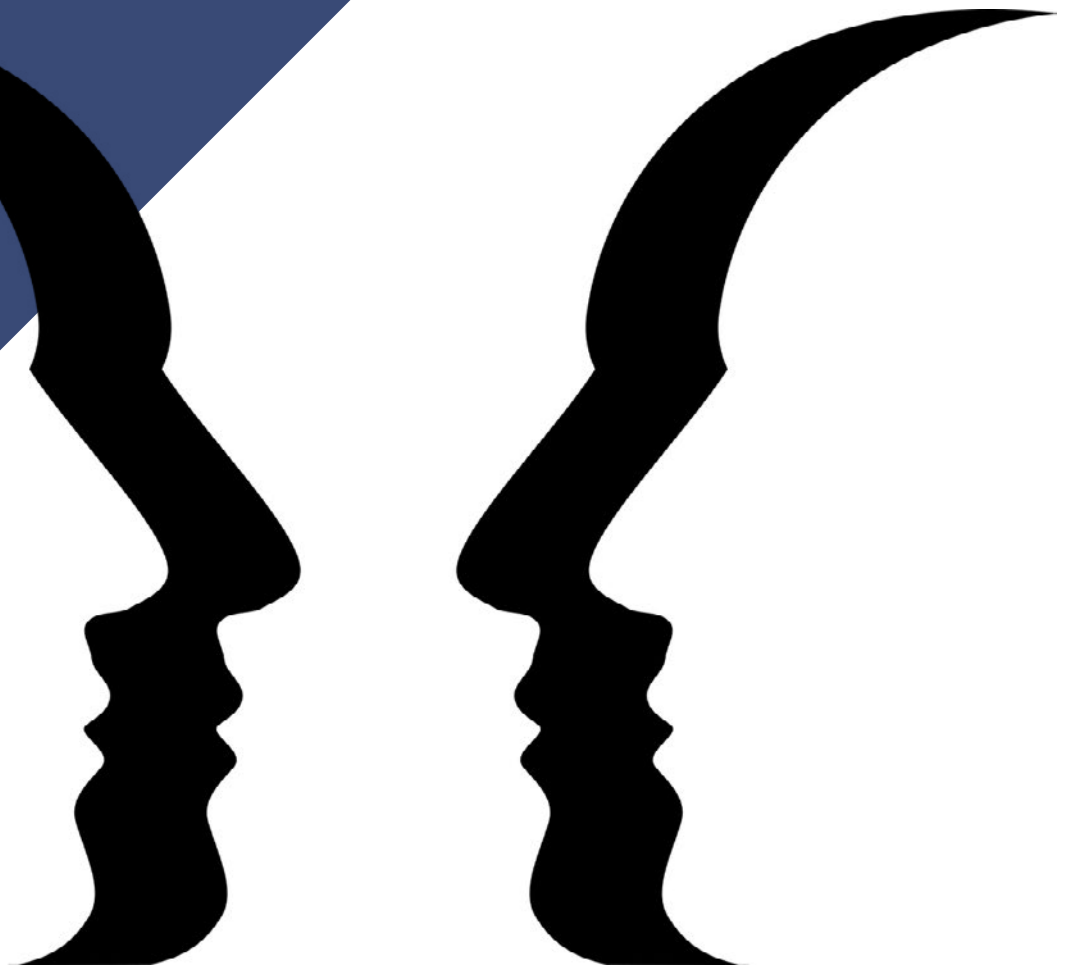




ARGUMENTATIVE SPEECH AS AN ANSWER TO TERRORISM

UNIT OF WORK FOR SECONDARY
SCHOOL PHILOSOPHY STUDENTS

15-16-YEAR-OLD



**EDUCATIONAL PROJECT "MEMORY
AND PREVENTION OF TERRORISM".
UNIT OF WORK NO. 7**

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The educational project "Memory and prevention of terrorism" is made up by a series of Units of Work that deal with terrorism which could be used for school subjects such as Geography, History, Psychology, Contemporary History, Philosophy, and Citizenship.

This Unit of Work is presented as a complete tool available for teachers to be implemented in the classroom. All content, as well as its didactic implementation, is as it would be in a textbook. The work to be completed in each of the programmed sessions is indicated. The full didactic framework can be found at the end of the document. No modification is needed.

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SESSION 01

WHAT IS ETHICAL ARGUMENTATION?





Students must have a portfolio to be completed throughout the Unit of Work, which can include notes on the concepts presented by the teacher, exercises completed in each session, and a final essay on the subject.

In this first session, the meaning of ethical argumentation will be explained. It will begin with an introduction on the idea of men and women as symbolic animals and an explanation of argumentation. If this content has been previously dealt with in other themes, it can be useful to review and update. Finally, what is meant by an axiological argument and an ethical argument will be explained.

INTRODUCTION

The relationship between thought and language is, as we know it, very close. Thinking with images and without words is very limited, since words are what allow us to access concepts. There is a classic book on the subject by the German philosopher **Ernest Cassirer** (1944), which describes human beings as symbolic animals, in the sense that the relationship with the environment is mediated by a world of symbolic meanings, which we acquire, basically, through language. This is also a phenomenon that must be understood in a social sense, which later will give rise to the idea of human relations as "symbolic interactionism". This concept was theorized by the sociologist **Herbert Blumer** (1969), who states an understanding of social relations based on the symbolic system of meanings coined in a given culture.

The most representative symbol is the word and through it concepts are expressed but, unlike images, they are abstract. And we are not referring only to concepts that we understand from the outset as abstract (*happiness, justice or love*), but also to concepts that seem more concrete, such as tree or water. One thing is to have an image of a particular tree that is seen (perception) or that has been seen (a memory) and another is to move to a concept *tree or water general*. The second is an operation of abstract intelligence for which support is needed of words. We therefore have words that mean concepts. For example, the word "water" means something and this something is the concept. Then we match the words (which have a conceptual meaning) with each other. When starting from this relation of *word-concepts* we affirm or deny something. If we say, for example, "This water is dirty," we are relating a series of concepts (water, being, dirt) to affirm something real. The proposition

will be true or false insofar as to what it says corresponds or not with the reality we are talking about. If our perception shows us dirty water, we will say that the proposition is true, and if it shows crystal clear water, we will say that it is false.

These are concepts that represent things and propositions that affirm or deny events, and for that reason, they are true or false. The propositions we are mentioning are, therefore, descriptive. When we join a series of propositions, we form a speech in which we always say several things, not just one. If we talk about representation, it is important that we understand its social nature. Along these lines, social psychologists like **Sergio Moscovici** (1985) have produced very interesting studies. It is important to specify that the cultural character of the symbolic systems, of representations and interactions, cannot lead to cultural relativism. Because if this was the case, it would be impossible to search for ethical criteria with a universal perspective. If the argument is an answer to terrorism, it must seek criteria of truth and of universal ethical validity to condemn it.

