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United Nations Office on Drugs and Crime



Challenges to Ethical Living

University Module Series
Integrity & Ethics

PAKISTAN

Global Integrity Education (GIE) project
University Module on

Challenges to Ethical Living*

**Localized version of [Module 6](#) of the Education for Justice (E4J)
University Module Series on Integrity and Ethics**

This module was adapted to the Pakistani context under
the Global Integrity Education project.

*This module was developed by the United Nations Office on Drugs and Crime (UNODC) under its Global Integrity Education (GIE) project with funding from the Siemens Integrity Initiative. The module is designed as a teaching resource for lecturers. Under the GIE project, UNODC worked with business practitioners and academics from Kenya, Mexico and Pakistan to contextualize anti-corruption, integrity and ethics modules that UNODC has previously developed in the framework of the Education for Justice (E4J) initiative. While the E4J modules are generic, the GIE modules have been adapted to local private sector contexts and are enriched with practical exercises and case studies based on actual integrity challenges in local businesses. The GIE modules thus combine local realities with global and theoretical perspectives to produce a powerful contextualized curriculum that prepares the next generation to think and act with integrity, make ethical decisions at work, and spread anti-corruption norms in society. Throughout the module, there are references to both the generic E4J modules and to the localized GIE modules.



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Introduction

The Module seeks to help students understand some of the psychological mechanisms that can lead one towards unethical behaviour in certain circumstances. By discussing several well-known psychological experiments, the Module highlights certain basic human features which, while often working in our favour, can sometimes lead us to act unethically. The Module seeks to motivate students to take responsibility for their lives by avoiding common pitfalls that can impair their ability to act ethically. Experimental research suggests that self-control is essential to ethical behaviour, but that self-control is like a muscle that develops with exercise and becomes fatigued by overuse (Baumeister, 1999). This shows the extent to which keeping out of harm's way is perhaps as important as working to strengthen our capacity to control ourselves. For the purposes of this Module, taking responsibility for ethical behaviour in our lives means strengthening our self-control 'muscle' and learning how to avoid situations that may lead us to do things that we would later regret. The experiments discussed in the Module were chosen because of their pedagogical value, the issues they highlight, their relevance to the lives of students, and the diversity of useful materials (including videos) available for them. There are many other psychological factors that influence ethical behaviour, which are outside of the scope of this Module (some of them are explored in [Module 7](#) (Strategies for Ethical Action) and [Module 8](#) (Behavioural Ethics) of the E4J Integrity and Ethics University Module Series).

The Module is a resource for lecturers and has been localized for Pakistan. It provides an outline for a six-hour workshop but can be used for shorter or longer sessions, or extended into a full-fledged course ([see: Guidelines to develop a stand-alone course](#)).

Learning outcomes

- Understand mechanisms that lead us to act unethically and identify their impact on one's own life
- Explain and demonstrate how these mechanisms can play both positive and negative roles in our lives
- Understand the relationship between taking responsibility and being ethical, and how this applies to one's own life
- Gain insights that could facilitate working towards ethical improvement
- Comprehend the development of human morality in different stages of life
- Understand the context of religion in ethical living
- Assimilate the post Covid-19 scenario in the context of ethical living



Key issues

Mainstream approaches to ethics education often ask students to reflect on ethical matters in the hope that they will thus learn to live more ethically. This Module offers an alternative approach by focusing on the close relationship between ethical living and living without self-deception. The approach of this Module is based on the observation that a mere intellectual commitment to being ethical does not have a measurable impact on ethical conduct. Thus, for example, [a study](#) by philosophers Eric Schwitzgebel and Joshua Rust has shown that moral philosophers are on average no more ethical than anyone else (2013). This suggests that things other than having an intellectual understanding of ethics seem to be required to translate this intellectual commitment into action. In this light, we may wish to reconsider the standard way in which we teach ethics, and move beyond discussing ethics as an intellectual exercise. This Module aims to unsettle student understanding of what they should be looking for when seeking to improve themselves from an ethical point of view.

The approach of this Module draws inspiration from diverse thinkers from around the world that do not necessarily fit comfortably into any of the standard ethical theories discussed in [Module 1](#) of the E4J University Module Series on Integrity and Ethics (Introduction and Conceptual Framework), namely: utilitarianism, deontology or virtue ethics. One philosopher that has influenced this Module's approach is Albert Camus (1913 - 1960). For him, ethical living amounts to living lucidly, that is, without self-deception. Camus has little interest in finding theoretical foundations or ultimate justifications for ethics. Rather, his aim is to invite us to see and feel how ethics is part of the human condition. He shares this approach with philosophers as diverse as Ludwig Wittgenstein (1889 - 1951), Mary Midgley (1919 -) and Philip Hallie (1922 - 1994).

Steve Biko (1946 - 1977) and Frantz Omar Fanon (1925 - 1961) are also significant influences given the central role that they attribute to social conditions in forming minds and their concern for what could be described as self-ascribed bigotry (inferiority complex, as they call it). Related to Biko's and Fanon's concerns are those of social psychology and behavioural economics. Both of these empirical disciplines have played significant roles in inspiring the approach to ethics informing this Module. The reason for listing these thinkers here is to invite lecturers to engage with them to deepen their understanding of the material covered in this Module. However, one can teach the course without having engaged directly with the work of the above philosophers and social scientists.

It is necessary to understand the development of moral structures and morality within human beings and the impact of upbringing, society, episodes, education, exposure etc. There is a need to discern between the myths and realities of morality especially in the texture of Ethical Living. Also, comprehending the "why" of compromises and the influence of peer pressure (mostly leading to regret) is critical. The Erik Erikson Model and the Kohlberg framework elucidate on these dimensions. This would enable the participants to introspect more deeply and understand the convolutions and incongruence of behavior and attitude, framed in the masquerade of oblivious actions.

This Module examines some of the internal and external forces that can threaten our autonomy as agents and undermine our ability to drive our lives as ethical beings. It shows that these forces, while typically playing very positive roles in our lives, can lead us to act unethically if we are not attentive and if we cannot resist becoming passive followers of the norms of our times, places and natural inclinations. The Module aims to inspire students to become aware of these pitfalls, become committed to avoiding them, and live ethically as responsible agents. It will give students a taste of the complexity of living ethically and show them the extent to which taking responsibility for our lives is a central aspect not only of living ethically, but also, more broadly, living lives that we will deem worthwhile, especially in the post Covid-19 scenario and the “New Normal” emerging circumstances.

➤ The challenge of living ethically

We are ethical creatures by nature, guided through life by normative considerations. As shown in this [video](#), research suggests that even pre-linguistic infants exhibit signs of possessing ethical prototypes that become ethical in the full sense after a long process of socialization (see also Bloom, 2013). Another example that illustrates the claim that at a basic level we all strive to be ethical is that people almost always rationalize (i.e. use reasons to trick ourselves into believing what is not the case) in the direction of making themselves seem better from a moral point of view than they actually are (Ariely, 2012; Tavis and Aronson, 2015). This is not simply because we want to be acknowledged by others, but it is also a matter of self-esteem, of avoiding painful inner conflicts.

Take the following example: when some accountants adjust the accounts to deceive, they seldom - if ever - do so out of ignorance, in the sense of failing to understand that this is unethical. Trying to enlighten such accountants by informing them that they violated the moral law is not typically an effective strategy for behavioural modification. At some level, they realize that they are doing wrong, but they tell themselves dissonance-reducing stories, or rationalizations that make it seem as if their behaviour is not only acceptable, but even perhaps heroic.

We tell ourselves these sorts of stories all the time. Perpetrators of atrocities typically describe themselves as freedom fighters or something very similar to this from their perspective (Sereny, 1995). Everyday criminals tend to find attenuating circumstances, that is, excuses, for their crimes (Baumeister, 1999). They might say things like: “I did it, but that is because forces that I have little or no control over, such as upbringing and bad company, led me to do it.”. One thing corrupt accountants, perpetrators of mass atrocities and common-variety criminals have in common is that they rationalize their behaviour, as does everyone else.

It is worth noting that rationalization typically happens in the direction of exculpation (Ariely, 2012; Tavis and Aronson, 2015). We rarely come across morally exemplary individuals who try to convince themselves that they are morally bankrupt. This is further evidence that at a basic level we all seek to be ethical. Related to the concept of rationalization is the ‘Fudge Factor’, a term referring to the extent to which one can cheat and still feel good about oneself because of the pull of powerful countervailing desires (Ariely, 2012).

If it is true that we are ethical by nature, then why is living ethically a problem for all of us without exception? It is a problem because, among other things, we are not only ethical beings. We are other things as well. We are, for instance, rational, pain-avoiding, pleasure-seeking, creative-storytelling, social, status-concerned, self-loving, and driven by powerful desires. We are also living in various contexts that influence how we behave and can cause us to violate our intrinsic values out of fear. Ethics is largely there to regulate our impulses, dispositions and behaviour. It arguably brings everything together into a semi-coherent tapestry called the self, something that demands ongoing concerted effort (Midgley, 2001). Things can go wrong very easily, and part of the problem is that aspects of ourselves that are typically identified as good can play dirty tricks on us.

Here are some examples: rationality is typically a positive quality, but, as we have seen, it also allows for the possibility of rationalization, that is, reason brought to the service of self-deception aimed at pain avoidance, particularly pain caused by the conflict between the desire to be good and the fact that we have done or want to do wrong (Ariely, 2012). In Benjamin Franklin's words:

"So convenient a thing is it to be a reasonable creature, since it enables one to find or make a reason for everything one has a mind to do" (1962, p. 43).

Creative storytelling – also generally considered a positive quality – can lead us to form fantasies about ourselves that lead to unethical action. We are social beings, indeed, caring beings. But our sociality can lead us to join an unthinking mob. We care about status. This is part of caring for the self and seeking self-improvement. It is also tied up with our social natures; part of being social is that we need affirmation from others. But status concerns can lead to out-of-control materialism and an unhealthy obsession with power. Similarly, self-concern is a condition for caring for the self, for having the motivation to meet our basic needs and flourish as human beings, but it can lead to excessive self-concern, to a form of narcissism that makes us struggle to grasp others as genuine human beings. And, of course, our powerful passions can be both deeply rewarding and deeply destructive.

The remainder of this section explores some of the mechanisms that undermine our ability to drive our lives as ethical beings. It is important to reiterate that these mechanisms also play important positive roles in our lives. This suggests that taking responsibility for our lives requires ongoing vigilance to stop mechanisms that typically serve us well from undermining our ability to act ethically. There are many other mechanisms that affect our ability to act ethically that are outside the scope of this Module, but the discussions will ideally trigger long-term interest in exploring such mechanisms further. Lecturers can encourage students to enhance their understandings by engaging with the readings, documentaries and movies listed in this Module.

