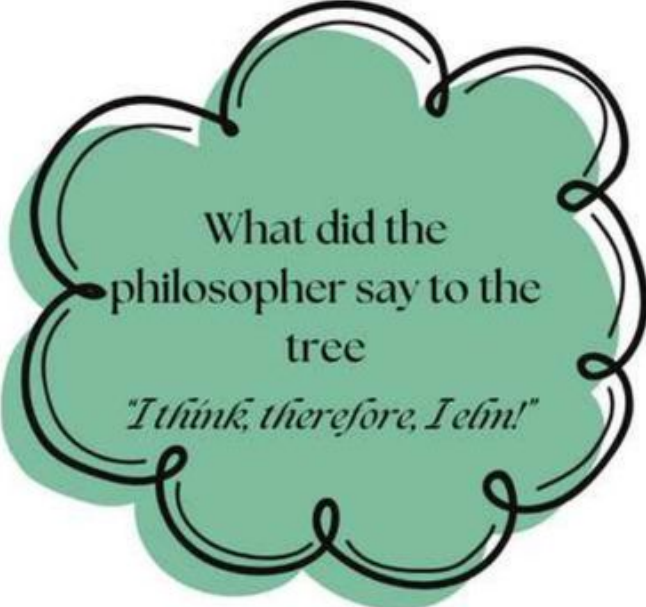
Why was the philosopher always invited to picnics?

Because they always brought a Kant-aloupe!



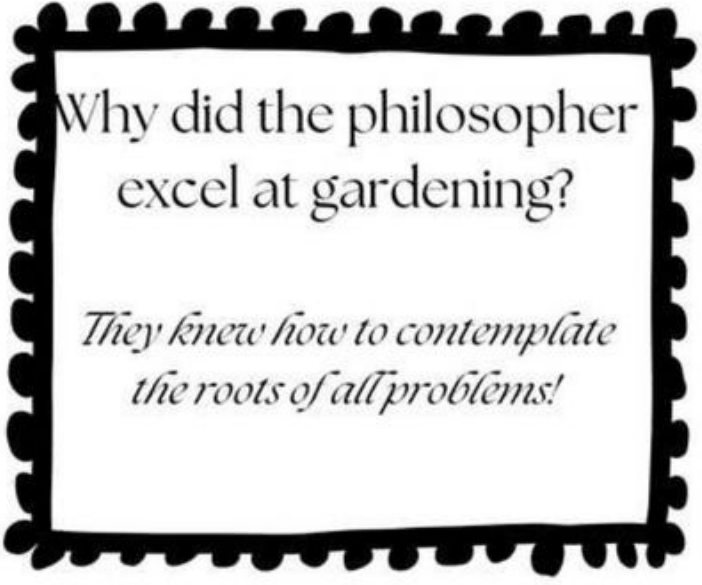
What's a deontologist's favourite type of music?

Anything but heavy "duty" metal.



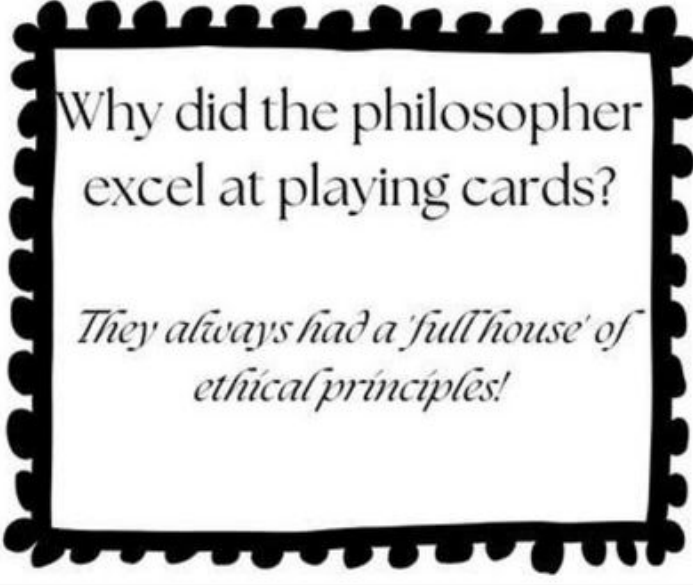
What did the philosopher say to the tree

"I think, therefore, I elm!"