Speeches dealing with the things of the world can be informative or argumentative. In informative speeches, in which a series of statements are chained, each one of them will be true or false. When each and everyone of the statements are true, then we will affirm that the speech, as a whole, is true. Otherwise, it will be partially or totally false. A speech is argumentative when an unknown conclusion is reached. It starts with some statements that are true and following certain logical rules we reach a conclusion that we didn't previously know. For example, a living person may come to the conclusion, always by way of argument, that he or she will die.

ETHICAL ARGUMENTATION AS AXIOLOGICAL ARGUMENTATION

On what, then, is an ethical argumentation based on? First of all, it should be noted that ethical argumentation is an axiological argumentation. That is, it is not an argument that deals strictly with facts. Ethical argumentation applies to facts but to make an evaluation about them. This means that it always refers to values. Although, on the other hand, we must also be clear that not every evaluative statement is an ethical statement. We can say, for example, that "The Rolling Stones make great music," but in this case it is an aesthetic, not an ethical, assessment. Here it should be argued axiologically (because I make a certain assessment), but not ethically.

Ethical argumentation makes a moral assessment and refers, therefore, to moral principles and values. What this type of argumentation values is a human act, considering it as good or as bad, as fair or unfair. Goodness and justice (and their opposites: evil, injustice) are the categories that enter into ethical argumentation.

Let us differentiate between a statement of fact and a statement of value. If we say "in the Republic of China, the death penalty is legal", we are stating a fact. The fact would be that in a given country the law allows the condemning of a criminal to the death penalty. This statement is either true or false. We are not evaluating if it seems to us right or wrong, we are saying what there is. But if we say "it is an injustice that death penalty is legal in the Republic of China" then we are evaluating the fact. Which means that, although a moral statement refers to facts, what it does is nothing but affirm the opinion of the person, in other words, his or her assessment of what happens. For this reason, we need arguments and moral principles (values) to base them on.

The facts to which we apply moral statements are always human, individual or collective facts. The reason is that we don't consider natural events or even the actions of animals to be the result of a decision. An act is morally valued because it is a contingent human decision. Contingent means chosen, not necessary. The agent of the fact could have done otherwise. The basis of morality is freedom and human responsibility. We choose an act and we have to assume the foreseeable consequences, both for ourselves and for others. Humans also decide the laws and the sanctions that should be imposed on those who violate laws. In the case of the law that allows the death penalty, it was some humans who decided to legalize it; in the same way, they could have decided otherwise.

ACTIVITY

In order to understand what an ethical argument is, students will dedicate the last 15 minutes of the class to carry out an activity in their portfolio. Photocopies will be given out with two speeches in which they must identify if they are informative or argumentative.

SPEECH 1

"During his confession, El Joud declared that he did not remember his victim. The judge asked him if he regretted his actions and El Joud replied: Yes, I am sorry. However, the terrorist did not deny the Islamic State. When the lawyer for the civil accusation asked him if he was still supporting this organization, El Joud replied: —I don't know what to think... I'm locked up here, I don't know what's going on outside. May Allah show us the truth, the reason. When the lawyer insisted on the question, El Joud eluded her again: I don't know what to think".

SPEECH 2

"For these enemies who attack their compatriots, who break the contract that binds us, there can be no valid explanation, because explaining is already a bit of wanting to apologize. Nothing can explain why it gets killed on bar terraces! Nothing can explain why he kills himself in a concert hall! Nothing can explain why journalists and police are killed! And nothing can explain why Jews are killed! Nothing could ever explain it!"

Groups of four students will try to explain the first speech. They must say whether it is informative or argumentative. It is obviously an informative speech because what it does is describing an interrogation. There is no conclusion or assessment. The answers will be discussed in class after asking the students what they have written.

The second speech will be discussed individually at home. It is an argumentative speech. They will be asked to find the conclusion and to say whether or not they agree with the assessment, which is that you should not try to understand or explain the terrorist phenomenon, you simply have to condemn it.

SESSION 02

WHAT DO WE MEAN WHEN WE TALK ABOUT “TERRORISM”?

ETA's terrorist attack without fatalities against the Civil Guard (Arakaldo, Bizkaia, August, 1988). Luis Alberto García, El País newspaper.



The session will begin by analyzing and problematizing the second speech handed to students in the previous lesson. The first thing to point out is that it is an ethical argumentative speech, and the second thing is that we must criticize this argumentation. The criticism that we will make of the text is that terrorism should not be justified in any sense, but we must know its causes in order to prevent it. The session will continue analyzing the concept of "Terrorism", which, as is known, has many faces. In this session, we will try to approach this phenomenon in a clear and rigorous way.

INTRODUCTION

Analyzing the terrorist phenomenon means understanding its essence and general nature, something common in all terrorist actions. From here we have to be able to make a strong and radical criticism to all of them. **Donatella Di Cesare** (2016) is an Italian teacher of philosophy that in 2017 published a complete book which deals with this topic: *Terrorism. A Global Civil War*. The entire essay is an attempt to explain a complex phenomenon with a difficult definition. We can say that "terrorism is a violent action to inspire terror". But it is such a broad definition that explains very little. We can go further and affirm that the terrorism we are talking about is not nihilistic. It does not intend to destroy for the sake of destroying. It has an objective, a political purpose and is presented as a fair war. Terrorists are individuals who decide to kill to create collective terror thinking that this will help them to achieve their goals. They are part of a group that has decided to use violence as a political weapon, leading to the existence of victims.

It is important to understand that everything that is called "Terrorism" has the same nature and, therefore, the criticism applied to it should be extended to any of its manifestations. It should also be noted that understanding terrorism does not mean justifying it. In this Unit of Work we are explaining the causes of terrorism trying to analyze the ideological factors that intervene in the terrorist phenomenon. Historians and sociologists will study the causes of its appearance in a moment and in a concrete place. Psychologists will analyze the mental process of terrorism and its psychological causes. Terrorism is a complex and multidisciplinary phenomenon, as well as its causes. But there is another dimension, which is the one with a moral category. The cause of the terrorist action is ultimately, the will of someone who decides to kill.

And this someone can be collective because it includes the string that goes from the *planner* to the *executor*, who are the ones that share moral responsibility. It is important not to dilute responsibilities. Terrorism is a human voluntary act in which one or more people decide to kill one or more people. There are culprits and there are victims.

In Spain, ETA has executed the most devastating terrorist attacks. It was also suffered, especially in times of transition and in the first period of democracy, by the extreme right wing and parapolice (GAL, Basque-Spanish Battalion) and the extreme left (FRAP, GRAPO). It has subsequently been jihadist terrorism that has acted the most and the one that presents a more dangerous profile for the future.

ETA'S TERRORISM

ETA was a radical Basque nationalist organization founded in 1958. Although it appeared at the time of Franco's dictatorship, its goal was not to recover democracy, but to achieve the independence of the Basque Country. Since the early 1960s, ETA decided to use violence to achieve its goals. ETA was looking for a dialectic of action-reaction: causing the Spanish state to increase repression to create more indignation and thus leading Basque people to an armed confrontation. As later history has shown, the terrorist group didn't attack the Spanish government for being a Franco dictatorship, but because it was Spanish. Their murders multiplied during democracy (when the Basque Country reached some unprecedented levels of autonomy and freedom). ETA's ideology, radical nationalist, can be considered fundamentalist and totalitarian, as will be argued later. The balance of its activity is tragic: more than 850 dead and 2,600 injured, apart from those who were kidnapped, tortured or threatened.