➤ Selective attention and psychological distance

When we look at a particular scene, we never grasp everything that is there. Instead, we see some things and not others. Typically, we tend to see what solicits our attention, but what does and what does not stand out for us is largely interest relative. Selective attention plays an important positive role in our lives. It allows us to pay attention to that which interests us. If one is busy studying, then zoning out background distractions may be a very successful learning strategy. However, this ability to zone things out may blind us to other things that may be happening that demand our immediate attention (such as the presence of someone in need of urgent help). Selective attention establishes a hierarchy of relevance, indeed of value (the belief that this is more important than that), which may not accord with what we genuinely value. Importantly, selective attention is not a mechanism we have full control over. It operates largely in the background and does the job for us without our knowledge, unless we make an effort to observe its operation.

In a short [video](#), Daniel Simons explains this mechanism through an experiment that provides a powerful visual representation of selective attention. Simons stresses the positive role of selective attention. He also suggests that we tend to think that we see more than we actually do. Simons observes that we need to focus our attention on something in order to see it. Exercise 1 of this Module allows the students to experience this mechanism first hand.

Sometimes we may see something problematic unfolding right in front of us, but we are unable to fully grasp its significance and therefore do not respond or react properly. This basic feature of our lives, the ability to attend to some things and not to others, may not *prima facie* seem terribly relevant for understanding ourselves as ethical beings. However, the famous [Good Samaritan Experiment](#) shows that we may miss many ethically salient things that present themselves to us because we are in too much of a rush (for example, to get to an appointment) to fully grasp their significance.

In the experiment, which is the focus of Exercise 2 of the Module, a group of theology students see a person posing as someone in need of urgent help, but many of them fail to offer assistance. This case may not, strictly speaking, be a case of selective attention, at least not in the perceptual sense (all students see the person posing as someone in need of urgent help), but it is a case of not being able to properly attend to what is right in front of us. It could be argued that the students who did not aid the person in need failed to grasp salience. The failure here is not a failure of commitment or understanding, but a failure stemming from circumstances, specifically being in a rush.

We may miss many ethically salient things that present themselves to us because our attention is drawn away from our immediate surroundings, impairing our ability to fully grasp what we would want to grasp if we were not in a rush. What does this say, for example, about workaholic professionals and others working under extreme time pressure? As in the case of selective attention, being able to focus on the task at hand is also a very useful skill, and it is important that in most instances what goes in or what goes out of our spheres of attention happens automatically, behind our backs, so to speak. Were this not so, the business of living our day-to-day lives would be extremely difficult and time-consuming.

In fact, without selective attention we would probably not be able to get on with the actual business of living our lives. Therefore, shortcuts are required. In the literature, these shortcuts are known as heuristics - rules of thumb that guide our lives. They normally serve us well, but at times they can be great hindrances. The rule in this case goes something like this: focus on the task at hand and attribute less importance to those things that do not contribute directly to achieving your aims.

Relatedly, we can also miss the importance of something because of a phenomenon known as psychological distance, which is one of the reasons that modern warfare - for example drone warfare - is so pernicious. The physical distance of attacking parties also distances soldiers emotionally from the event, blinding them to the full significance of their actions. Psychological distance can also lead to moral apathy, without us even knowing that this mechanism is largely responsible for the apathy. Students who are interested in exploring these issues further can watch the 2015 film [Eye in the Sky](#) that illustrates some of the ethical challenges of drone warfare including issues related to privacy, surveillance and human rights.

In the local context, the examples of psychological distance leading to apathetical behavior can be found in the crisis of Internally Displaced Persons (IDPs) and various reported instances of human rights violations, especially at the height of the IDP crisis in 2010, when floods in August and September contributed to the already significant number of IDPs, which had been displaced due to military operations in the tribal areas (Din, 2010). They were made to abruptly leave their homes and belongings, they reached alien refugee camps which were ill-prepared and suffocating and they had no resources for survival. The hardships faced by the IDPs in terms of access to basic amenities are documented, for instance, by Kirsch et al (2012). However, human rights abuses were less widely reported and did not capture the national imagination in the way that the “Kasur child pornography case” or the “Zainab case” in Kasur. Their countrymen were unaware of the trials which the IDPs had to endure because of the isolation of the camps and because human rights groups were only provided limited access to these regions due to security concerns (Bureau of Democracy, Human Rights and Labour, 2010). When they went back to their ransacked and mutilated homes, external support was sporadic and a long journey of rehabilitation awaited these already devastated families even as public attention was denied to their plight.

On the other hand, when child pornography cases were reported in the city of Kasur in Punjab, the public outcry and media attention made the authorities sit up and take notice. However, this unimaginable act of cruelty to children might have faded from the collective national consciousness, had it not been for the rape and murder of the child Zainab (Jalil, 2018); the whole country erupted into an uproar in protest and defiance resulting in the promulgation of the [Zainab Alert Response and Recovery Act 2020](#) followed by the creation of Zainab Alert, Response and Recovery Agency [ZARRA]. Supplementary laws have also been amended and strengthened including the Punjab Destitute and Neglected Children Act, 2004, Juvenile Justice System Act 2018, and the National Commission on the Rights of Child Act, 2017. Changes have also been recommended in the Pakistan Penal Code (PPC), more specifically in Sections 301, 302 and 337.

➤ Conformity, obedience, and the bystander effect

The influential [Solomon Asch experiment](#) vividly shows the extent to which we tend to model our judgments on the judgments of others. One of the reasons it is such a powerful experiment is its simplicity. Asch asks experimental subjects to compare line lengths and to match lines of equal length with one another. In each enactment of the experiment, all but one of those answering questions are confederates of the experiment (that is, actors who are instructed to deliberately give wrong answers). Only one participant is the subject of the experiment, the person whose reactions are being measured. The subject of the experiment does not know that all other participants who are asked to give answers are confederates of the experiment. In most cases, subjects of the experiment repeated the replies of the actors, showing the extent to which peer pressure can affect our ability to see what is right in front of us. Even in basic low-stake situations, such as those created in Asch's experiment, we observe that people tend to follow the lead of the group. Asch's experiment also shows that either we tend to conform because we do not want to create conflict by disagreeing with others (normative conformity) or because we genuinely come to see things in the wrong way because of group pressure (informational conformity). Normative conformity is driven by the explicitly endorsed norm that we should not puncture group conformity. Informational conformity is named as such because the failing happens at the level of perception. The information given to us by the senses is distorted. Asch's experiment also shows us how the pull of conformity can be weakened by the presence of a partner (an actor) who is asked by the experimenter to give the right answers to the questions regarding line lengths. Another variation of the experiment shows that asking subjects to give their answers in writing rather than orally radically changes the results of the experiment. This experiment is the focus of Exercise 3 of the Module. For more information on the experiment see Asch's "Opinions and Social Pressure".

We move on now from conformity to obedience to authority. In Stanley Milgram's controversial [obedience experiment](#), "teachers" were asked by the "authority figure" to punish "learners" by flicking a switch which they thought produced escalating electrical shocks. This experiment, which is the focus of Exercise 4 of the Module, shows that there is a strong tendency among humans to follow the dictates of authority figures, including when following the instructions of an authority figure can be extremely harmful, even lethal, to others. Milgram's conclusion is not that people tend to be morally bereft. Rather, his conclusion is that obedience can lead good people to do bad things. Obedience, like conformity, plays a very important positive role in society, but we can end up doing terrible things if we blindly succumb to the pull of obedience. This has serious implications for leadership and hierarchy in organizations (Milgram, 1973).

It should be noted that only a minority of experimental subjects unquestionably flicked the switches. Typically, experimental subjects try to resist the pull of authority figures. In the end, however, well over 50% of experimental subjects, teachers as they are called in the experiment, ended up punishing the learner with what they thought were potentially lethal shocks (even more staggeringly, most subjects tended to continue punishing the learner with shocks of increasingly higher voltages, even after they thought that the learner was unconscious, completely defeating the aims of what they were told the experiment was about). The pull of authority figures tends to trump countervailing forces within us and one sees this clearly when observing the tremendous amount of dissonance typically experienced by participants.

One key factor playing a role in participant behaviour is a common psychological mechanism which could be described as “passing the buck”, or deferring responsibility to others. Having a sense that the responsibility is entirely on the shoulders of an authority figure can relieve us from the un-pleasantries of guilt, making it easier for us to act in ways that we would regret if we had a chance to sit back and reflect on our actions (for a rich and influential discussion of this topic see Arendt, 2006, particularly where the author addresses the inability of Adolf Eichmann to take responsibility for his actions). Similarly, we often pass on the responsibility to groups, feeling that “if everyone else is doing it, then why can’t I?”. It should also be stressed that psychological mechanisms such as these are triggered in specific circumstances. In the case of the Milgram experiment, participants were put under considerable pressure by an authority figure. They could, however, only be put under pressure because we are prone to follow the dictates of those we consider to be authority figures. Psychological and environmental factors act together to produce these sorts of results.

If we are thinking of avoiding situations, such as those present in the Milgram experiment, we need to think both about training ourselves to recognize when and where not to succumb to the pressure of authority figures as well as about changing environmental circumstance and, for instance, considering leadership styles that are less prone to encourage obedience beyond the limits of the acceptable.

A related phenomenon worth discussing is that of diffusion of responsibility, for example where subjects tend to feel less responsible for helping someone in need if others are also present. Taking responsibility can be a difficult and sometimes risky affair, so we often prefer to pass on the responsibility to others. However, it is also the case, and this speaks to the issue of conformity, that when others are present we tend to mirror our behaviour on that of others, something that does not happen as readily when there is only one potential helper available. It has also been shown that the phenomenon of diffusion of responsibility is punctured when someone takes the lead and helps. The phenomenon of diffusion of responsibility is one of the principle mechanisms that accounts for the [Bystander Effect](#) (Garcia, 2002). A thought-provoking case that triggered bystander research is the case of the murder of [Kitty Genovese](#).

In Pakistan, the lynching episode of Sialkot reflects such unacceptable behaviour and can be brought up as a topic of discussion with participants. 17-year-old Mughees and 15-year-old Muneeb Butt were two Pakistani brothers who were lynched by a mob on 15th August, 2010, about 2 kms away from Haji Pura, near the Rescue1122 office, located on the brink of Buttar Village in Sialkot, Pakistan. The two underage brothers were accused on the spot of robbery, dacoity and murder, and thereafter, were brutally murdered and their corpses were mutilated, reportedly with the tacit support of local law enforcement and dozens of spectators, who silently watched this heinous crime unfold and apparently offered no intervention. They were beaten by beams, stones, punches and kicks by the 28 accused. Others just watched, completely voiceless. The Supreme Court took notice of the incident and ordered a probe to determine the causes of the incident (Dawn, 2010). The judicial inquiry failed to prove the allegations against the minor boys. Such a criminally tragic incident where the police and rescue officers, who were the custodians of citizens’ life and safety, offered no interference as the murder took place, is highly condemnable.