Why did the philosopher excel at gardening?

They knew how to contemplate the roots of all problems!



Why did the philosopher excel at playing cards?

They always had a 'full house' of ethical principles!



What did the virtue ethicist say to their noisy neighbour?

"Cultivate some silence, please."

Spot the Fallacy

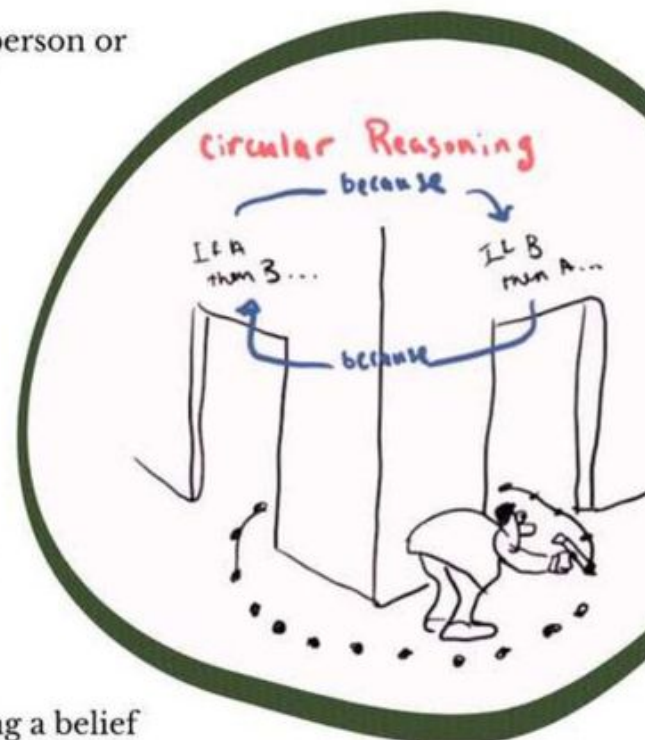
VEREENA ANDRAWES

WHAT IS A LOGICAL FALLACY?

Logical fallacies are "tricks" or "mistakes" used in arguments to persuade others, but are not always truthful or logical. Fallacies should not be mistaken for plainly false statements, because logical fallacies are errors in reasoning or in how one takes a stance. Fallacies can make an argument convincing, even if it's not based on solid evidence or sound reasoning.

Below are a simplifications of commonly used fallacies:

1. **Ad Hominem Fallacy:** One attacks the person making an argument rather than addressing the idea that they are presenting.
2. **Slippery Slope Fallacy:** One claims that consequences, that aren't guaranteed to occur, will follow an action.
3. **Straw Man Fallacy:** One misrepresents their opponent's argument and attacks the misrepresented version.
4. **False Cause Fallacy:** One assumes that because two things happen together or one thing follows another, there is a cause-and-effect relationship between them.
5. **Appeal to Authority:** One relies on the credibility of a person or source rather than actual evidence.
6. **Hasty Generalization:** One draws a conclusion from insufficient evidence or a small sample size.
7. **Red Herring Fallacy:** One diverts attention from the real issue by introducing an unrelated topic.
8. **Appeal to Emotion/Fear:** One manipulates emotions rather than relying on facts to win an argument.
9. **Circular Reasoning (Begging the Question):** One restates the conclusion in one of the premises, making it look like the argument proves something when it doesn't.
10. **Appeal to Popularity/Bandwagon Fallacy:** One claiming a belief to be true only due to its popularity.



Use what you know about logical fallacies to try to identify them in the 3 scenarios that follow:

SCENARIO 1:

The Environmental Debate

Imagine or act out a televised debate on environmental issues featuring two passionate speakers, George and Marie. They're discussing a proposed environmental policy to reduce carbon emissions. Marie opposes the policy, while George supports it. The debate proceeds as follows:



- Marie

George is known to have investments in oil companies, so we can't trust his opinion on environmental matters.^a

Marie wants to shut down all industries and throw hardworking people out of jobs.^b

Even experts like Dr. Authority think this policy is a terrible idea.^c



- George

If we pass this policy, it's just the beginning. Soon they'll be regulating every aspect of our lives.^d

If we don't act now, our children and grandchildren will face catastrophic consequences.^e



SCENARIO 2:

The Social Media Argument



Imagine or act out; Don and Jenn are on a picnic. Out of nowhere, they begin to argue about social media. As the passionate two begin conversing, things get serious. Jenn is against the use of technology, and Dom is for it. Let's hope they can enjoy their picnic after they settle down!