JIHADIST TERRORISM

Jihadist terrorism in Spain began in 1985 with the attack at the *El Descanso* restaurant in Madrid. The result was 18 fatalities and 100 injuries. But the tragic turning point were the attacks in the Madrid commuter trains on the 11th March 2004, with 192 dead and 2,000 wounded. The last jihadist attacks were perpetrated in Catalonia (Barcelona and Cambrils) on 17th August 2017, leaving 16 people murdered.

The term "jihadism" comes from "Jihad", which means "Holy war". It is important to differentiate between *Muslim*, follower of Islam; *Islamist* (who already raises a "political Islam"); and *jihadist*, which is radicalized Islamism leading to terrorism. Islam as a religion (the same as any other, such as Christianity or Judaism) is not violent nor intolerant. All religions have tolerant and some intolerant tendencies. It is precisely called *religious fundamentalism* to the most radical, sectarian and excluding version. Jihadism has declared a war on the "infidels" and justifies death and destruction of anyone anywhere to achieve it. It is a "holy war" offering to reap the rewards in "the other world," which makes it even more dangerous, since the terrorist is capable to die as a martyr thinking that you will be rewarded in "the beyond".

FUNDAMENTALISM, TOTALITARISM AND TERRORISM

It is important to emphasize the relationship between fundamentalist ideologies and terrorist methods. This doesn't mean that fundamentalism ends in terrorism, but there is a possible continuity. Fundamentalism is understood as an identification with a belief in absolute terms. It implies the denial of the possibility that the other disagrees with our point of view.

To understand the logic that leads to fundamentalism, totalitarianism and, in the extreme, terrorism, it is interesting to read *Identity and violence: The illusion of destiny* by the Nobel Laureate in Economics **Amartya K. Sen**.

The book criticizes the formation of group identities taken to the absolute, that is feeling exclusively of one religion or a nation, and despising the rest. This leads to sectarian fundamentalism, to the rejection of the different. Likewise, fundamentalism leads to totalitarianism and violence (and ultimately terrorism). What does Sen mean when he talks about particular identities? It must be taken into account that if we speak about human beings, the universal, the particular and the singular must be differentiated. The universal is the common and its ideological expression is cosmopolitanism, internationalism, which unites us all as humans and is the basis for solidarity and fraternity. It is what has always been called "the humanity" of a person. The singular, our own characteristics is what makes us different. Finally, the particular identity of a group, is what leads us to identify ourselves or to feel part of a group. The particular identities are multiple, but it is important that they are not more im-

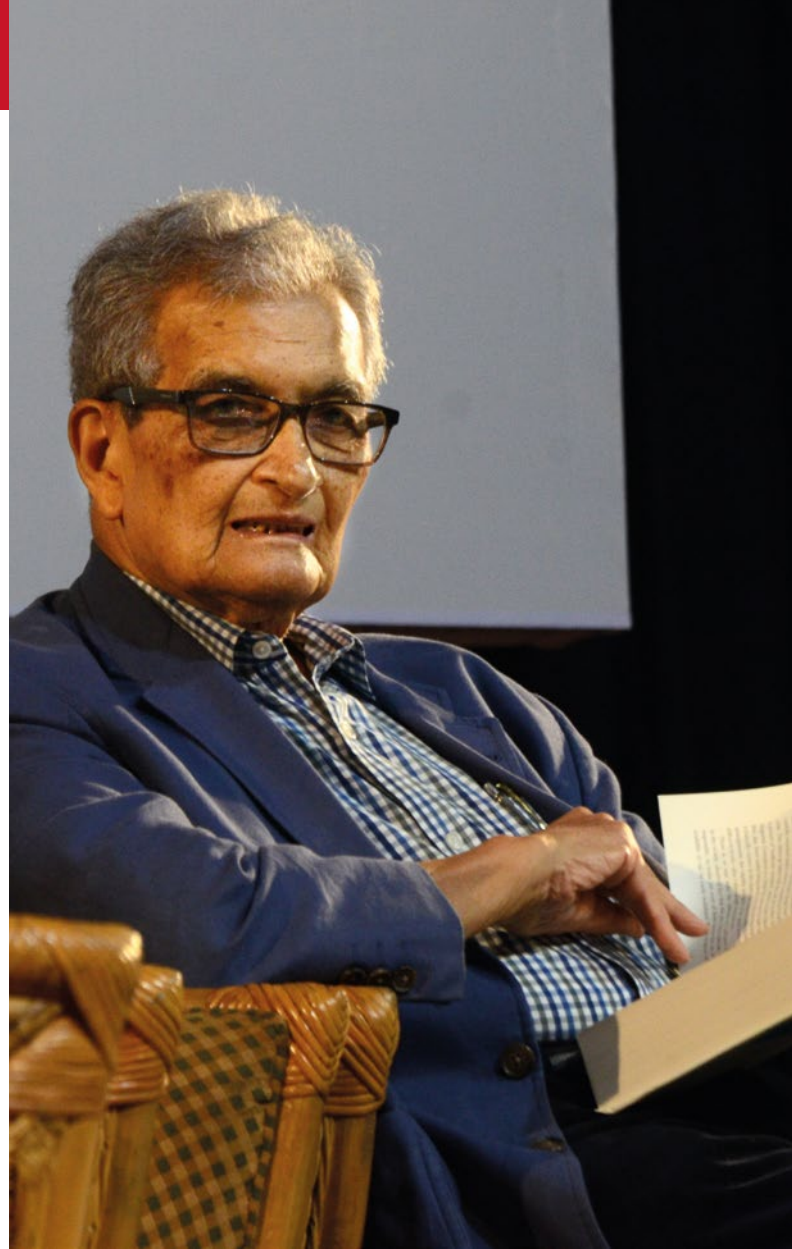
portant than the universal ones (consider yourself human rather than a sex, a race, an ethnic group, a religion or an ideology). Nor can these identities override individuality, critical thinking, or acceptance of differences. In part, we are all the same and we are all different. When the particular identity becomes absolute, we eliminate the universal and the singular, in addition to reducing all particular identities to one. This is the dangerous thing.

We are all many things, and we have many identities (personal, ideological, local, sexual), but what fundamentalism does is to identify ourselves totally with one of them. By nullifying what differentiates us from others within the group, the dissident appears as a traitor. And those outside the group appear as enemies (the "friend / foe" dialectic). In this sense, an example is the murder of the former ETA leader María Dolores González Catarain, alias "Yoyes" by the members of the gang once she questioned their methods and wanted to reintegrate into society.

This fundamentalism has a totalitarian character because its members present themselves as the only representatives of a specific group. In the case of ETA, they presented themselves as the only representatives of the "Basque people". But by understanding only that "Basque people" is the group that identifies with the story that ETA had previously constructed, according to which not everyone who lives in the Basque Country is "Basque", but rather the group that identifies with the story and the political project of nationalists. For their part, for jihadists, those of the Islamic religion are the only ones who deserve respect.