A similar lynching case occurred in 2017, at Abdul Wali Khan University, Mardan Pakistan, when a student named Mashal Khan was killed due to false accusations of blasphemy. Mashal was brutally murdered in broad daylight with hundreds of students, staff and police watching while more than 60 individuals lynched him to death. The incident was not without consequences for the key perpetrators (BBC News, 2018) but does reflect the inaction of witnesses and the dire consequences thereof. There are other similar incidents and issues which need to be effectively addressed, to make it clear for realizing that witnessing injustice as a mute bystander does not absolve individuals of responsibility.

The proclivity for moral policing by certain individuals who see themselves as custodians of ethical mores by condemning, trolling, harassing, and intimidating others because they do not conform to the established codes of behaviours or set of standards, exacerbates the challenge. This behavior needs to be checked because it hinges on negative tendencies in human behavior, like misogyny or misandry. Since the advent of social media, the ability to maintain anonymity has made it easier still to target others with indignation and vitriol. Targeting outsiders and raising collective panic about societal change can be done from behind the safety of one's computer screen (Walsh, 2020). The students should be engaged in a dialogue to understand the different perspectives and implications of moral policing and the decline in empathetic behaviour that results therefrom.

➤ Situationism

Another feature that can have a deep impact on how we behave, often driving unethical behaviour, are the roles we play in specific environments. This has been illustrated in the [Stanford Prison Experiment](#). In this experiment from 1971, which is the focus of Exercise 5 of the Module, the psychological effects of perceived power and related environmental or situational factors were investigated. The experiment involved volunteer students who assumed the roles of guards and prisoners. While this was one of the most controversial psychological experiments ever conducted, there are many extremely interesting insights that we can draw from it. These reveal the extent to which situational factors can influence behaviour, including the extent to which the roles we play in specific environments can have a deep impact on how we behave. This is known as the problem of situationism.

Although the experiment has recently come under scrutiny in the media, its results are consistent with many other experiments the results of which are widely accepted by the scientific community, some of which are included in this Module (Selective Attention, Conformity, Solomon Asch's Experiment, The Milgram Obedience Experiment and The Bystander Effect). [Click here](#) for the journalistic piece critiquing the experiment and [click here](#) for a reply from Zimbardo. It may be worth discussing this controversy with students. Even Zimbardo agrees that his experiment is unethical, and it is clear that the experiment is, to put it mildly, irregular from the scientific point of view, but it has captured the imagination of generations, arguably because it highlights the extent to which acquiring mastery over our lives is always an imperfect achievement and the consequences of losing control over our lives can be extremely high. Much cutting edge work in psychology and cognate disciplines is pointing in this direction. So, although Zimbardo's experiment is questionable from the ethical and scientific points of view, it nevertheless nicely exemplifies features of our lives that may be hard to accept, but which we ought to accept if we are genuinely committed to doing the hard work of bettering ourselves from the moral point of view.

The pull to conform, to defer to authority, to pass the buck, to focus too much on the specific task at hand, and to lose ourselves in our roles, impaired the abilities of the experiment participants to distance themselves from the forces pushing them to act as they did, setting them down the path of becoming ruthless guards or humiliated and emotionally broken prisoners. The uniforms – reflective sunglasses, batons, chains, and prisoner gowns – the replacement of names for numbers and of real names for nicknames, such as ‘John Wayne’, helped participants forget that they were in a mock prison situation. Some scholars, most notably John M. Doris (2002), defend the view that experiments such as this one show that people do not really have characters. If circumstances play such a decisive role in affecting the ways we behave, Doris argues, then it is not character that motivates people to act, but circumstances. This extreme position, however, can certainly be questioned. After all, not all guards behaved in the same way and the same can be said about the prisoners. In fact, behaviour patterns varied significantly among participants, although they were all in one way or another deeply influenced by their particular situation.

The dilemma of institutionalized corruption in Pakistan from the lowest levels to the highest echelons of government can be discussed. When everyone knows the consequences of corruption, yet there is corruption all around and it becomes accepted as a norm. For instance, everyone declares the so-called “thana culture” in rural areas of the country, that is, transgressions like bribe-taking on the part of the local police is deplorable, but do we understand our own responsibility in condoning this behaviour, causing it to become widespread. Personal experiences can be shared by the students to reinforce the comprehension of this module.

The film *Invictus* [2009] reflects the real-life exigencies and tribulations faced by Nelson Mandela during the first year of his presidency. It reflects the ethical turpitudes prevailing in the South African society and the ethical challenges faced in a multi-ethnic society, something also prevalent in the Indian Sub-continent. The film revolves around the theme, “I am the Master of my Fate, I am the captain of my Soul”. This film has a positive ethical resonance and narrative whereby the challenges of ethical living are surmounted by constructivism and acceptance coupled with perseverance and self-belief. This film is the positive side of situationism.

It should be stressed that conformity plays an extremely important positive social role. The power of situation is also important in a positive way. It allows us to adapt quickly to situations, for instance. The ease with which we adapt, however, has pitfalls that are highlighted by the Stanford Prison Experiment. It should be noted that this discussion is related to debates about the impact of the environment and design of a particular organization on ethical behaviour, which are explored in Integrity and Ethics [Module 8](#) (Behavioural Ethics).

> Dishonesty

The tendency discussed earlier to pass on the responsibility to groups can also lead to dishonest behaviour. It is easy to steal a little if everyone is doing it, the adverse consequences of stealing are minimal and, crucially, if we are able to tell ourselves stories that make us look like good honest people and steal at the same time. However, as the Fudge Factor tells us, the cost of stealing a little and thinking of ourselves as good honest people is that we end up distorting the lenses through which we see the world and, perhaps most importantly, ourselves.

In his book [The \(Honest\) Truth About Dishonesty](#), Dan Ariely (2012) identifies a dissonance between wanting to be good and wanting to have things that we desire. This dissonance accounts for the fact that very few people will become hardened crooks. It also accounts for the fact that many of us are little cheaters, as this dissonance leads us to see the world and ourselves through distorted lenses living as little cheaters. In other words, dishonesty is everywhere but it is almost always kept within bounds. He also explains why in some cases small cheaters become big ones, why a series of small temptations motivate some to switch over and become big cheaters, to give in to temptation. In typical circumstances the pull to look good in our own eyes is not completely defeated by our rationalizing tendencies, but in some cases it can be.

In such cases the “solution” to the dissonance-producing competition between the desire to look ethical in our own eyes and to get what we want is found in the rationalization that the good thing from the moral point of view coincides with our need to satisfy a desire by illicit means. He calls the mechanism involved the “what the hell effect”. [Click here](#) for a fun illustration of the effect in action. In the illustration provided the competition is between a prudential rather than ethical “ought” (avoid eating cake either because it is not yours or because it is not good for you, or for some other reason) and the powerful desire to eat mouth-watering cake in abundance.

Ariely suggests that in order to diminish crime we need to change incentive structures, to create social conditions where dissonance-producing conflicts of interest are minimized, thus helping to neutralize the effect of our rationalizing tendencies. Ariely’s book and the above issues are the focus of the Pre-class exercise of the Module.

The fact that we like to look good in our own eyes is a positive thing. It highlights just how important ethics is to us and it tends to limit bad behaviour to some extent. It can also, however, become contaminated by our need to rationalize, which protects us from the psychological unease. It is generally a good thing that we have desires that we believe will bring us advantages. However, ethical oughts and wants, in conjunction with the protective work of rationalizations, can also play distorting roles in our lives, as studied by Ariely, among others. Everyday life examples can be discussed to further reinforce the learning process. The anomalies and lapses in the behaviours of public officials can be highlighted, especially examples from the 56 public companies in Punjab, like Saaf Paani Company and the Lahore Development Authority.

The Punjab Government in Pakistan had constituted 56 companies to improve governance standards, having registered them under Article 42 of the Companies Act, 2017. These companies were formulated based upon the “Turkish Model” to increase operational efficiency by decreasing governmental controls, allowing for greater decision-making autonomy for the officers involved (Khawar, 2017). Formation of these companies took a toll on the public exchequer, as management tiers were offered hefty, so-called market-driven, salaries and a multitude of fringe benefits. Salaries and benefits of CEOs were in the millions per month on the pretext of effective and efficient services, output enhancement and customer centric quality focus. Despite getting the best packages in the country most of the companies squandered billions of rupees in salaries, perks, benefits, luxurious offices, Luxury vehicles, ghost contracts and nepotism. The case of Saaf Paani Company gained notoriety because its CEO allegedly ordered fully loaded obnoxiously expensive Land Cruisers for so-called travel to rural areas of Punjab and also appointed foreign consultants to undertake previously accomplished work. It is alleged that 4 billion rupees were squandered by the CEOs of Punjab SAAF PAANI Company while no benefit accrued to the public (Dawn, 2018). In another case, involving the Ashiana Housing Authority, currently being adjudicated by the Lahore High Court, the former Director General of the Lahore Development Authority has been accused of amassing personal wealth to the tune of hundreds of millions, allegedly through misuse of public funds (The Nation, 2020). It is an ethical question that despite getting substantial salary packages, why did these officials indulge in irregularities, seemingly corrupt practices and wastage of resources? It is not only the public companies that are involved in the misappropriation of public resources.

The Supreme Court of Pakistan has recently allowed the government to collect the arrears of the Gas Infrastructure Development Cess (GIDC) from industries who had challenged the constitutionality of the levy and had refused to pay the cess even as they passed on and collected the cost from their consumers (Dawn, 2020). The diverse industries in this instance, lobbied together to force the government to grant them a waiver enabling them to only partially pay the amount collected. The Ordinance passed by the federal government to allow for this waiver was quickly revoked under public outcry (The News, 2019). Were the companies, for instance, the CNG companies who had collected the cess from the consumers, ethically justified in making only partial payment to the government? Is cartelization and lobbying to defeat government regulation in public interest, on the part of big companies, in keeping with the dictates of ethical living?

Why do individuals indulge in corrupt practices when they apparently have comparatively luxurious lifestyles? Why do they compromise on laws, rules, SOPs and regulations? These situations are a matter of public knowledge and can catalyze a constructive dialogue to enable students comprehend the challenges of ethical living.

➤ Development of Morality

Erik Erikson was the originator of one of the best known theories of development which includes eight stages of development throughout the life span of the individual (Sokol, 2009). At each stage, the individual in question goes through a make or break conflict, which determines his growth. Erikson, unlike Freud, lays emphasis on social interactions and relationships as the key determinants of development. According to Erikson's theory, each stage of development prepares the individual for the next stage but only after a 'turning point' or conflict is reached and that reaction to the conflict at each stage determines whether an individual grows psychologically. In other words, either a moral strength is developed, or a weakness manifests itself and determines the course of an individual's journey through the next stage. At each stage the individual faces a high stakes conflict, laden with the possibility of personal growth but also containing the potential for failure.