You're always defending technology because you work in the tech industry. You're biased, so your opinion doesn't count. ^a

Everyone I know loves social media and is doing just fine. So, the negative impact is probably exaggerated. ^b

Think about the countless teenagers suffering from anxiety and depression because of social media. It's heartbreaking! ^c

I've been using social media since I was a teenager, and nothing happened to me, so it can't be causing these problems. ^d

I don't think social media can be good. I know that it's bad because it's causing so much harm. ^e

I'd like to point out that there are many factors affecting our sleep, not just social media. Factors like stress, caffeine intake, and irregular sleep schedules play a significant role as well. ^f

If we don't address this issue now, an entire generation will be lost to the negative effects of social media. All of our sleep patterns are already messed up! ^g



- Jenn



- Don



SCENARIO 3:

The School Council Meeting



Imagine or act out; Don and Jenn are on a picnic. Out of nowhere, they begin to argue about social media. As the passionate two begin conversing, things get serious. Jenn is against the use of technology, and Dom is for it. Let's hope they can enjoy their picnic after they settle down!

"I want to discuss the proposal to reduce the number of extracurricular activities in our school. On the one hand, I can see the benefit of reducing the workload for students, which is a good point. However, I've heard that eliminating extracurriculars will lead to more study time and higher test scores, which may not be true for everyone. I mean, my neighbour's son got straight A's because he quit all his clubs, but I think he's just naturally gifted. Plus, my friend mentioned that schools with fewer extracurriculars have less student engagement, which can't be good. So, while we should definitely consider the workload issue, we also need to think about how it might affect our students' overall development"

Try to identify 1 good argument, 1 logical fallacy, 1 one false statement (not a logical fallacy).



"LOGIC INVENTS AS MANY FALLACIES AS IT DETECTS; IT IS A GOOD WEAPON,
BUT AS LIABLE TO BE USED IN A BAD AS IN A GOOD CAUSE."

- ROBERT HEINLEIN

Personal Statement

Juan Pablo IpiALES HiguIta

Hi everyone! My name is Juan Pablo IpiALES HiguIta. I am the interim Head of O.E.B T.V.. This is the department responsible for creating video and photo content for the organization. I am approaching my first year of working with the O.E.B. and wanted to share my experience as someone whose first involvement with the Ontario Ethics Bowl was on the organizational end.

Last year, I started with the O.E.B as a moderator, helping in the Ontario Championship at UTM. I had a great time meeting people with similar interests during that event. Despite never participating in an ethics bowl match, it was a pleasure to hear students' discussions and judges' questions about critical ethical issues. Throughout the event, I was able to not only expand my learning but also continuously improve and develop skills such as teamwork, problem-solving, and communication.





This growth has only continued.. Over the past summer, I learned how to create and edit videos! The O.E.B. allowed me to learn and rapidly build these skills leading to the creation of multiple high-level products that I am very proud of. I was taught and given the equipment necessary to create quality videos (my video is even featured on the Canadian Ethic Bowl page!). Being the interim Head and a Senior Associate has also helped me develop skills in leadership and communication, collaborating with other departments to create exciting projects. The O.E.B. also grew my passion for photography and videography. The point is that the O.E.B. has provided so many opportunities for personal growth, turning me into a better version of myself.

Because of the O.E.B. and the opportunities it's given me, I have gained skills and habits that I have been able to apply to other areas of my life and have used these skills to achieve personal and academic success. If you are considering getting involved with the Ontario Ethics Bowl but are hesitant because you were not a high school participant, do not let this stop you! The O.E.B is a welcoming community focused on creating the best version of you!



PERSONAL STATEMENT

Connor Filiault

My name is Connor Filiault, I competed in the Ethics Bowl in 2021 and 2022, where I learned to appreciate the unique style and formatting of the competition. Shortly after participating, I wanted to become a member of the OEB Organization. During this time, the Ontario Ethics Bowl was relatively new and required a systemic framework. I was fortunate enough to assist in the creation of the original framework. My first task for the Ethics Bowl was to assist in gathering and sorting the contact information for all the high school teachers in Ontario. This was to ensure that all Ontarians had the opportunity to participate in the Ethics Bowl, even if they had yet to hear about it before.