The Spanish sociologist **Martín Alonso** (2004) has a book entitled *Universales del odio. Creencias, emociones y violencia* (Universals of hate. Beliefs, emotions and violence). It's a study of how the feeling of hatred is the foundation of fanatical speeches. Fanaticism is a certainty that leads to violence against the other, and that is always animated by hatred. Hatred is a very intense emotion, capable of burying any compassionate feeling. In fanaticism there is always an exaltation of one's own (which can be embodied in a leader or not) and a total rejection of what is foreign. Behind all forms of terrorism there is an exacerbated friend/enemy dialectic, which leads to the confrontation and destruction of the other, as political adversary.

This way of seeing things causes individuals to lose their humanity (which unites them to the group of humans) to identify them with a certain group in the most tribal sense. Anyone who opposes it is considered an enemy (or a traitor) and is hated as such.



Amartya K. Sen. Sandip Saha, ZUMA Press



The main square in Ordizia (Gipuzkoa) during a tribute to «Yoyes», former leader of ETA murdered by the organization (18/10/1986). Source: Antonio Alonso, EFE, Municipal Archive of Bilbao-Bilboko Udal Artxiboa.

ACTIVITIES

The first activity comes at the beginning of the session from the exercise the studies have done at home. Should we understand or simply condemn terrorism? Is understanding a step towards justifying it?

The second activity will take place in the final minutes. The teacher will find and comment on an example of a terrorist attack.

SESSION 03

WHY IS MORAL UNIVERSALISM NECESSARY?



The third session should begin by asking different students about speeches that partially or totally justify terrorism. There are two ways to criticize these speeches. The first is relativism, which leads to a dead end. It is about contrasting one's own discourse with terrorists' speech. It is the "I don't agree." But it's only an opinion. It's a dead end because everything remains reduced to a matter of subjective or cultural preferences. The other route, which will be analyzed in the next session, is based on fallacies.

This session will deal with the critique of moral relativism and the defense of the need for basic principles from those who found moral universalism. It is the only way to give an adequate response to terrorism. Not only that it seems bad or unfair, but it is bad and unfair. This is the proper moral position, arguing against absolute moral relativism. Because if the moral statements are totally relative and depend on subjective preferences or cultural coordinates, then there is no way to justify a valid ethical argument for all because it is only presented as a subjective or cultural choice. In this session, the need for intersubjective criteria to determine what is right or wrong, what is fair or unfair, is also argued.

INTRODUCTION

If a terrorist considers that killing is fair or good for his ideal, is disagreeing the only thing that can be objected? If someone justifies the Nazis who murdered Jews in the holocaust because they believed it was the right thing to do, can we affirm that it is as respectable opinion as the one who condemns it? Can we justify an action is acceptable if the culture in which it is practiced accepts it?

Surely, at an intuitive level, it can be seen that there are differences between executioners and victims, and that an equivalence cannot be established between the two. Not only at the level of moral feelings, but also at rational level. Compassion, which leads to supporting the victims rather than the executioners, is a necessary moral sentiment, just like outrage, as raised in the previous session. But it is important to be able to argue from what criteria these universal principles can be established. From the outset, religious, metaphysical or naturalistic factors cannot be accepted to support moral criteria. The religious are discarded because only affect those part of the religious Community. As we know, there are many reli-

gious communities, there are agnostics and there are atheists. If it is universal, it must be acceptable by all humans and does not presuppose any belief. There is also no metaphysical foundation. It is currently unsustainable the existence of Good and Evil as absolute entities. Neither is the so-called "naturalistic fallacy" acceptable, implying that all human actions are in themselves good or bad. This would mean that

when a moral statement is issued, is descriptive and would be true or false. It has previously been explained that moral statements are prescriptive or evaluative. They don't say what human actions are, but rather what we should be according to our principles.



Immanuel Kant painted by Johann Gottlieb Becker

CRITERIA FOR UNIVERSAL MORAL PRINCIPLES

What is the criteria from which we can establish common moral principles, if moral criteria cannot be subjective nor objective? Is there anything that is not subjective or objective? For example, the intersubjective? It is the result of an agreement, a negotiation, a consensus between subjects that leads to argumentative dialogue. It is important that it is made clear that this dialogue is never abstract, it always occurs in a historical period with certain experiences and objectives.

Humans, regardless of their culture or subjective preferences, have to agree on what these principles are, and this can only be the result of argumentative dialogue. As previously stated, human beings are more historical than natural. Because they are unfinished animals, who don't work by instinct, but rather by natural norms, and certain moral norms are good for everybody's coexistence.

Since the 18th century, the creed where universal moral principles come from arose in a liberated Europe. Many philosophers thought about the subject. Among them, **David Hume**, an 18th-century Scottish philosopher, considered that the basis had to be found in altruistic feelings. Good and bad are not natural facts because things simply exist or don't exist. They are not in themselves good nor bad. Nor does he consider it can be deduced by logic, since you could always argue that something good is bad or something bad is good. Then the feelings remain: it is the way that something affects what others do which leads us to consider something as good (arousing sympathy) or bad (producing rejection).

But this is as long as there is some distance. If they hurt my mother, it affects me because she is my mother. But if it affects me when they hit a woman I don't know, in this case there is a moral sentiment. Hume thought we could find universal moral sentiments beyond cultural differences. It is debatable, but it is a first step by seeking in the altruistic feeling the basis of goodness and in the feeling of cruelty the basis of evil. In line with David Hume, a century later **John Stuart Mill** (1863), a 19th century English philosopher, made two interesting contributions to Hume's earlier proposal. On the other hand, he introduced rationality, which was what stated that the end of morality should go along with happiness in general. In order to morally value an action, we must then analyze the consequences for the other of such action. In this sense, it was the usefulness for the happiness of others that marked the virtue of the action.

The second contribution had to do with the fact that these altruistic feelings that Hume spoke about as typical of the human being were something that should be promoted in education and develop.