Development of the moral or psychological skills is essential as this paves the way for success in future crises and enables the development of a strong sense of self. Conversely, failure to deal with a crisis can potentially result in retrograde development, impeding the individual from cultivating the necessary confidence in his own competence. This confidence impacts individual choices and actions. Feelings of inadequacy, born out of failure, could therefore, negatively affect personal development throughout life.

The Erik Erikson Framework can be further augmented with the Lawrence Kohlberg's Stages of Moral Development (1958). Kohlberg posited that there were three levels of moral development that spanned across childhood and adulthood in individuals. He defined these stages as the pre-conventional, conventional and post conventional levels of moral development (Crain, 2011). In developing his theory, he built on the work of Jean Piaget, a cognitive theorist of renown.

Kohlberg stated that a child's sense of right or wrong was rooted in the rules set for him by authority figures such as parents or teachers and that the authority figures reinforced this sense of morality by delineating and implementing a regime of action and consequence. This, according to Kohlberg is the first level or the pre-conventional stage of development. The next phase in this continuum is the conventional level of morality, where relationships play a pivotal role in reinforcing a sense of morality. At this level, though the rules continue to emanate from authority figures, the child understands that the harmonious continuation of the social order and successful co-existence were dependent on following these rules. The final level is attained when the individual assesses the usefulness of and adopts or rejects rules based on more abstract concepts of justice and social good.

The theory can be taught in the local context by emphasizing the rules of behavior that have been laid down in an arguably patriarchal social set-up and the implications of diverging social systems, for instance, the school and madrassa systems. Another approach could be to expand the stages to 8 and then explain the model by creating age-based segments starting from Pre-birth to death. The different stages would have their own fundamental characteristics which should be augmented with local examples of everyday life.

➤ Religious Faith and Challenges of Ethical Living

In the Pakistani context, there exists a strong cultural element of religious faith and most aspects of the ethical living are perceived by devotees of multifarious religious manifestations through the lens of their faith. Therefore, it is necessary to understand some of the fundamentals from a more holistic purview and supplement ethical teachings with videos and enlightened teachings of moderate religious scholars while taking care to eschew divisive propaganda that is propagated at times in the garb of religious teachings. The Glorious Qur'ān offers enlightenment to the receptive mind and advocates a code of behavior that is based on doing what promotes the collective good of the society.

In light of the above, the short booklet titled “Reflections” briefly extricates points from each Juz’ (part) of the Qur'ān. The reflections are theme-based and pertinent to everyday matters covering a range of topics from worship, supplications, morals and ethics, sustenance, divine decree, to dealings with people. This will enrich the understanding of the students and bridge the earlier concepts together¹. This should be supplemented with readings on the life of Prophet Muhammad (PBUH), as well as additional readings on other religions such as Christianity or Buddhism to develop a more nuanced understanding of ethical living as interpreted by religions that hold sway in the region.

➤ Concluding remarks

This Module highlights the extent to which taking responsibility for our lives is central to being ethical. Not to take responsibility amounts to letting internal and external mechanisms drive our lives to an unacceptable degree, as when one is led by one’s group to commit unspeakable acts perhaps only later to realize the extent to which one has betrayed one’s own most deeply held values by letting the natural inclination to conform rule supreme.

One thing that should be stressed is the extent to which ethical failures are common and the extent to which our ability to take responsibility for our lives is diminished by ethical failures of the sort discussed in this Module. This Module could be used to trigger a process of ethical improvement – a process that requires students to commit themselves to working against the corrupting tendencies of many of the mechanisms that typically serve us well. Furthermore, it is necessary that all the models and frameworks incorporate the emerging trends, situations and circumstances post COVID-19. It is imperative to extrapolate examples from an individual, institutional, communal, national and global perspective, enabling students to better prepare themselves for the “New Normal”.

¹ REFLECTIONS: A compilation of reflections of selected ayat from Juz 1-30 of the Noble Quran by Aisha Altaf [2019]

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Exercises

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

The following nine exercises are designed to allow the students to gain a meaningful understanding of the psychological mechanisms that are the focus of this Module. The exercises are highly interactive and build on each other. The Module should ideally be taught through these interactive exercises, and very little time should be spent lecturing to students. The lecturer, rather, is encouraged to present the material and highlight key themes and then facilitate student conversation. Each exercise starts with a short video clip that could be used to stimulate discussions about the mechanisms and forces motivating people to act in ways that they would not want to act if they were fully aware of what they are doing. The videos selected do not require prior knowledge of relevant topics.

To maximize the effectiveness of the discussions, the lecturer could encourage the students to share examples from their own lives that illustrate how the relevant psychological mechanisms can play both positive and negative roles in our lives. Students should be encouraged to discuss how these mechanisms can affect their ethical orientations, both in general and in specific instances. How can the negative effects of these mechanisms potentially be avoided? What can each of us do to make sure that these forces can be put to work for our benefit?

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

Whenever possible, all students should get a chance to participate. If the class consists of up to 20 students, the lecturer could facilitate a discussion with the entire group. In larger classes, the lecturer could break the class up into discussion groups after presenting the material for discussion and ask each group to appoint a spokesperson who can relay a summary of the group discussion to the entire class, once students have regrouped. In classes of up to 20 students, the last five minutes of each exercise could be dedicated to summarizing the conclusions reached, particularly regarding how the issues discussed pertain to the concrete lives of students present in the class. In larger classes that have been divided into groups, ten minutes could be dedicated at the end to discussing the findings of each group or of a selection of these.

All exercises are appropriate for both graduate and undergraduate students. However, as students' prior knowledge and exposure to these issues varies widely, decisions about appropriateness of exercises should be based on their educational and social context.

➤ Pre-class exercise: Understanding dishonesty

Have students watch the [RSA Animate video](#) on Dan Ariely's book [The \(Honest\) Truth About Dishonesty](#). Ask them to consider, after watching the film, why is dishonesty everywhere but almost always kept within bounds? Why, in other words, are there many little cheaters and few big cheaters?

Lecturer guidelines

As explained in the introduction to the Module, Dan Ariely identifies a dissonance between wanting to be good and wanting to have things that we desire. This dissonance helps explain why few people will engage in criminal behaviour. But it is easy to steal a little if everyone is doing it, if the consequences for others are minimal, if the adverse consequences of stealing are minimal and, crucially, if we are able to tell ourselves stories that make us look like good honest people and steal at the same time. Indeed, the cost of stealing a little and thinking of ourselves as good honest people is that we end up distorting the lenses through which we see the world and, perhaps most importantly, ourselves.

If time allows, lecturers may wish to conduct the exercise in class. In that case, after showing the video, the lecturer can discuss with the students key aspects of Ariely's research, and consider the cases of little cheaters that Ariely discusses. This will involve understanding the "what the hell effect" that allows small cheaters to become shameless criminals. Consider asking the students the following questions:

- What is the "what the hell" effect and how does it work?
- What does Ariely say about the Catholic confession and why it may work to diminish dishonesty?
- Why do we tend to steal only a little?
- What can we do to diminish crime? Ariely suggests that we need to change incentive structures.
- If incentive structures are a central aspect of changing the way people behave, what does this say about the idea that we can be the drivers of our lives? It is easy to think that this means that we are not free at all in this way. But is this truly so? Experiments such as these show that we are free in a limited sense, but this does not mean that we are not free at all. Remember that not everyone reacts the same to the pressure of external circumstances.
- In case this exercise is conducted after discussing the Stanford Prison Experiment, ask the students how the issue of incentive structures relates to the Stanford Prison Experiment.
- In case this exercise is conducted after discussing the Good Samaritan Experiment, ask the students whether there is a contradiction between Ariely's findings and those in the Good Samaritan Experiment. Focus particularly on the idea of turning another leaf.

➤ Exercise 1: Failing to see what is right in front of you

Have the students watch [The Monkey Business Illusion](#) and ask them to count the number of times players in white pass the ball. Make sure not to spoil the exercise by telling students what to expect. After the students finish counting the passes, facilitate a discussion about the mechanism of selective attention and its potential to induce unethical behaviour.

Lecturer guidelines

The discussion should start with students explaining the experiment, particularly explaining what they understand selective attention to be. The lecturer can then pose questions such as these:

- Why do we focus our attention on some things and not others?
- What things could impair our ability to see, or properly to see, what is right in front of us?
- In what ways does selective attention play positive and negative roles in our lives? Consider specific examples from your own life.
- Although it is true that selective attention should do its job behind the scenes for the most part, sometimes it probably should not (consider selective attention informed by bigotry).
- What can one do to make sure that one sees what one ought to see in specific circumstances? Consider examples from your own lives.
- What does the phenomenon of selective attention say about our ability to take responsibility for our lives?
- How can we avoid being adversely affected by the phenomenon of selective attention?

The Monkey Business Illusion shows the extent to which selective attention can affect us. The exercise, therefore, provides a good lead into discussing this mechanism and its potential to induce unethical behaviour. In the specific case of the Monkey Business Illusion we may miss the gorilla because we are too busy counting passes. The aim of counting passes blinds us to details of what is right in front of us. Selective attention, as explained in the Key Issues section of the Module, establishes a hierarchy of relevance. This translates into a hierarchy of value (this is more important than that), which may not accord with what we genuinely value. For example, most of us would have probably liked to see the gorilla and we feel somewhat disappointed for missing it because the mechanism of selective attention blinded us to the obvious. We may be looking at the gorilla - most people doing the experiment actually do - but fail to see it. Importantly, selective attention is not a mechanism we have full control over. It operates largely in the background, and does the job for us without our knowledge, unless we make an effort to observe its operation.

If time allows, have students watch the short [video](#) in which Daniel Simons stresses the positive role of selective attention and observes that we need to focus our attention on something in order to see it.

An interesting essay about the Monkey Business Illusion that can be discussed with student is [The fallacy of obviousness](#) by Teppo Felin, published by Aeon on 5th July 2018.

Additional video clips that can be used to illustrate the selective attention mechanism are the Moonwalking Bear Test ([see here](#)) and the Whodunnit Awareness Test ([see here](#)).

➤ Exercise 2: The Good Samaritan Experiment

Show the students this short [video clip](#) about the famous Good Samaritan Experiment conducted by J. M. Darley and C. D. Batson. Ask the students to explain the experiment and relate it to the phenomena of selective attention and psychological distance.

Lecturer guidelines

The Good Samaritan Experiment illustrates a basic feature of our lives: the ability to attend to some things and not to others. While this feature may not *prima facie* seem terribly relevant for understanding ourselves as ethical agents, Darley and Batson's experiment shows to what extent being in a hurry can blind us to what is right in front of us because we are in too much of a rush to get to an appointment. After showing the clip, discuss with the students the phenomenon of psychological distance, which is another mechanism that can cause us to miss the significance of ethically salient things. For example, the physical distance of attacking parties also distances them emotionally from the event, thus blinding soldiers to the full significance of their actions. Similarly, the suffering of distant strangers tends to affect us far less than the suffering of those who are closer to us, or those who we can relate to more easily.