After this task, I assisted in training newly selected match moderators. I was also fortunate enough to become an ambassador for several competing teams, where we worked together to ensure a fantastic Ethics Bowl experience.

In March 2023, the first in-person Ontario Ethics Bowl Championship competition began, where I assisted in event organization and live match moderation. This experience enhanced my love for the organization as I was able to see all the hard work being put into preparing the bowl, finally executed.

Following this in-person event, the Ethics Bowl underwent an expansion, and I was promoted to the position of O.E.B. TV department head V for the marketing sector of the Ethics Bowl. In this role, I explored, expressed, and developed my skills in video and audio editing. I cultivated several promotional and interview videos for the organization, many of which I am sure you have seen. I was also lucky enough to assist in training and cultivating the skills of many junior associates of the Ontario Ethics Bowl Organization as well.

This upcoming season, I am excited to help the video recording team of the Ontario Ethics Bowl. I am sure you will see me around the competition with a camera and a smile!

TRAPPED IN THE CHILD'S EYE

OP-ED BY JACK GILLIES

Watching close friends return home from university for the inter break, I have noticed a common phrasing to describe the joy felt from vacations, holidays and winter activities. This same phrasing might be associated with building a snowman, sledding down a hill, listening to a nostalgic song, or reconnecting with a childhood friend. The phrasing I refer to is the one wherein a person states something "makes them feel like a kid again". References to childhood can express sentiments of vibrance, innocence and playfulness that provide an antithesis to stressful, complex and emotionally heavy aspects of adulthood. I completely understand the desire to make this statement, and I am certainly guilty of having used it myself. However, it is my goal to convey that associating such nostalgic joy with childhood is not just tear jerkingly reminiscent, but can also be philosophically detrimental.

We can begin to explore the philosophical downfalls of associating specific forms of joy with childhood by critiquing categorization of different genres of joy. Of course, there are joys we experience that are not tied to childhood memories: I rarely go to a party or a club and feel reconnected to youthful experiences. Working out at the gym does not return me to elementary memories, and writing or reading poetry transports me to yesterday as much as it does to adolescence. Thus, when we connect some joys to childhood but not others, we develop at least two genres to joy. This no doubt includes many more sub-genres to be dissected in another thought experiment: there is the genre that reminds us of childhood, and the genre which does not.



When we divide our joyful experiences in this way, we run the risk of segmenting life into arbitrarily different ranges. Experiences of youth produce "child-like" joy, despite youth being poorly defined, while experiences of post-youth contain both "child-like" and "mature" joys. Thinking mathematically, we can remove the "child-like" experiences from the range, which would leave us with an unchanging constant added to the remaining mature joys. Having an experience become constant in its perception over time is a means of constructing a normative relationship with that experience: If I enjoyed hot chocolate as a child, and I let hot chocolate mentally transport me back to childhood, I will likely enjoy hot chocolate as an adult.



Where philosophical danger first emerges within the fixed nature of normative relationships, having a constant relationship to an experience takes away from the ability to reconsider and re-enjoy that particular experience. I can illustrate this limitation using the hot chocolate example: if I enjoy the hot chocolate as a reflection of my youth, then I continue to experience that childhood memory without consciously constructing a new assessment of why I enjoy hot chocolate. Alternatively, if I drink hot chocolate considerately as an adult, I may find that there are mature notes, aspects, and nuances that I could not understand as a child. Drinking the hot chocolate with consciousness instead of nostalgia may allow me to create novel relationships with experiences.

I understand a potential fear may arise considering this theory. If I construct new relationships with experiences as an adult, then I could lose my child-like joy, which I might find more enjoyable than my new mature joy. Although it might stand to reason that my child-like joy may be easier to simply process and feel, the mirage of simplicity does not necessarily translate to enjoyment, and it is antithetical to philosophy. The love of wisdom and knowledge is a practice, which Plato says consists of one knowing rather than opining: learning, that is the process of obtaining wisdom or knowledge, is less about forming opinions, and more about forming understandings. Naturally, understanding is complex when it comes to personal joy, but it is more reasonable to form an understanding based upon all available experience rather than only the experiences of early life. Imagine Sherlock Holmes is solving a murder and first finds an early lead that provides a simple explanation for the crime, but then he discovers more evidence that changes his conclusion or the story associated with it. Would we want Sherlock to discard the complexing evidence?