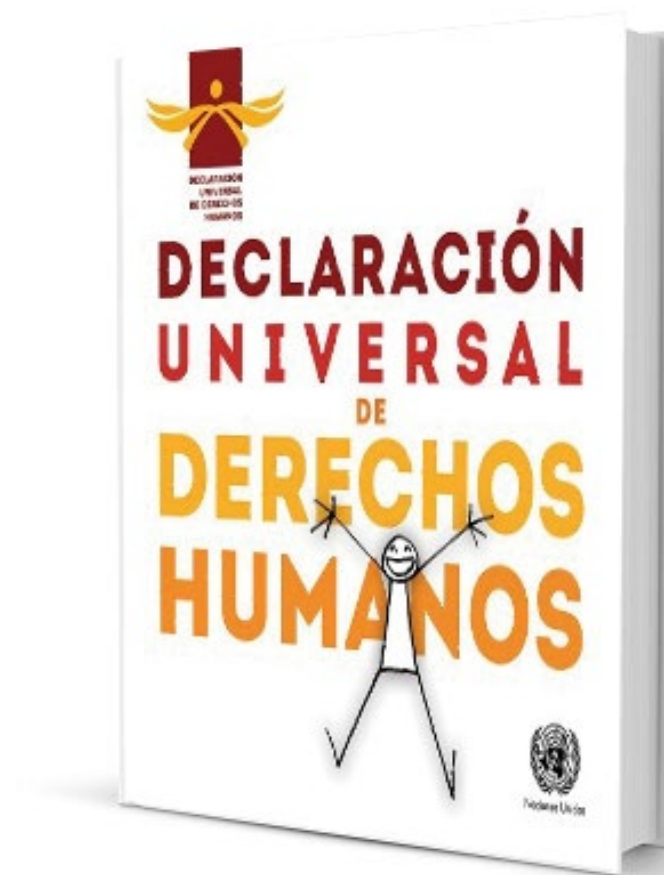
But it would be the German philosopher **Immanuel Kant** (1783), after Hume, but prior to Mill, who formulated the true basis for this moral universalism. Kant was a defender of the Enlightenment Project, whose basis was that the citizens should think for themselves and free themselves from tutors, religious or not, who were the ones who told them what they should or should not do. For Kant each one had to seek their own norms, linked to their choice of life and their vital learning. This was the distinctive aspect, that each one decided. The universality of the norms does not come from contents. It was not a question of establishing general rules: "Do this," "don't do that." Universality came from the way of acting. We must act as following what we consider is best, but always giving others the opportunity to do the same. It is about proposing a universalism that simply consisted in its universality. I can't use others for my purposes, I can't exploit them. Because if I do, I break the universality, I cause others to stop being a moral subject to become an object that I use. Kant speaks of the dignity of the human being, in the sense that we must consider others as moral subjects like ourselves. The basis of this moral universalism is respect, the recognition of the other. It is the respect for the dignity of the other, in conclusion.

Karl O. Appel (1994) and **Jürgen Habermas** (1984) are contemporary philosophers who have developed this approach speaking of discourse ethics and communicative action.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Historically, we have a reference whose moral value we can't fail to highlight and that it must be understood from the context in which it appears. After the ordeal of WWII, a document was drawn up, which was approved by almost all countries, the Universal Declaration of Human Rights, which today is the reference for these universal moral principles that must be applied at individual, political and social level. This declaration has the value of being a regulatory ideal based on the basic principles of moral universalism. The basic idea is human dignity. Amongst the established rights there are many that terrorism doesn't respect, beginning by human rights.

Many will say: "The Universal Declaration of Human Rights is deceptive or is useless because it is not fulfilled." This is not a good argument; such declaration allows us to understand the bad or unfair things that we must get over. If we didn't have an ideal of how things should go, we couldn't even say that they are wrong or that they are unfair. The important thing is to understand that terrorism is something to be fought, something you can understand directly as badness or unfairness.



Cover of the illustrated Universal Declaration of Human Rights published by United Nations.

ACTIVITY

For the last 15 minutes of the class, there should be a debate on universalism and moral relativism.

SESSION 04

WHY IS TERRORISM
NECESSARILY
BAD OR UNFAIR?



The objective of this session is to think of an argumentation ethics against terrorism. What is going to be developed is an argumentation showing that, starting from the principles of reasonable and consistent universal morals, we will always consider the terrorist act as bad and as unjust.

INTRODUCTION

To argue that terrorism is necessarily bad and unfair we have to establish intersubjective criteria that allows us to differentiate good from evil and justice from injustice. Let us first point out the character of the universal and particular time with which they are presented in different societies and cultures said concepts. They are universal insofar as in all societies there have been invented these distinctions. But since humans, we are not only natural. In every specific society we build a culture (starting with the language), so the meanings of these oppositions are diverse. Is doubtful that universality can be sought from a common minimum that exists in all cultures and societies. Rather, it is to learn from our history and, starting from here, reaching intersubjective agreements, from the dialogue.

Kwame Anthony Appiah (2012), a British philosopher of African ancestry, raises a good way to address the question. It is to accept cultural diversity, but at the same time frame it in the cosmopolitan tradition of those who consider themselves citizens of the world. In his book *Cosmopolitanism. Ethics in a World of Strangers* he defends precisely that moral universalism must be something of cultural value and subjective preferences, which must be based on what allows us all have a decent life with the maximum possible freedom.

ETHICAL ARGUMENTATION: TERRORISM IS NECESSARILY BAD AND UNFAIR

There are no moral facts, since in an objective sense Good and Evil as such don't exist. Actions are good or bad in relation to principles. What does exist are better or worse human conditions, for which we have also used other terms, dealt with in other Units of Work, which are happiness and unhappiness. In any case, happiness, hardly definable, is linked to an ideal associated with satisfaction, joy and pleasure in the broadest sense; on the contrary, unhappiness to dissatisfaction, sadness, pain. Good is what generates happiness and bad is what generates unhappiness. John Stuart Mill, previously mentioned, said that the basic and universal principles of morality are those that should contribute to collective happiness. Therefore, everything that helps general happiness is good and anything that contributes to collective unhappiness is bad. Mill explained that happiness cannot be separated from freedom. And Immanuel Kant, who has also been quoted previously, said that when speaking of happiness we could not forget dignity. Human happiness is linked to freedom and dignity.

The first argument against terrorism is given by Kant, as mentioned in a previous session. He does it when he says that as a matter of principle we must start from the dignity of the human being, the worth of each human being, that no one can be an object, an instrument for somebody else's ends. We are all moral subjects, we are all ends, there is no alleged cause that would allow us to use others. We can never morally be objects, means to achieve a supposedly fair goal. This is the basis of moral universality.

The second argument is found in the Universal Declaration of Human Rights: the right to life. How can we justify depriving someone of this right? The right to life is the basis from which all others are justified.

The third argument is based on the dependence of the ends regarding the means. Because the means, as **Albert Camus** (1949) said, are the ends. He said it against the famous assertion that "the end justifies the means." We cannot separate the means from the ends because there are means that already invalidate them. Albert Camus was the son of a French settler and faced Algerian terrorism as a false solution to French rule in Algeria. He showed this in his play "*The Just*". He faced most of the French left-wing intellectuals of his time, who justified Algerian terrorism against the French occupancy.

Terrorism is a set of actions that create terror; destroying, killing, hurting, causing a state of social horror, it seems evident that the only thing that it causes is pain, unhappiness, sadness.

There is no ideal that can justify this evil because the terrorist ideal, by definition, only benefits the group of fanatics who consider themselves to be carriers of a cause, which only they believe in, which is above human happiness. Terrorism is bad and unfair because it is a voluntary human action that violates the dignity, life and happiness of people.