Subsequently, facilitate a discussion about our ability to attend to some things and not to others, and the potential effects of this mechanism on ethical behaviour. Consider asking the following questions:

- If being in a hurry can adversely affect our attitudes and behaviour, what does this say about the idea that to be ethical is largely about following rules of conduct? Note that experimental subjects were theology students, that is, individuals allegedly deeply committed to living ethically.
- Would you like to be someone who stops to help?
- If so, what do you think you need to do to avoid the distorting work of external factors such as being in a rush?
- In what ways have you seen psychological distance operating in your lives? Give examples of how they help you along and how they can hinder your ability to live in ways that you consider appropriate.
- Consider, for instance, the tension between care for those closest to you and a commitment to justice. Care demands that we are close to those we care for, and that we are willing at times even to act unjustly on behalf of them (for example by unjustly distributing our time and resources), whereas justice demands impartiality (fairness). Care is in a sense nepotistic and in this regard it is in tension with the demands of justice. How can this tension be negotiated? It would be too simple to say that we should do away with care or with justice.
- Both play crucial roles in our lives, one predominantly in the private realm and the other predominantly in the public realm. This tension, it should be noted, depends on the phenomenon of psychological distance, for care depends on the fact that I care more for those closer to me, much more in fact, than I care for most.
- What does this experiment say about our ability to take responsibility for our lives?

A good case study for exploring intuitions about the care/justice tension would be a version of the [trolley problem](#). If time allows, ask students to imagine what they would do if they had to choose between killing several strangers or one beloved person. Alternatively, consider the case, mentioned above, of a mother who has exhausted all other options, and must steal life-saving medications that will save her sick daughter's life.

➤ Exercise 3: Asch's Conformity Experiment

Either reproduce the Conformity Experiment, if you have time, or have the students watch the video that describes [Solomon Asch's influential experiment](#).

As explained in the Key Issues section of the Module, Asch's experiment shows us how we will either tend to follow the lead of the group because we do not want to rock the boat (normative conformity) or because we will genuinely come to see things in the wrong way because of group pressure (informational conformity). It also shows us how the pull of conformity can be punctured with the presence of a partner who gives the right answers to the questions regarding line lengths. It also shows how it is that giving answers in writing rather than orally radically changes the results of the experiment.

Lecturer guidelines

If time allows, students could also enact Asch's experiment. The lecturer could pretend to be Solomon Asch and a group of students could either be confederates of the experiment or subjects of the experiment. Students should record how hard it is for them to remain honest to the evidence of their senses or, most typically, honestly report on what they see. Ask the students what ethically relevant lessons can be drawn from this experiment. How, for instance, can they avoid the pull of conformity when required? Pay attention to specific examples provided by students, focusing in particular on what they felt when refusing to conform.

Questions to facilitate student discussion of these issues could include:

- Who would you rather be, someone who resists the pull of the group or someone who does not? Substantiate your reply.
- Who would you rather be, someone who conforms because she does not want to rock the boat or someone who is genuinely muddled by the replies of the other participants? Substantiate your reply.
- Why do you think it is that having a partner makes it easier for participants to answer the questions correctly?
- Why do you think writing replies rather than voicing them in public tends to make it easier for participants to avoid the pull to conform?
- How can the pressure to conform lead to unethical action? Substantiate with concrete examples, ideally from your own lives.
- What does Asch's Conformity Experiment say about our psychological freedom? It is tempting to think that this means that we are not free at all in this way. Experiments such as these show that we are free in a qualified sense, but it does not follow from this that we are not free at all. Remember that not everyone reacts the same to the pressure of external circumstances.
- What strategies can we come up with to avoid conforming when our considered judgment would be that we should not conform?

➤ Exercise 4: The Milgram Obedience Experiment

Show students the video about Stanley Milgram's controversial [obedience experiment](#). After they watch the video, ask the students to explain the Milgram Experiment.

As explained in the Key Issues section of the Module, the Milgram Experiment shows that there is a strong tendency among humans to follow the dictates of authority figures, even if following the instructions of an authority figure can be extremely harmful, even lethal. Milgram's conclusion is not that people tend to be morally bankrupt. Rather, his conclusion is that obedience can lead perfectly good people to do bad things.

Lecturer guidelines

To facilitate a discussion about the phenomenon of obedience, diffusion of responsibility, and the Bystander Effect, consider asking students the following questions:

- What would you do if you were a “teacher”?
- What can we do to make sure that the pull to follow the orders of authority figures does not undermine our ability to act in accordance with our better judgment?
- Think of circumstances in your own lives in which insights drawn from the Milgram Experiment play themselves out.
- Have you ever passed responsibility for your actions to a group or an authority figure? Illustrate with examples.
- What do you think would happen if the learners were in the same room as the teacher? What would happen if shocks were administered by hand rather than indirectly through a switchboard? Allude to the mechanism of psychological distance.
- What can you do to avoid the pull of authority when the authority figure is demanding something of you that you believe is wrong?
- How does the phenomenon of diffusion of responsibility relate to Asch's Conformity Experiment and to the Good Samaritan Experiment? Consider in particular cases in which conformity is punctured.
- What does the Milgram Experiment say about our capacity to take responsibility for our lives? Remember that not everyone reacts the same to the pressure of external circumstances. Consider those who reached a point at which they refused to follow the instructions of the authority figure.
- Do you think this experiment is ethically dubious? If so, why do you think this is so? See related discussion [here](#) (scroll to “Ethical Issues” towards the end).

➤ Exercise 5: Zimbardo's Stanford Prison Experiment

Show the students the short video of the controversial [Stanford Prison Experiment](#), which demonstrates the problem of situationism – i.e. the extent to which external circumstances can influence behaviour. This problem is discussed in further detail in the Key Issues section of this Module.

Lecturer guidelines

Ask the students to explain the experiment, focusing in particular on the specific mechanisms that led guards and prisoners to adopt their roles. Facilitate a discussion by posing the following questions:

- What difference in behaviour can you detect among prisoners and among guards?
- What particular details in the environment motivated prisoners and guards to act as they did?
- What insight can you draw from this experiment that speaks to your own lives? Give examples relating specifically to your lives.
- What particular design features of your specific environment do you think have had a powerful impact in guiding your behaviour?
- What does this experiment tell us about our ability to take responsibility for our lives, its character and how to preserve it?
- What, if anything, does this experiment tell us about the relationship between society and the individual?
- How can we live so that we do not fall prey to conditions analogous to those present in the Stanford Prison Experiment?
- Discuss 'John Wayne's' own reflections on his behaviour as a guard. Relate your insights to specific examples from your own lives.
- Consider how 'worked up' people get when watching a particular sports match or in other circumstances, such as a party or a celebration. To what extent has your behaviour and your inner world changed significantly in such environments, and what do you think accounts for the differences?
- To what extent can you observe how your behaviour changes when you move from one set of circumstances to another and try to identify reasons for such changes? Fear of being singled out or even shamed could be one factor, but there could be others that have less to do with deliberation and may even subconsciously impact our behaviour. How much does clothing, for instance (including sunglasses), affect how you feel about yourself?

If time allows, spend some time discussing whether or not the experiment is unethical. Facilitate a discussion by posing the following question:

Zimbardo retrospectively acknowledges that his experiment is ethically problematic, despite the fact that none of the participants suffered long-term harm and it is clear that the experiment could not be reproduced today. What are your views? If time permits, discuss the latest controversy over the experiment outlined above.

➤ Exercise 6: Invictus Film [2hrs 15 mins]

The lecturer may ask the students to watch this film at home. A discussion may be generated in class covering the two main themes of the film (a) Compassion and (b) Integrity. The following questions and issues can be discussed in class:

- What is the meaning of the word invictus? Discuss it in the context of Integrity and Leadership.
- How can we relate the babuism oriented bureaucracy of Pakistan with the different incidents of the film?
- Reflect on the different incidents related to Integrity in the film.
- Reflect on the different incidents related to Compassion in the film.
- Discuss the good leadership examples reflected in the film. How can they be applied to the corporate world?
- Which was the most inspirational moment/event in the film? Why? What lesson can be learnt from this example?
- How did Nelson Mandela develop his own security team? Extrapolate its applicability to the corporate world?
- What were the ethical challenges faced by Nelson Mandela? Prioritize the top 5. What was his approach to placate these ethical challenges? Can they be related to Pakistani Society?
- Identify the values and characteristics of Nelson Mandela you would like to emulate? Which is the foremost trait that inspires you?
- How can the lessons learnt from the film be implemented in Pakistan?
- What lessons can the corporate world in Pakistan learn from the film?
- What would you do as a youth leader to improve the socio-economic conditions of Pakistan in the post-COVID 19 scenario?

The lecturer may both take the arguments randomly from the class and write the salient points of analysis on separate chart papers for review at the end of the session OR the lecturer can make teams in the class and divide the questions amongst the teams. The teams can brainstorm and develop a presentation on their answers. Each team can be given 6-7 mins to present followed by 4-5 mins of Q&A. At the end, the lecturer can summarize the Challenges to Ethical Living and the Corporate World, extricated from the film.

➤ Exercise 7: Case study: Moral Policing, Honour Killings and Society

Honour Killings have been prevalent in Pakistani society since pre-independence and despite development, education and exposure to the modern world, the phenomenon continues to prevail in many segments of the community at large. The situation has been further aggravated with the advent of social media and associated behaviours such as trolling, cyber bullying and, moral policing. Most of the incidents go unreported due to societal trends and fear of reprisals. Unfortunately, with the passage of time, tolerance and respect for each other is diminishing and giving way to more aggressive and extremist elements.

On 15th July 2016, Qandeel Baloch was strangled by her own brother in the name of family honour (The Guardian, 2017). She was a woman our society failed from the very beginning. Such incidents point to a larger problem that continues to prevail in the society. Even today, in many educated households, congratulating parents on the birth of a baby girl is taboo.

Qandeel at 17 years of age was married to someone much older than her. Unfortunately, she had an abusive husband, and she was wretched calling her husband an animal. Despite her obvious unhappiness, her family insisted that she continue with the marriage. When things got unbearable, she walked away from her marriage, even though she had no place to go. Qandeel had to live in a women's shelter. Doing odd jobs, she completed her school and college education. Even though her family did not support her when she needed it the most, she bought them a house in Multan and financially supported them.

She became a media sensation due to her controversial dramatics and provocative pictures and videos on social media. People began trolling her, ridiculing her every antic, which led to further notoriety and followership. She was subjected to intense criticism and moral policing and was vilified for every action she took. She was widely condemned by society, especially when she posted pictures with cleric Mufti Abdul Qavi a cleric of some renown. Qandeel Baloch subverted every rule in the book designed to keep women in their proper place. She was a rebel at heart and broke the shackles of destituteness; yet the same brother who had accepted financial support from her, strangled her to death.