If your answer to that question is no, then I hope you will agree that falling back on childhood joys is not philosophical. Although this child-like joy may feel easy, it cannot be more comprehensive than thinking meaningfully about how and why mature joys differ from child-like joys. This is not to say that child-like joys should be discarded, for that would commit the same philosophical crime. Instead, they should be reflected in contrast to the mature experiences of joy; no memories or experiences should be discarded, rather they must all be included in order to form the closest possible approximation to a complete understanding. When the child-like and mature joys are critically combined and contrasted, we can call the result “complex joy.”

Complex joy is different from its categorized predecessors in a few important ways. First, its stretch across timelines does not just capture child-like and mature experiences of joy, but also the complexities and changes that occur between the two points. To understand complex joy, I must also understand my changing body, mind, spirit, and surroundings. Memory, social competency, and continuous introspection must be activated for this understanding to occur.



Second, complex joy is not always obviously joyful, which can be easily understood through an example: A child used to watch a television show that it found humorous and exciting. However, unbeknownst to the child (due to its upbringing or education), the content of the program was racist, sexist, and colonial. After the child grows into an adult, it re-watches the old show and recognizes its contents as immoral. Here we can see that the child-like joy is in direct contradiction with the mature distaste. If the person is purely nostalgic and chooses to let the show “make them feel like a kid again,” then they are negligent to their current morals. Alternatively, if the person is purely mature and chooses to renounce the show, then they are negligent to their childhood understanding. However, complex joy identifies choosing between the two options as a false dichotomy, and it delivers an experience that is neither unfaithful of their younger self nor of their morals. It is impossible to describe what this complex joy feels like, as it seeks to marry two opposed emotions in a contrasting and indeed complex way.

Third, when we combine the first point, that complex joy is inclusive of all experiences, and the second point, that complex joy is inclusive of all the relationships with experiences, then the result is that complex joy includes all of a person’s relationships with their experiences across the expanse of their life. Whether from joyful to joyless, like the television example, or joyless to joyful, like my relationship with coffee and tea, considering the lifelong shifts in joy associated with various experiences allows a person to better understand themselves. If philosophy is the love of wisdom and knowledge, then it is most philosophical to grapple with and seek complex joys rather than settling for mature or child-like joys.