THE FIGURE OF THE VICTIM

A 20th century philosopher, **Judith Shklar** (1990), spoke of that which causes human suffering (apart from natural causes, such as old age) which can be a disgrace or an injustice. An earthquake is a misfortune, an attack is an injustice. The philosopher even maintains that human beings react to injustice even without being clear about or be able to explain what justice is for themselves. She quotes Mill, of whom we have already spoken, to highlight universal reactions that would qualify a series of things as unjust: the violation of the laws, the rupture of promises, partiality, lack of recognition of merits, non-punishment of crimes, rejection of le-

gitimate claims. Everything is debatable, of course. But that a person, for being in the wrong place at the wrong time, is deprived of life or become a disabled person, or that others are deprived of the presence of a loved one, simply because someone decides, at his/her discretion, to commit a terrorist attack, it is a radical act of injustice. Misadventures are inevitable, injustices are avoidable. They are because their cause is a voluntary and conscious act of a subject who has decided to do something, knowing the consequences, which are destruction of the other and the pain of all those who were affectively linked to him.

In the unjust act there is always a victim who does not deserve the damage received. And there is a culprit responsible for the act whose consequence is this damage, most of the time, irreparable and tragic. Terrorism is, in short forever bad and unfair because it always causes victims, whose dignity as humans and their most basic right, which is the right

to life, is not respected. They are also innocent because they have no responsibility for it denounced by terrorists.

THE BANALITY OF EVIL AND BAD CONSENTED

Hannah Arendt (1963) forged an important concept, that of the "banality of evil." This German Jewish philosopher coined the expression after the trial of the Nazi Eichmann, which led thousands of Jews to the gas chambers and did not express any hatred for them. He was simply "obeying orders." Her conclusion was that the worst actions can be carried out in a totally cold way, without assuming any moral responsibility. Which, of course, doesn't take away the reality of the actions.

Aurelio Arteta (2009), Professor of Moral Philosophy at the University of the Basque Country, formulates another important notion, the "bad consented", which is the responsibility of the indifferent spectator. Between the wrong done (by the terrorist) and the badly suffered (the victim) is the bad consented by some an accomplice who does nothing to prevent it. Arteta analyzes what part of the Basque society did against ETA's terrorism. It would be highly recommended to encourage students to read *Homeland* by Fernando Aramburu.



Hannah Arendt. *American Memory*

THE FALLACY OF TERRORISM

As we have explained before, one of the characteristics of terrorism is that it is not inherently nihilistic; it sets out to achieve a goal and it creates a self-fulfilling justification. The terrorist further elevates himself to the category of hero or martyr. And not just him or her, but his or her circles of followers. It is important that, along with indignation (which is an indispensable moral sentiment), we can understand the process that leads to the terrorist phenomenon: as we have said before, *understanding* is not *justifying*. But we must also know how to dismantle the fallacies with which terrorism wants to justify its criminal practice. It is important because if we oppose the argumentation to terrorism we must use, not feelings (the indignation), but, above all, reason and rationality. The legitimizing speech of terrorists is always fallacious, but a fallacy is a bad argument which is presented as good. For this reason, we must know how to disassemble it. First of all, a terrorist often interprets the damage he/she does as "collateral" damage. That is, you accept that the suffering caused is bad in itself, but they also believe that it is inevitable: remember ETA's cynicism when speaking about "socialization of suffering." The purpose of the terrorist act never justifies the damage caused.

Let's try to specify the kind of fallacies that terrorists use:

BEGGING THE QUESTION FALLACY

The basic fallacy of terrorism is always "begging the question." The affirmations that they dogmatize must be accepted from the outset, and without argumentation. Which are those statements? Basically, that they are the good guys, that their war is just, that those they attack are the causes of the injustice they live.

BLAMING THE VICTIM FALLACY

Victims are blamed for being "part of the system". "We are all guilty" would be the slogan; or the one invented by ETA: "You have to socialize suffering".

MIDDLE GROUND FALLACY

Terrorism considers equally guilty of their actions those who supposedly cause them: "Spain", "Western civilization", "The system" or "The capitalism".

ACTIVITY

The activity will consist of an individual piece of reflection based on the following sentences:

"Killing a man is not defending a doctrine, it is killing a man"

(Sebastián Castellio, 1553).

"Violence can be legal when it is used for an ideal that justifies it"

(José Antonio Primo de Rivera, 1933).



Sebastián Castellio. Wikipedia

SESSION 05

HOW CAN WE

OPPOSE

ARGUMENTATION

TO TERRORISM?

INTRODUCTION

We have previously explained what is ethical argumentation. It must always be based on discursive and communicative ethics, that is, on argumentation and dialogue. Terrorism is a violent act that excludes the adversary until destroying it. What we are going to oppose then is discursive and communicative rationality towards fanatic irrationality. Humanity instead of hatred.

THE RULE OF LAW

By Rule of Law we understand a State whose function is to guarantee equal rights for all citizens. A State that is necessarily democratic (political freedoms, elections) and in which there is a separation between the executive, legislative and judicial powers. If these basic conditions are not met, there is no rule of law.

What are these rights that we all have is precisely what must be argued. Today we can consider that the Universal Declaration of Human Rights is the ideal reference to which we have arrived by intersubjective route. The key is universality. Any individual who has a nationality has rights guaranteed by law. No quality is required: neither sex, nor skin color, nor social class, nor culture. This last point is important, since the State does not identify itself with an ethnic, ideological, or religious identity.

This is, therefore, the political framework for arguments. We are all part of a rule of law simply because we belong to a territory. This "belonging" only implies a recognition of nationality. There are many problems to be solved: refugees, "without papers", etc., since it is claimed that rights are universal, but at the same time, not everyone has a nationality.

We have to combat a fallacy that is presented as an adequate response to terrorism:

Falacia ad populum: in the name of what they affirm to be the popular will, and relying on the emotional state of outrage from those who demand a stronger hand against terrorism, some demand a response based on violence and not on the rule of law: discriminatory measures, implemen-

tation of the death penalty, illegal forms of repression, and so on. This is a fallacy employed, for example, by far-right populist groups.

Ethical argumentation must be based on the imperative moral formulated by Kant. This is recognized by discursive

ethics. There can only be dialogue, that is, shared argumentation that implies listening to the other if there is respect for the other or if we recognize them as a subject, as an equal.



ACTIVITY

The last 15 minutes of the class should be devoted to a debate on whether argument can be a response to terrorism. Students should be informed that at the end of the last session they will have to write an individual essay on the subject.

SESSION 06

FINAL

REFLECTION

Relatives of the victims of the jihadist attacks in Sri Lanka leaving more than 300 murdered (amongst them, two Spanish victims), praying and paying tribute at their graves (28/04/2019). Source: M. A. Pushpa Kumara, EFE



In this last session, students will have to produce a written essay on the topic: "Argumentative speech as an answer to terrorism". It is advisable to briefly review the steps to complete the essay: clearly formulating the question, elaborating the body of the argument, and reaching a coherent conclusion.

Students can look through this Unit of Work as they write the essay.

Afterwards, they will be given a self-assessment exercise and an evaluation of the session for which the questions below could be useful.

Suggested questions:

Do you consider that this unit of work is well fitted to the subject of philosophy according to the work developed throughout the year?