In the case of most honour killings, the perpetrator is closely related to the victim and therefore, benefits from the legal right of the victim's family under Islamic criminal law, to forgive the murderer (Wasti, 2009).

Questions for students to contemplate and then discuss in class with the Course Instructor as moderator:

- What is your opinion about [i] trolling and [ii] moral policing? Do they have any implications on individuals and organizations? Give cogent reasons for each part replied.
- In your opinion what were the ethical challenges for Qandeel Baloch?
- Should social media be regulated and censored in Pakistan? How can Moral Policing be curtailed on social media?
- Household and Corporate abuse/harassment is common in Pakistan. How can they be discouraged and how can legal remedies be effectively implemented?

- There are numerous incidents of harassment against females. What can be practically implemented to improve organizational environment in Pakistan, so that females become more inclined towards corporate employment?
- Is Pakistan a pre-dominantly [i]male chauvinistic and [ii] misogynistic society? Why? Are these challenges to ethical living? What are the implications for the corporate world?
- Should Moral Policing of the Corporate World be encouraged or discouraged? Why?

Lecturer guidelines

Give students 30 minutes to read the short case and prepare individual answers to all the questions. Have students discuss their answers in small groups and elect a spokesperson to provide feedback to the plenary group. Ask the group spokespersons to provide feedback. Summarize by explaining the options and highlighting how the application of different ethical theories might lead to different actions or solutions.

➤ Exercise 8: Case study: Challenges of Corporate Surveillance

Muzaffar Shahid, Managing Director Spectra ABC Inc was looking at his 102-inch LED screen in his office and could not understand the colourful graphical display which reflected the company performance for the past six months. Muzaffar scrolled through the slides, contemplating the statistics and correlating the graphs, but nothing coherent emerged. He picked up the intercom and directed Alia, his secretary to immediately convene a meeting of all the general managers of Spectra ABC Inc.

Muzaffar Shahid reluctantly called a mobile number and requested Shahid Ali, the founder of Spectra, to spare some time for attending the senior management meeting.

Muzaffar Shahid picked up his laptop and went up to the corporate office rooftop garden. The cool winter breeze sent a chill down his spine and he began to reminisce about the past 25 years of Spectra ABC Inc. The company was founded by his father, Shahid Ali, an electrical engineer and its humble beginnings were from the garage of their home, in which Shahid Ali would spend sleepless nights working on different products. The family had gone through tough times in the formative years of Spectra and experienced shortage of basic needs. However, Shahid Ali kept on experimenting and one day he was beaming with joy because he received an invitation to visit Germany. The family jewellery had already been sold and to fund the foreign visit they had to sell their last movable asset, their FX Suzuki car.

Each day seemed like a year, but no news came from Germany, the whole family was praying for some breakthrough, a phone call from Shahid Ali. A week passed, and due to the stress Mrs Shahid Ali fell ill. The world seemed to be collapsing. The same day in the evening, the doorbell rang and when Muzaffar opened the door, his father just rushed in and hugged him, dragged him to his mother's room and broke the news that changed everything. Spectra ABC Inc which for many years was a paper company, the joke of the family, had broken friendships and relationships, was running failed experiments from the garage, had just received its first order from a reputed German company.

The years that followed were a roller coaster ride, good days and bad days, emerging into great years of profit, success and accolades. Shahid Ali was uncompromising on the corporate values of empathy, commitment, quality, integrity and innovation. The whole company revolved around these fundamental values and there were times when Muzaffar would advise Shahid Ali to be pragmatic and prudent but Shahid Ali would rather incur a loss then break his promise.

Fast forward to 2018, Spectra ABC Inc was a market leader in its product category, supplying products to 21 countries from its 3 manufacturing sites in Pakistan, Singapore and Dubai. For the past years Spectra had seen phenomenal growth and Muzaffar Ali, who took over the reins of managing director of Spectra ABC Inc in 2015, was planning to diversify by setting up an automobile assembly plant in Multan. With this goal in mind, he introduced many changes in the hierarchy of Spectra, digitalized the corporate set up and modernized systems and processes. In the freshness and solitude of the corporate garden, he was trying to pinpoint what had gone wrong, when everything seemed to be going right. Alia intruded his thought process by requesting him to come to the boardroom for the top management meeting.

Muzaffar Shahid entered the Board Room and touched his father's feet in respect. His father was no more the Herculean engineer bustling with passion because cancer had seeped away his energy, but he was still Chairman, Spectra ABC Inc. Many of the general managers sitting around the table had devoted more than 2 decades to the company; they were the Spectra family. After pleasantries, Muzaffar flicked on his presentation and went straight to the point that Spectra ABC Inc in the past half yearly performance report had shown a drastic increase in product rejections and fall of profits, despite an increase in product orders. How did this situation emerge and what were the contributing factors, were the questions for the top management? All the general managers came up with their own reports, feedback and progress theories. There was an intense brainstorming session which extended till late in the day. Everyone actively participated with the sole objective of pinpointing the anomalies and then find solutions for the way forward. Nothing concrete emerged. Throughout the 9-hour meeting, Shahid Ali stayed quiet, silently sipping his favourite green tea, observing and listening. Finally, after dinner, Shahid Ali called it a day and asked Zahid Furqan, the Group General Manager, Human Resource, to accompany him to the manufacturing unit the next morning.

Zahid Furqan reached 'Shahid House' early in the morning, had breakfast with Shahid Ali and then both of them proceeded to the main Spectra ABC Inc manufacturing complex near Kasur, about 32 kms from Lahore. On the way, Shahid Ali engaged Zahid in a constructive HR review of the company. When they reached the facility, the management of the unit gave a warm welcome to the Chairman, as he was visiting after 4 years. Some of the employees had tears in their eyes because it was the first time, they saw their booming Chairman, weak and frail in a wheelchair.

Despite his physical limitations, Shahid Ali conjured up his hidden energies and enthusiastically met the employees, talked with many of them and went around the whole premises on a wheelchair. In the afternoon, he joined the employees for lunch in the common dining area and cracked jokes with the old timers. The employees were overjoyed to have their Chairman amongst them. One of the old supervisors, walked over to Shahid Ali after lunch, held his hand affectionately and with tears in his eyes, mentioned that everyone had missed the presence of the Chairman.

Shahid Ali suddenly remembered that there was another old supervisor whom he had not seen during the visit. He fondly enquired about Ali Ahsan and was informed that Ali Ahsan had resigned in 2017 because he was uncomfortable with the mechanical nature of the job. Shahid Ali, while departing from the facility, announced a bonus equal to a full month's salary for all the employees and promised to visit every quarter.

The next day, the top management meeting on the half yearly performance was unexpectedly chaired by Shahid Ali. All the GMs and Muzaffar Shahid were anxious to listen to the comments of the Chairman. At the outset, Shahid Ali requested the participants to share their additional findings and solutions. At around mid-way, Muzaffar respectfully enquired whether it was prudent to give bonus to all the employees when the profits of Spectra ABC Inc had fallen. Shahid Ali preferred not to reply. After four hours of continuous discussion, Shahid Ali asked a simple question, "Are humans' machines?". Everyone stared in bewilderment and finally Muzaffar Shahid replied that humans were not and could not be machines. Shahid Ali rhetorically enquired, "Then why are you treating the employees of Spectra as machines?". When no one answered his question, he elaborated on his previous day visit, shared the summary of his informal discussions with all level of employees and his numerous observations throughout the day. Amongst the many observations and feedback received about new systems, procedures and processes, he enquired about the logic of installing surveillance cameras all around the manufacturing unit, which had diminished the privacy of the employees and most importantly, had created an environment of distrust in an erstwhile high-performance employee base. He also noted that the employees were suffocated by continuous monitoring, putting thumb impressions wherever they went within the compound, optimization of productivity and unreasonable production targets etc.

This had created an environment of demotivation, mistrust and resentment amongst the employees, especially those old employees who had contributed their best to Spectra ABC Inc over a lifetime. There was a disconnect between the shop floor employees and the management, more so, between the newly hired young assistant managers and the lower formations, the latter of whom had complained of the former's impolite, antagonistic and oftentimes downright rude behaviour. The focus on performance, productivity and standardization was not balanced out with empathy, extrinsic and intrinsic motivation mechanisms and emphasis on employee satisfaction. Resultantly, the employees lost their attachment to the organization and committed more mistakes, leading to more rejections and culminating in negative results - all amalgamated in a vicious cycle of mechanization.

The Chairman concluded the meeting with the statement, Spectra ABC Inc was about putting the Spectra family first; the focus towards innovation excellence, sharing of profits and improving the quality of life of internal and external customers. Spectra ABC Inc. greatest asset was its Human Resource and the top management would implement remedial measures to transform Spectra Inc into the first choice of employment in its market segment. The Human Resource Division would initiate employee engagement programs so that the organization's employee turnover rate could be curtailed by 75%. The CEO would visit all manufacturing facilities once a month and the Chairman of Spectra Inc would interface with employees on a quarterly basis. He thanked all the General Managers for their positive contribution but wanted them to go the extra mile, so that, collectively, under the captainship of Muzaffar Shahid, they could reach the next level of excellence.

Questions pertaining to the case study for the consideration of students:

- What were the reasons for the decline of profits in Spectra ABC Inc?
- Why was the current management oblivious to the real problems cooking in Spectra ABC Inc? Identify the real problems and issues in Spectra ABC Inc?
- Elaborate on the role of Shahid Ali in identifying the issues in Spectra ABC Inc? What did he do differently?
- Can you share a similar example that you are aware of in the corporate or social sector where apathy led to organizational deterioration?
- Read the case study on “Turnover issues in McDonalds Corp” and identify similar points of reference in Spectra ABC Inc.
- What type of leadership is exhibited by Muzaffar Shahid? Comment in detail.
- What type of leadership is exhibited by Shahid Ali? Comment in detail.
- How should Spectra ABC Inc resolve the issues? Enumerate the changes required in short term “[one year], mid term [three years] and long term [five years]” for Spectra ABC Inc?
- What type of ethical challenges do you face as a youth leader? Separately enumerate from a domestic, institutional and societal perspective?

Lecturer guidelines

Give students 45 minutes to read the short case and prepare individual answers to all the questions. Have students discuss their answers in small groups and elect a spokesperson to provide feedback to the plenary group. Ask the group spokespersons to provide feedback. Summarize by explaining the options and highlighting how the application of different ethical theories might lead to different actions or solutions.



Possible class structure

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

The six-hour session should be interactive and fun, and lecturers should bring their own creative input into the classroom, informed by his or her own familiarity with local practices, beliefs and sensitivities. Ideally, students should be focusing on specific aspects of their lives in light of material presented at the beginning of each exercise, paying particular attention to strategies they might come up with to avoid the traps and snares that are part and parcel of living humanly. The Module is aimed at making students reflect on their own lives in relation to the material presented, and for this to happen students should be given a platform to share ideas and experiences, with the aim of co-creating understandings.