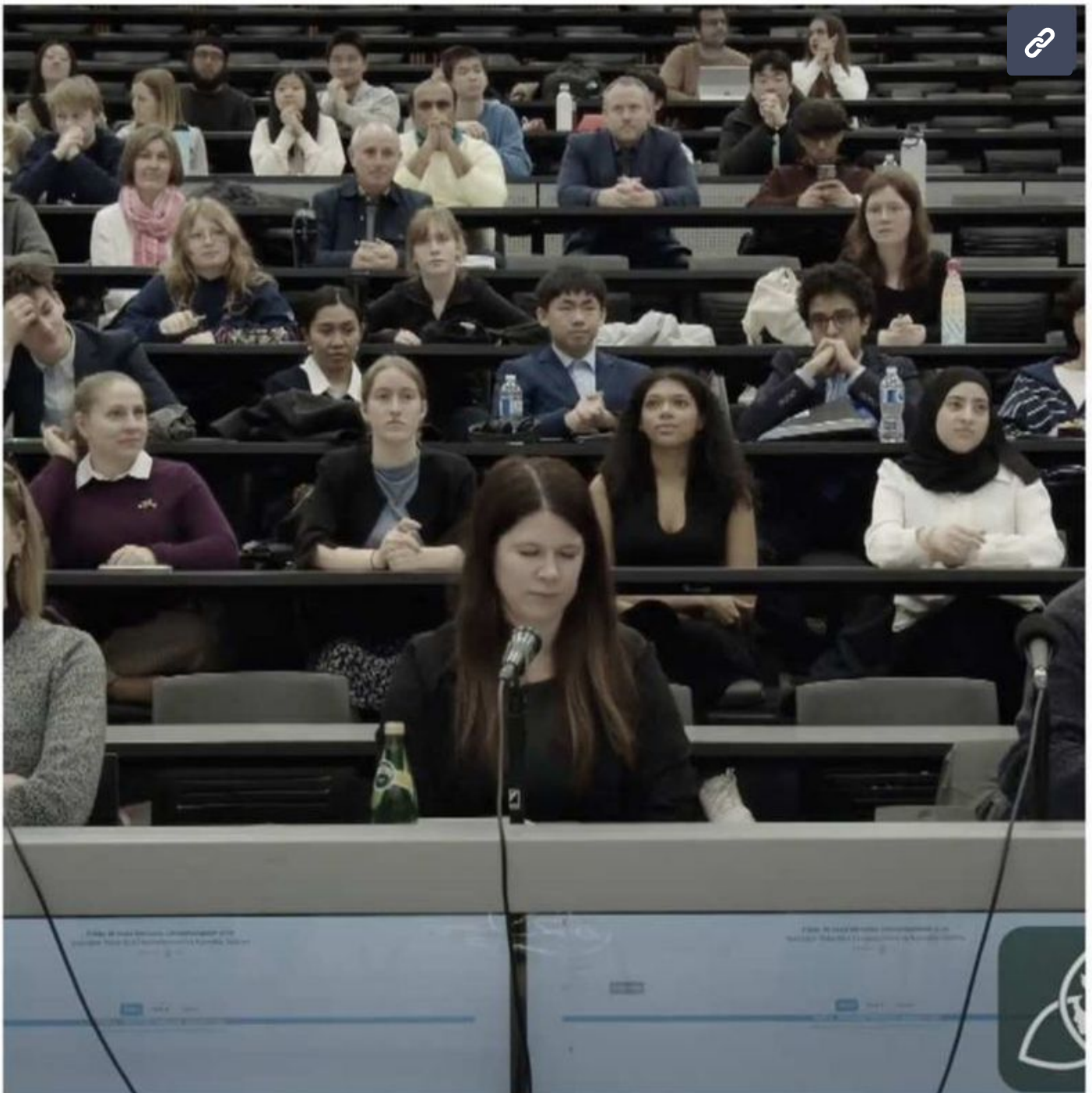
Complexity is tough, and it is not something that I understood as a child, and in all likelihood, a more mature version of me will look back and reflect on how little I knew. Yet it is in that acknowledgement of endless growth that humility is achieved and true understanding can be developed. So amongst the coming wintery nostalgia, do not let go of the child that lives on in your memory, but do not let it freeze the growth of your mind.

OC FINALS

HUMBERSIDE VS ASSUMPTION

HOSTED AT THE UNIVERSITY OF
TORONTO, MISSISSAUGA

ONTARIO
CHAMPIONSHIP FINALS



Critical Thinking Competition

The Critical Thinking Competition, whose first occurrence was in 2021, is a virtually held test available to high school students participating in the Ethics Bowl. This test is meant to grow students' logic and reasoning skills and to encourage critical engagement with their own arguments and those of others. This is done through (number of questions) (type of questions) questions.

One resource that accompanies this competition is the Critical Thinking Package, a document which was prepared by members of the Ontario Ethics Bowl Organization with advice from Dr. Lu-Vada Dunford. This tool offers a comprehensive introduction to logical reasoning and argument construction. For example, the sections of a claim are clearly broken down and defined so as to differentiate between a statement, a premise, and a conclusion. The package also provides advice on constructing a rebuttal and responding to one. This is just the beginning of the information it provides.

The ultimate goal of both the Critical Thinking Package and the Critical Thinking Competition is to teach students not what to think, but how to think. Rather than focusing on specific topics, critical thinking highlights effective ways to engage with any topic. This is transferable to both an Ethics Bowl context and a non-Ethics Bowl context.

In the Ethics Bowl, understanding effective argument formation can help to facilitate a more profound discussion and lead to teams challenging one another to stretch their thoughts, opinions, and reasoning. This is because, when individuals and their teams use the tools taught through the Critical Thinking Competition, they are better able to form clear arguments and use evidential support. Thus they are also better able to understand other teams arguments and identify areas where it would be worthwhile to ask a question or propose a counter argument. This ultimately furthers everyone's perception of different perspectives on the case at hand.