Has your understanding of the ethical problem linked to terrorism been clarified?

Do you considered that your position towards this issue has been transformed in any way?

Do you considered that you have had a contribution throughout the five sessions?

Please suggest any improvements to this Unit of Work

To finish the Unit, two books are recommended. The first is an essay on the struggle of conscience against intolerance, which the great Austrian writer **Stefan Zweig** (1936) knew how to describe it so well in *The right to Heresy: Castellio Against Calvin*. The book was written in 1936, at the height of Nazism in Germany. The author returns to the seventeenth century to show us how the humanist Sebastián Castellio faced Calvin, with immense religious and political power, for his support to the death sentence against Miguel Servetus for his religious ideas. Castellio was able to risk his life in denouncing intolerance. An intolerance that, like terrorism, considers itself with the right to kill the dissident.

The second book is another essay, *Escape from Freedom*, written by **Erich Fromm** (1941), who, like Zweig, lived during the times in which Nazism emerged. The letter denounces the intolerance as an effect of authoritarianism that appears when there is a collective fear of freedom.

TEACHING
GUIDELINES

SUBJECT

Philosophy, a compulsory subject for 15-16-year-old secondary school students in Spain.

LINKS WITH THE SPANISH CURRICULUM

The contents of this Unit of Work are specifically linked with several of the contents of Theme 8 of the Spanish curriculum for Philosophy dedicated to practical Rationality, following the Spanish Curricular legislation: *Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato (BOE del 3 de enero de 2015)*.

Specific covered contents are as follow:

Rhetoric, argumentation and logic: communication from philosophy.

The importance of communication and the relationship with language, truth and reality.

Argumentation: rules and tools of the dialogue and the demonstration of arguments.

The questioning processes and the importance of the definition of objectives.

The importance of dialogue and the argumentative defense of projects, ends and means.

The importance of Ethics to establish the evaluation of a political project. Critical reason as a regulator of human action.

Ethics. Main theories of human morality.

Ethics as a reflection of moral action.

Ethics as the establishment of basic universal principles of moral action.

Justification of the rule of law.

OBJECTIVES

The first objective is for students to have moral criteria, based on the recognition and respect of the dignity of the other. The second is to understand that terrorist actions can never be justified from these moral criteria, which must always be considered as bad and unfair. The third, that a discursive ethics, based on argumentation and dialogue, is the only weapon against terrorism, which is nothing else but the extreme consequence of intolerance and sectarianism.

GENERAL OBJECTIVE	SPECIFIC OBJECTIVES
Forming moral criteria for arguing against terrorism	<p>Criticizing moral relativism.</p> <p>Defending basic moral principles for moral universalism.</p> <p>Understanding that these basic moral principles are based on equal rights and respect for the dignity of the other.</p> <p>Assuming that the rule of law is the only political framework that can guarantee the equal rights of moral universalism.</p> <p>The historical value of the Universal Declaration of Human Rights.</p>
Being able to have an ethical argument against terrorism.	<p>Understanding what an ethical argument is.</p> <p>Understanding what terrorism is and what its causes are. Denounce the universals of hatred and the fallacy that wants to justify it.</p> <p>Denouncing the banalization of terrorism and the complicity of the wrongdoing.</p>
Understanding that discursive ethics of argumentation is the only alternative to terrorism.	<p>Understanding that only from the respect for the dignity of the other, argumentation and dialogue can solve social conflicts.</p> <p>Report the fallacy that want to fight terrorism with its own means.</p>

CONTENTS

Based on the objectives set out in the previous section, this Unit of Work covers the following contents:

Man/Woman as a symbolic animal.

The informative speech and the argumentative speech.

Axiological and the ethical argumentation.

Relativism and moral universalism.

The need for a moral criterion defined by basic moral principles based on recognition and respect for the dignity of the other.

The need for the rule of law as a guarantee of equal rights and respect for the dignity of the other.

The historical value of the Universal Declaration of Human Rights.

Terrorism. Definition. ETA's terrorism and jihadist terrorism. Ideological causes.

The complaint of the universals of hatred, the banality of evil and bad consented.

The argument for why the terrorist act is necessarily bad and unjust. The figure of the victim.

The claim of the fallacy that pretends to justify terrorism and the fallacy that pretends to fight it with its weapons.

The need for a discursive ethics based on dialogue.

Argument and dialogue as the alternative to terrorist violence.

The complaint of the fallacy that tries to justify the violent alternative against terrorism.

METHODOLOGICAL APPROACH

In order to achieve the suggested objectives, it is necessary to involve the students in the development of the sessions. Generating an active participation and assimilating the concepts and the appropriate arguments to criticize it is essential. But at the same time, we have to respect the student's own learning paths. This would be a difficult balance. Individual reflection, group discussion and the ability to develop an essay on the topic should also be encouraged.

FIRST CORE IDEA

Working to guarantee clarity and rigor in the use of concepts. Used concepts will be defined and contrasted to ensure they are operational at empirical level.

SECOND CORE IDEA

Working so that they are able to assimilate ethical criteria based on the recognition and respect for the dignity of the other.

THIRD CORE IDEA

Working so that they are able to engage in dialogue and listen to the other and present what that person thinks. Being able to distance ourselves from emotions (including outrage) to reflect and debate on a topic, like terrorism, that causes so much emotional impact, keeping an assertive attitude in the debate.

FOURTH CORE IDEA

Working to avoid relativism that prevents us from reaching clear conclusions and leads us to the impossibility of concluding anything and justifying everything.

These will be the four axes that must be the backbone of our teaching as they will allow the creation of a climate from which the students will be able to understand and debate the issue of terrorism and come to a clear and forceful conclusion about its evilness and injustice.

METHODOLOGICAL STRUCTURE OF THE SESSIONS

Philosophy, regardless of the problem it addresses, implies a specific methodological dynamic. We have to start conceiving it as critical and normative but not positive knowledge. This means that the teacher does not have the main task of transmission of knowledge, but to problematize issues, clarify concepts and teach a logical method of thinking. Regarding the curricular aspects, the proposal must be made from practical rationality. Even on such a delicate subject like terrorism, we must avoid closed answers on the problem. Students must be guided towards a type of discursive ethics with contents that are reflected in the Universal Declaration of Human Rights. But always with an open spirit to new questions and reflections. With an attitude open to dialogue, in which without suspending our criteria we are able to understand the logic of the other. But we must make them understand that the logic of the other (and their own) should be listened to and respected only when it is not exclusive. Not everything goes, in short.

The methodological structure of the **first five sessions** should follow the structure below:

QUESTION

We should always start with a question, which will be different in each session. In the first session: what is an ethical argumentation?; in the second: what is terrorism?; in the third: what is moral universalism?; in the fourth: what is evil and injustice of the terrorist act?; in the fifth: is an argument is the appropriate response to terrorism? It's essential that the students internalize the questions, that they make them their own, and generate interest in them.

ARGUMENTATION

From here you can move onto a group discussion led by the teacher.