Introduction (15 min)

- The lecturer introduces the Module, explaining its approach and rationale, focusing on the ambivalent nature of the features of ourselves being discussed (for instance, selective attention, conformity, the power that authority figures have over us, how being in certain situations pushes us to act in some ways and not others, and the role of good and bad incentive regimes).

Exercise 1: Failing to see what is right in front of you (30 min)

- The lecturer presents the video material, offers a brief introduction of the issues to be discussed, and facilitates an interactive discussion.

Exercise 2: Darley and Batson's the Good Samaritan Experiment (30 min)

- The lecturer presents the video material, offers a brief introduction of the issues to be discussed, and facilitates an interactive discussion.

Introduction and Exercises 1 and 2 should be conducted in one sitting of one hour as they work well together. Exercise 1 highlights the role, both positive and negative, of selective attention and Exercise 2 transposes the issue of selective attention into the moral sphere. Exercises 1 and 2 also introduce key themes that this Module aims to expose students to: the extent to which acting ethically is a matter of recognizing how basic psychological features about ourselves interact with environmental conditions (people passing balls or being in a rush) and how those psychological features are able to distort our ability to properly grasp what, from our own considered points of view, is ethically salient.

Exercise 3: Asch's Conformity Experiment (45 min)

- The lecturer either presents the video material or pretends to be Solomon Asch and re-enacts the experiment with students (some students would have to be briefed beforehand).
- The lecturer offers a brief introduction of the issues to be discussed, and facilitates an interactive discussion.

Discussion on Morality Development: (60 min);

- This will be an interactive discussion on the Kohlberg Model and Erik Erikson framework in the local context.

A dyadic participation-based session will be conducted with extensive class sharing of experiences.

Exercise 4 or 5 (90 min)

- **Exercise 4: The Milgram Obedience Experiment** - The lecturer presents the video material, offers a brief introduction of the issues to be discussed, and facilitates an interactive discussion.
- **Exercise 5: Zimbardo's Stanford Prison Experiment** - The lecturer presents the video material, offers a brief introduction of the issues to be discussed, and facilitates an interactive discussion.

Exercise 4 and Exercise 5 should be done in two sittings of one hour each after Asch's experiment illustrates the issue of conformity in a really stark and somewhat light-hearted way, while Milgram's and Zimbardo's experiment delve into the dark side of conformity to authority. Exercises 4 and 5 highlight many of the issues discussed previously and place emphasis on how the interrelationship between psychological mechanisms and external circumstances (a mock prison or incentive structures) deeply affect how people tend to act. Both these exercises are very important especially in the local context and work environment.

Discussion on Religious Faith and Ethical Living: (30 mins)

- Religion plays a very important role in the practice of ethical living. It is necessary to spark questions about the duplicity of concepts, which causes a dissonance between religious concept and the actions of the believers.
- Should religious faith determine the action we take when faced with an ethical dilemma or should it remain confined to the domain of intellectual discussion and ritual-based worship? Is there clarity of concept about religious teachings on different issues pertaining to practical life?
- Moral policing in Pakistan and on the internet will also be discussed, with the teacher moderating the session.
- Exercises 7 & 8 can be utilized to further expand on the topic in the localized content. To save time, it would be appropriate to make the students read the localized mini case studies prior to the session. Similarly, Exercise 6 can also be discussed if time is available. The students can view the film *Invictus* prior to the class.
- Optimally this should be a teacher-driven, minimum three-hour session, to enable students to appropriately participate and develop a more mature understanding.

Conclusion (15 min)

- The conclusion should emphasize how mechanisms that serve us well can also play tricks on us. Discuss with students the Module as a whole, focusing on strategies for avoiding the nefarious work that basic forces in us can do without us even noticing, particularly when reacting to corrupting environmental pressures. Focus also on the relationship between taking responsibility for our lives and ethical living.



Core reading

This section provides a list of (mostly) open access materials that the lecturer could ask the students to read before taking a class based on this Module. These readings could potentially form the basis for a longer course on the subject.

Tavris, Carroll and Elliot Aronson (2015). *Mistakes Were Made (But Not by Me): Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts*. New York: Houghton Mifflin Harcourt. *This book explains key moral failings by appealing to cognitive dissonance and the confirmation bias. It is suggested to focus attention on Chapters 1 & 2. If this book is not available then an alternative reading is the article by Epley and Gilovich listed below. For a lecture by Tavris to complement the readings [click here](#). Additionally, Julia Galef provides a lecture on the topic of motivated reasoning (reasoning informed by the confirmation bias) [here](#).

Epley, Nicholas and Thomas Gilovich (2016). "The Mechanics of Motivated Reasoning." *Journal of Economic Perspectives*, vol. 30, no 3, pp. 133–140. This can be an alternative reading in case the book by Tavris and Aronson is not available.

Ariely, Dan (2012). *The (Honest) Truth About Dishonesty: How We Lie to Everyone—Especially Ourselves*. London: HarperCollins Publishers. *This book explores the how and why of dishonesty. It appeals to the result of psychological experiments to build the account. It is suggested to focus on Chapters 1, 2 (not 2B) & 10. If unable to get this book, [click here](#) for an alternative reading. The documentary [\(Dis\)honesty: The Truth About Lies](#) complements the reading material.

Rorty, Amélie Oksenberg (2001). *How to harden your heart: six easy ways to become corrupt. The Many Faces of Evil: Historical Perspectives*. Amélie Oksenberg Rorty, ed. London: Routledge. *This piece shows how basic psychological mechanisms that lead people to commit bereft acts operate to make us do things that go against our better judgment. A slightly different take on Rorty's concerns can be found in the open access paper *Corruption in the Context of Moral Tradeoffs*, authored by James Dungan, Adam Waytz and Liane Young, which can be accessed [here](#).

Aisha Altaf, REFLECTIONS [2019]: A compilation of reflections of selected ayat from Juz 1-30 of the Noble Quran. This is an excellent rendition on 30 important topics which give fundamental clarity and also opens up vistas of exploration and understanding within Islam. Additional readings can be of "Tafhim ul Quran" by Abul Ala Maududi and "Islamic way of life" by the same author. "The process of creation: A Quranic Perspective" by Dr Israr Ahmed can also benefit the reader to get clarity on ethical living in the light of religion.



Advanced reading

The following readings are recommended for students interested in exploring the topics of this Module in more detail, and for lecturers teaching the Module. These readings are less directly related to the Module than the Core Readings, but they will help students deepen their understandings of the relevant issues.

Arendt, Hannah (2006). *Eichmann in Jerusalem: A Report on the Banality of Evil*. London: Penguin.

Bazerman, Max H. and Ann E. Tenbrunsel (2011). *Blind Spots: Why We Fail to Do What's Right and What to Do About It*. Princeton, NJ: Princeton University Press.

Bloom, Paul (2013). *Just Babies: The Origins of Good and Evil*. London: Random House.

Felin, Teppo (2018). [*The fallacy of obviousness*](#). Aeon.

Gobodo-Madikizela, Pumla (2004). *A Human Being Died Last Night: A South African Story of Forgiveness*. Cape Town: David Philip.

Haider, Syed Hussain (2019). *A Master Stroke of Passion*. Lahore: Tahir Publications.

Haidt, Jonathan (2006). *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom*. New York: Basic Books.

Iqbal, Muhammad (2013). *The Reconstruction of Religious Thought in Islam*. Redwood CA: Stanford University Press.

Kahneman, Daniel (2011). *Thinking, Fast and Slow*. New York: Farrar, Straus, and Giroux.

Keown, Damien (1992). *The Nature of Buddhist Ethics*. London: Palgrave Macmillan.

Liebermann, Matthew D. (2013). *Social: Why our brains are wired to connect*. Oxford: Oxford University Press. Lings, Martin (2006). *Muhammad: His Life Based on the Earliest Sources*. Rochester VT: Inner Traditions. (Originally published in 1983)

Marion Young, Iris (1980). *"Throwing like a girl: a phenomenology of feminine body comportment, motility and spatiality."* Human Studies, vol. 3.

Midgley, Mary (2003). *Wickedness: A Philosophical Essay*. London: Routledge.

Milgram, Stanley (2004). *Obedience to Authority: An Experimental View*. New York: Perennial Classics.

Pinker, Steven (1997). *How the Mind Works*. London: Penguin.

Raponi, Lorenzo (2014). *Half of Two Paisas: The extraordinary mission of Abdul Sattar Edhi and Bilquis Edhi*. Karachi: Oxford University Press.

Saqib, Muhammad Amjad (2017). *Kamyab Log*. Lahore: Sang e Meel Publishers.

Sartre, Jean-Paul (1995). *Anti-Semite and Jew: An Exploration of the Etiology of Hate*. New York: Schocken Books.

Sereny, Gitta (1995). *Into That Darkness: From Mercy Killings to Mass Murder*. London: Pimlico.

Singer-Towns, (2012). *Christian Morality; Our Response to God's Love*. Winona, MN: Saint Mary's Press.

Sunstein, Cass R. and Richard H. Thaler (2008). *Nudge: Improving Decisions about Health, Wealth and Happiness*. London: Penguin, (Introduction and Part 1).

Wolpert, Stanley (1984). *Jinnah of Pakistan*. Pakistan: Oxford University Press.

Zimbardo, Philip (2007). *The Lucifer Effect: Understanding How Good People Turn Evil*. New York: Random House.



Student assessment

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

To assess the students' understanding of the Module, the journal format is ideal. The aim is to invite students to think about key issues that will help them to understand the complexities, indeed the attentive effort, involved in living in ways that they genuinely want to live. The journal offers students the possibility of learning how to engage with insights derived from the Module that will better help them navigate the vicissitudes of life. If possible, feedback on journals should be provided and students should be given the opportunity to engage with the feedback and improve the quality of their work. For instance, students could be given a week or two to work on their journals before submitting them for feedback. Then they could be given a similar period of time to make a final submission. Journals should include short summaries of all material presented in the Module, explaining how basic features of our lives, which typically play positive roles, can function to blind us. Stress should also be placed on the idea that living ethically, indeed living lucidly as free agents, requires ongoing vigilant and attentive effort. Their journals could include discussions on how they are going to weave the material covered in the Module into their lives and what further steps they intend to take to learn more about pitfalls of the sort that undermine our ethical agency.

The journal differs from the standard essay. Students are not required to develop a cohesive argument so much as reflect on their personal lives in relation to the material discussed in class. A journal does not necessarily have a clear endpoint, although lecturers may wish to limit its size for the purposes of assessment. The different elements of a journal are not meant to lead to a specific conclusion that ties all the material together, although it could. Instead, the journal is a format that invites continuous reflection on the material covered in the course and how it impacts the lives of students. Students can potentially continue writing in their journals long after they have completed the Module. A journal must also be distinguished from class notes. Class notes aim to summarize what is discussed in class whereas the journal aims to give students the opportunity to use what is discussed in class to gain insights about the life of its author. Class summaries will inevitably play an important role in helping students gain insights about their lives, but summaries are only the starting point for intimate, careful and sensitive reflection.