In a life-outside-of-ethics-bowl context, knowing how to think, as taught through the Critical Thinking Competition, is applicable to every situation. It can be applied in a professional context, when problem solving with colleagues. It can also be used in further education when engaging with readings and other course material in university or college. Importantly, critical thinking in this way builds conversational skills. When talking with others, critical thinking strategies, as laid out in the Critical Thinking Package, require individuals to listen to one another and strive to understand each others' perspectives. This is a requisite for respectful dialogue. This sort of critical thinking in everyday life can help individuals identify falsehoods or biases that exist in the claims that those around them are making. This then allows for informed opinion-forming and decision making.

In conclusion, the Critical Thinking Competition acts both as something to work towards to help compel students to engage with theories of critical thinking and as a setting for students to put their hard work to the test. The transferability of skills taught through the OEB's Critical Thinking Competition shows that it is not only a tool for the Ethics Bowl, but a tool for life.



Ontario Regionals

THROUGH A LENS



Carleton University was delighted to host the first ever Ottawa Regional Ethics Bowl. Carleton has been an enthusiastic supporter of the Ontario Ethics Bowl since its inception; the Carleton Philosophy Department, with the support of the Dean of the Faculty of Arts and Science, has been an official partner of the organization since 2022. In many ways this is an ideal partnership: Carleton's Philosophy Department not only offers undergraduate and graduate courses in philosophy, including a variety of courses in theoretical and applied ethics, but is also proud to host an interdisciplinary graduate program in Ethics and Public Affairs. The Department is deeply committed to the mission of the Ethics Bowl.

In February of 2024, seven teams from Notre Dame, Ellwood, and Canterbury High Schools were joined by coaches, parents, and spectators, to participate in a day of thoughtful and reflective collective inquiry. The event was made possible thanks to a team of dedicated volunteers. This included professors, instructors, and students, all of whom remarked on how impressed they were with the breadth and depth of the teams' presentations, and with the collaborative spirit of the event. Some Carleton undergraduate students, who served as moderators, were overheard expressing their enjoyment of the matches, alongside regret that they themselves had not had the opportunity to participate in Ethics Bowls when they were in high school!

After three rounds of matches, the top four teams participated in a special qualifying round, at the end of which two teams from Canterbury High School in Ottawa were crowned as Ottawa Regional co-champions, thereby qualifying for the Ontario Championship. Congratulations to the Canterbury teams, and to all of the other participating teams, for making this first Ottawa Regional Ethics Bowl a great success!

Melissa Frankel

PROFESSOR OF PHILOSOPHY
CARLETON UNIVERSITY





Ontario Regionals
THROUGH A LENS
COLLEGE of ARTS



The decision to host a regional ethics bowl at Guelph was an easy one. The ethics bowl embodies the same values - critical thinking, collaboration, inclusion, creativity - that guide our work as researchers and teachers in the College of Arts and the Department of Philosophy at UofG. Many faculty members in Philosophy had previously taken part in ethics bowls in Canada and the United States, and the sentiment was always the same: The ethics bowl is one of the highlights of the year. It is so energizing and encouraging to see so many young people passionately inquiring about the contemporary ethical issues that matter to them, from healthcare, to immigration, to technology and more. The Ethics Bowl at Guelph was particularly memorable because it was one of the first times we were able to host high school students from across the province in our new Arts Research Centre. The auditorium was packed full for our final match, which came down to a tiebreaker, with the winners advancing to the Ontario Championship. We are already looking forward to next year's in-person regional ethics bowl at Guelph!

Gus Skorbung & Samantha Brennan

ASSOCIATE PROFESSOR, PHILOSOPHY

PROFESSOR, PHILOSOPHY DEAN, COLLEGE OF ARTS AND HUMANITIES



Ontario Regionals

THROUGH A LENS



HUMANITIES



McMaster University's Department of Philosophy is passionate about Philosophy – the exploration of fundamental questions about knowledge, society, ethics, and value – and about encouraging our students to think carefully, critically, and creatively about these questions. So, hosting an Ethics Bowl was a natural fit! Ethics Bowl events ask young philosophers to engage in collaborative and dynamic explorations of fundamental problems in the relationships between humans, society, and the environment, and that is precisely what we do in our classrooms.

Ethics Bowl is important because it helps students develop crucial intellectual and practical skills, but also because it reveals the centrality of Philosophy and ethics in day-to-day life. It is only by working together to solve hard problems and answer difficult questions, as we do in Ethics Bowl and in Philosophy, that we can improve ourselves and our world. Based on my observations of the participants and qualifiers at McMaster's inaugural Ethics Bowl, I'd say that the future is in excellent hands!

Allauren Forbes

ASSISTANT PROFESSOR, PHILOSOPHY
MCMASTER UNIVERSITY



UNIVERSITY OF
TORONTO

Ontario Regionals

THROUGH A LENS



On Saturday, February 3 the Department of Philosophy of the University of Toronto had the pleasure of hosting a regional High School Ethics Bowl on UofT's downtown campus. Over four engaging rounds, eleven teams from high schools in the GTA discussed issues such as the value of politeness norms, ethical demands on bystanders, healthcare, and progressive fines. The energy and sophistication of the students was impressive and left a mark on the judges, which for the most part were faculty and graduate student from the Department of Philosophy. We all owe a big thank you to the high school teachers who did such an impressive job in coaching their students. Danforth Collegiate and Technical Institute was especially notable as it sent no less than three teams to the Ethics Bowl, of which two ended up as the first ranked teams. As one of the founding departments of the Ontario High School Ethics Bowl, the Department of Philosophy is happy to see the Ethics Bowl flourish and we are already looking forward to next year.

Martin Pickave, Ph.D

CHAIR, DEPARTMENT OF PHILOSOPHY UTSG
UNIVERSITY OF TORONTO, ST. GEORGE



Ontario Regionals

THROUGH A LENS

Western
UNIVERSITY · CANADA



Western was pleased to host schools in South Western Ontario for their first in-person regional Ethics Bowl. It gave students the opportunity to visit our campus and interact with faculty and graduate students. It was extremely rewarding to be able to encourage these bright young students to discuss challenging problems facing society in a spirit of good-faith discussion and cooperation. The day was full of positive energy and excellent competition, with a very exciting final match to decide the representatives for the region. The highlight was that everyone involved, students, judges, moderators, spectators, and volunteers came away enriched.

Christopher Viger

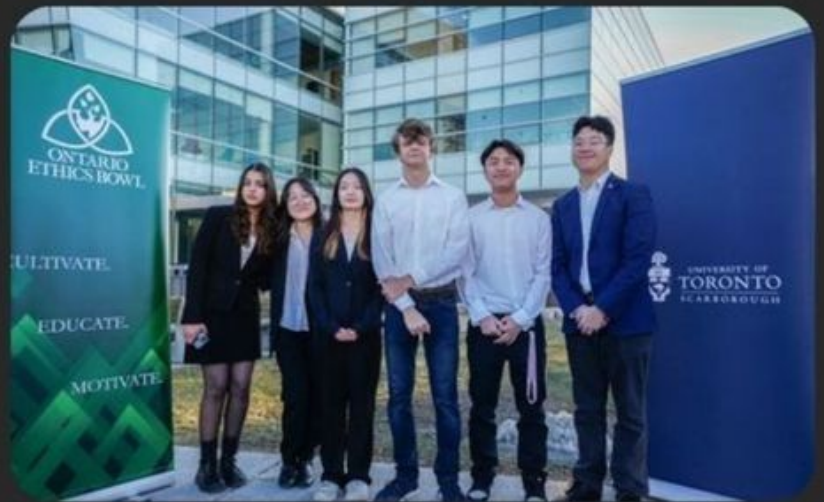
PROFESSOR OF PHILOSOPHY
WESTERN UNIVERSITY



Philosophy
UNIVERSITY OF TORONTO
 SCARBOROUGH

Ontario Regionals

THROUGH A LENS



I wanted to host the ethics bowl at UTSC, because I think it is such an important, wonderful, enriching event. In preparing for and participating in the ethics bowl, students are developing so many highly important, transferable skills: independent thought, problem solving, critical reasoning, collaboration, and clear communication. These are skills that will make a big difference in their success, and their ability to contribute to society, no matter what career paths they go on to choose. In addition to these reasons to love the ethics bowl, I also knew the event would be great fun. And indeed it was! It was such a joy being able to spend a day thinking through the series of interesting, complex ethical issues with everyone, and hearing the ideas of so many terrific, enthusiastic, hardworking students. I am already looking forward to next year's ethics bowl!

Julia Nefsky

CHAIR, DEPARTMENT OF PHILOSOPHY
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