For guidelines on how to assess journals, refer to the assessment rubric below. Students would benefit from having access to the grid before commencing work on their journals.

➤ Assessment Rubric for Journals

Categories	75-100	60-74	51-60	< 50
Critical self-reflection (on beliefs, values, desires, assumptions)	Seeks to understand topics and concepts by critically examining beliefs, values, desires, and assumptions as they relate to the topic. Demonstrates an open, non-defensive ability to critically self-appraise, discussing both growth and frustrations as they relate to learning in Module 6.	Seeks to understand topics and concepts by guardedly examining one's own beliefs, values, desires and assumptions as they relate to the topic. Sometimes defensive or one-sided in the analysis. Asks some probing questions about the self, but does not (always) seek to answer them.	Little examination of the self, minimal work in connecting concepts from class to own beliefs, values, desires, assumptions.	Demonstrates little to no self-examination.
Connection between life experiences and Module 6	In-depth synthesis of thoughtfully selected aspects of experience(s) related to the topic. Makes clear connections between what is learned from outside experiences and the topic.	Goes into some detail explaining some specific ideas or issues from outside experiences related to the topic. Makes general connections between what is learned from outside experiences and the topic.	Identifies some general ideas or issues from outside experiences related to the topic.	Draws no connections between experience and Module 6.

Video Making

The students can be encouraged to develop group based videos in the longer courses entailing this complex subject which requires multiple levels of reinforcement from a synchronous and asynchronous perspective. It is necessary to spark the imagination, fascination and creativity of the participants, involving them collectively in groups of 5 to identify, conceptualize, investigate, comment, visualize and then videograph different aspects of ethical living. This should be competition based, collectively viewed, discussed and concluded with a separate set of emerging questions on ethical living and lifestyles.

Research Project

The topic of Ethical living is broad, debatable and sometimes controversial. Therefore, the more participative the methodology the better. To encourage dyadic learning, it is advisable to engage the students in specific research work linked to the practicum and practice –oriented, sub topics of ethical living. This can be a short research of about 3000-5000 words and with more emphasis on primary fact finding complemented with secondary substantiating research. A framework can be developed by the instructor as per their own convenience and structure within the limitations of time.



Additional teaching tools

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

> PowerPoint presentation

- » [Module 6 Presentation on Challenges to Ethical Living](#) (from E4J module)

> Video material

- » Roy Baumeister, whose work appears in the Key Issues section of the Module, on self-control and will power: https://www.youtube.com/watch?v=RICxYzTL_Ps&t=56s, <https://www.youtube.com/watch?v=m0jDxFZTJVY&t=712s>
- » The Marshmallow Test, which connects to Baumeister's work as well. <https://www.youtube.com/watch?v=Yo4WF3cSd9Q&t=13s>
- » Yale Infant Cognition Center, illustrating the possibility of innate ethics. https://www.youtube.com/watch?v=HBW5vdhr_PA
- » Carol Tavis on the ideas from her book *Mistakes Were Made (But Not By Me)*, referenced in the Key Issues section of the Module. <https://www.youtube.com/watch?v=a9wRMm0VzzY>
- » Julia Galef's Ted Talk on Scout Mindset and Soldier Mindset, which highlights the dangers of motivated reasoning. <https://www.youtube.com/watch?v=3MYEtQ5Zdn8>
- » YouTube channel on the subjects covered in the Module. https://www.youtube.com/results?search_query=iintetho+zobomi
- » Maulana Tariq Jamil's speech as part of the lecture series on living peacefully and happily by reverting to basic ethics of religion. <https://www.youtube.com/watch?v=eEQhpgGmhNc> • A public talk by Islamic scholar and intellectual, Javed Ahmad Ghamidi on topics relating to religion, Muslims and the current state of affairs. <https://www.youtube.com/watch?v=yMV6lagA4M4> • An Urdu lecture by Dr. Khalid Zaheer on attaining guidance from God for leading an ethical and successful life. <https://www.youtube.com/watch?v=NOCiXowpGqk>
- » Rahber-e-Taraqi-o-kKamal is a lecture about the importance of speaking the truth in daily life. <https://youtu.be/AsANIfacgYc>
- » The Plight of Silence: The Silent Story of Kurror is a student developed video about meeting the challenges of disability even as the state is unresponsive to special needs (<https://youtu.be/2EKfZrKRsOM>)

> Documentaries and movies

The following documentaries and movies grapple with issues pertinent to the Module:

- » Kyle Patrick Alvarez's *The Stanford Prison Experiment*
- » Bill Duke and D. Channsin Berry's *Dark Girls*
- » Yael Melamed's [\(Dis\)honesty: The Truth About Lies.](#)
- » *Winter Soldier*, produced by the Winterfilm collective
- » Rithy Panh's S21: *The Khmer Rouge Killing Machine* and *Duch: Master of the Forges of Hell*
- » Joshua Oppenheimer's *The Look of Silence* and *The Act of Killing*
- » Nisha Pahuja's *The World Before Her*
- » Alex Gibney's *The Armstrong Lie*
- » Daren Brown's *The Push*
- » Clint Eastwood's *Invictus*
- » Shoaib Mansoor's *Khuda Kay Liya*
- » Davis Guggenheim's *An Inconvenient Truth*
- » Jamil Dehlavi's *Jinnah*
- » Richard Attenborough's *Gandhi*
- » Sharmeen Obaid-Chinoy's *Saving Face*
- » Sharmeen Obaid-Chinoy's A Girl in the River: *The Price of Forgiveness.*



Guidelines to develop a stand-alone course

This Module provides an outline for a six-hour workshop, but there is potential to develop its topics further into a stand-alone course. The scope and structure of such a course will be determined by the specific needs of each context, but a possible structure is presented here as a suggestion, based in part on the Core Readings and on the materials presented in the Module. A longer version of this Module would allow for a more in-depth exploration of the issues being raised in this Module, in addition to dealing with some other relevant issues. There is also the potential of combining material from other modules of the E4J Module Series on Integrity and Ethics, such as [Module 8](#) (Behavioural ethics). Extending the Module to a stand-alone course could also potentially include an experiential learning component, such as community engagement, in which students are given the opportunity to engage in activities that invite reflection on the topics discussed in the course.

Session	Topic	Brief description
1	The why of this course	Based on the underlying approach to ethical living described in the first three sections of this Module. One thing that needs to be stressed is how basic features about ourselves that work in our favour can play tricks on us unless we take responsibility for the shape of our lives. The idea of taking responsibility should be explored. The course could be seen as an occasion to show students the extent to which our ability to be responsible for our lives can be refined. Watch Why “Scout Mindset” is Crucial to Good Judgment . This course encourages students to develop a scout mindset.
2	Failing to see what is directly in front of you	Based on the Monkey Business Illusion and the Good Samaritan Experiment.
3	Cognitive dissonance and the confirmation bias	These two quirks of our psychology account for a large array of moral failings in addition to playing extremely important positive roles in our lives. Explore how rationalization, which also plays the important role of protecting us from the pain caused by dissonance, can play tricks on us. Read from <i>Mistakes Were Made, But Not By Me</i> .
4	Conformity: Asch’s Experiment	Re-enact the experiment and use the video resource on the experiment to start a conversation.
5	Obedience: The Milgram Experiment	Use the video of the Milgram Experiment to trigger discussion on the power of obedience.

Session	Topic	Brief description
6	Stanford Prison Experiment	Watch the video resource provided above and, if possible, the movie, The Stanford Prison Experiment, also listed above.
7	Dishonesty	Use the video resource provided in Exercise 6 and the documentary, (Dis)honesty: The Truth about Lies. Also base discussion on readings from The (Honest) Truth about Dishonesty.
8	Developing Morality	The Erik Erikson Model and the Kohlberg Model can be elaborated to explain the development of moral convictions, the different stages in life with their bearing on ethical living and lifestyles, the fallacies of life and our society generated influences and compulsions. The book on “Lawrence Kohlberg’s Approach to Moral Education” by F.W Clark along with “Moral Development and Reality: Beyond the theories of Kohlberg and Hoffman” by John C. Gibbs can be referred and extrapolated in the local context. There are also many interesting videos available on the internet to further supplement the learning curve.
9	Colourism and throwing like a girl: exploring self-directed prejudice	Start by asking people to solve the following “riddle”: A father and his son are in a car accident. The father dies at the scene and the son is rushed to the hospital. At the hospital the surgeon looks at the boy and says “I can’t operate on this boy, he is my son.”. How can this be? Watch the documentary Dark Girls and the advert Always #LikeAGirl . Also watch the YouTube video Feminine Beauty: A Social Construct? and the documentary The World Before Her. Discuss.
10	Doll Test	See the following video showing how the Doll Test works. Discuss.
11	Moral Corruption	Read Rorty’s ‘How to Harden Your Heart’ (listed above), highlight the different psychological mechanisms discussed there, and watch a selection of the following documentaries: The Armstrong Lie , Winter Soldier , Duch: Master of the Forges of Hell and The Act of Killing . Discuss these documentaries in light of what has been discussed above, paying particular attention to psychological mechanisms, highlighting how they are beneficial but can also play us tricks.

Session	Topic	Brief description
12	Religious faith	<p>Religion plays a major role in the ethical lifestyle of people in Pakistan. Most of the time individuals do not comprehend the fundamentals of religion and base their considerations on hearsay and conjecture. It is recommended that the booklet on Reflections is read along with readings on the life of Prophet Muhammad (pbuh) (some reading - Muhammad: His Life Based on the Earliest Sources by Dr. Martin Lings). Additional comparative religion reading on Buddhism and Ethics: The Study of Buddhist Ethics by Damien Keown (1992).</p> <p>Additional reading on Christianity and Morality: Christian Morality; Our Response to God's Love by Brian Singer-Towns (2011).</p> <p>Students should then be engaged in a constructive dialogue of comparative religions focusing on the commonality factors to create an understanding that all religions subscribe to the common good and reinforce Truth from different angles.</p>
13	Localized Exercises	<p>Depending upon the availability of time the exercises on "Moral Policing, Honour Killings & Society" and "Challenges of Corporate Surveillance" should be conducted to ensure relevance and better understanding of the module. The students can be advised to watch the film <i>Invictus</i> prior to the session and be well prepared for an in-class discussion extrapolating circumstances according to the local environment.</p>
14	Conclusion	<p>Concluding remark and discussion based on a viewing of The Push and This is Water. Discuss. How does the commencement speech in the latter film speak to the aims of the course?</p>



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United Nations Office on Drugs and Crime

Vienna International Centre, P.O. Box 1400, 500 Vienna, Austria
Tel.: (0-26060 (1-43+, Fax: (5866-26060 (1-43+, www.unodc.org