CONCLUSION

The session should finish with a conclusion (provisional, as it's always the case in philosophy) that allows the group to advance towards the next question. As it has been highlighted previously, in philosophy the argument is more important than the conclusion. Although obviously on the subject of argumentation and terrorism it is a matter of guiding students towards an answer. It is also important that this is the product of their own reflection and not of something they have accepted because they were told that way.

La **última sesión** es diferente:

ESSAY

Each student should be able to write a personal, written essay on what has been worked throughout the unit of work.

GENERAL COMMENTS

The group discussion will give us the measure of how the whole learning process is being assimilated. In this sense, it is important to note that the five set sessions respond to an ideal dynamic that assumes relatively mature students who are finishing a philosophy course. If this is not the case, the process should be slower, and it would be necessary to dedicate more sessions to achieve the expected objective.

STUDENTS INDIVIDUAL FOLLOW-UP AND EVALUATION

As for the individual evaluation, this should come from work in the portfolio including the notes taken in class and the exercises carried out, but especially the final written essay on the subject, as well as the oral interventions in group discussions.

To close the Unit of work with a satisfactory learning result, it is important that the teacher returns the portfolios and written essays with all kinds of comments and clarifying nuances. In some cases, it is advisable, or even necessary, that the teacher has a final conversation with the student to clarify any confusing issues or openly wrong positions on the subject.

SOME SUGGESTIONS TO DESIGN SPECIFIC ACTIVITIES ON THE CONTENT

The suggestions are aimed at turning the classroom into a place of philosophical research, both in the critical and normative sense. It is not about indoctrination. It is about the teacher facilitating reflection and debate. It is clear, on the other hand, that to keep a balance, the teacher seeks to reach a certain conclusion, which is no other than the one posed by this Unit of Work: "Argumentative speech as an answer to terrorism".

Please find some suggestions to bear in mind throughout the development of this Unit of Work:

STARTING FROM THE STUDENTS' OPINIONS

Before starting into the research related to the question, students should be encouraged to write a previous definition based on the opinion they share in class. This is possible because on the subject each student has their own imaginary preconceptions and prejudices.

EXPLAINING THAT AN OPINION IS NOT AN ARGUMENT

Introduce the point that Socrates affirmed when he said that the main obstacle to knowing is not ignorance, but rather an alleged knowledge that doesn't exist. This alleged knowledge is a non-argumentative opinion. Opinion without arguing means affirming a subjective assessment on a topic or problem without being able to reason it. Arguing means putting in common, based on reasons, from our assessment. We then enter the intersubjective, the dialogue and the possibility of the agreement. From the questioning of these first answers, we formulate the question again from our ignorance. We are exposing the concepts that will be the tool box to reach a conclusion.

ENCOURAGING DEBATE

A debate is the golden trail of philosophy class, it is to put in common what we are advancing. Sometimes we can raise discussion in small groups as a previous activity.

ENHANCING ESSAYS

An essay complements the debate as a fundamental element. Bearing in mind the three basic elements of an essay: First, the initial question, formulated in the most precise and nuanced possible way; second, the main body: an orderly exposition following a clear common thread; and, thirdly, a final conclusion.

INTERNAL STRUCTURE OF THE SESSIONS

All sessions are focused on ensuring that students learn to argue ethically, and they know how to oppose arguments to terrorism. It is, therefore, a matter of enhancing argumentative competence, both in a spoken as well as a written way. In all the sessions, except the last one, we will use the Socratic method in its original sense.

THE SOCRATIC METHOD FOR ARGUING

It consists of asking questions to reveal ignorance on the subject from the difference between giving an opinion and arguing. On the specific subject, students surely have opinions. Based on images, emotions, hated things, impulsive thoughts based on preconceptions and prejudices. Once the opinions and their most interesting elements have been collected, it is important that they understand that opinions are not consistent at all, until we can argue them. It is the moment of acceptance of ignorance on the subject. We do not know it because we lack clear and rigorous concepts and structured reasons in a logical way.

STRENGTHENING THE ORAL ARGUMENTATIVE COMPETENCE IN THE DEBATE

We now turn to enhance the argumentative capacity at oral level, which is no other than the correct participation in a debate. Teacher's guidance without any manipulation is required here. It is important to understand the difference and apply it. To do this, it's important that teachers know how to manage the debate. Not manipulating doesn't mean being impartial. The teacher is biased like the Unit of Work itself; we take part in the argument against terrorism. The debate is public, inter-subjective. Students must adopt their own point of view that they must know how to support with reasons. They must be assertive, neither inhibited nor aggressive. They must know how to listen while maintaining a position, which of course can change if the other convinces them. It is also important to respect turns, disrespect can't be tolerated, allowing the participation of the maximum number of students, helping them to verbalize what they think. But the teacher must know how to modulate it strategically, preventing digressions, and therefore focusing the subject and guiding it towards conclusions.

STRENGTHENING THE WRITTEN ARGUMENTATIVE COMPETENCE IN THE ESSAY

Finally, in the last class, students will enhance their written and personal argumentative competence through the essay, following the steps outlined in the previous section.

TIMING

The Spanish curricular legislation, *Real Decreto 1105/2014 de 26 de diciembre*, establishes that:

"Philosophy must provide students with an elementary knowledge of its main historical contributions and its basic procedures with the aim of making it possible to sustain and improve contemporary democracies, which require the formation of critical, participatory citizens capable of actively engage in the transformation of society and in the realization of its essential values of equality, freedom and justice".

Within the subject of philosophy, the sixth and last theme, called "Practical rationality", addresses "the transforming rationality that human being possesses as being endowed with will and with the ability to choose and take decisions within the private and public spheres."

This Unit of Work "Argumentative speech as an answer to terrorism" is framed with full meaning within Theme six, and is devoted to practical rationality, which should occupy the entire third term. Theme six, as a whole, corresponds to approximately 24 lessons or 8 weeks.

We suggest implementing the Unit of Work in six lessons, that is, two weeks. It should be carried out at the end of the term, since it allows us to apply concepts that have been worked on previously in this Unit to the specific phenomenon of terrorism.

The six-session model responds to a standard group of students who do not have specific learning difficulties and who have correctly acquired the previous knowledge by studying Philosophy since the start of the school year.

SESSIONS	TOPIC	CONTENT	ACTIVITY
FIRST SESSION	Ethical argumentation.	Argumentation. Ethical argumentation.	Students write individual comments on the provided texts.
SECOND SESSION	Terrorism and its causes.	Definition of terrorism. ETA terrorism and jihadist terrorism. Fundamentalism and totalitarianism. Universals of evil and banalization of violence.	Information search on the Internet in groups of 4 students.
THIRD SESSION	Main moral universalisms.	Universalism and moral relativism. Universal moral criteria based on respect. The rule of law. Universal Declaration of Human Rights.	Whole class debate on relativism or moral universalism.
FOURTH SESSION	Ethical argumentation against terrorism.	The victims. Evil and injustice in a terrorist action. Fallacies of terrorism.	Comments on texts.
FIFTH SESSION	Argumentative speech as an answer to terrorism.	Discursive ethics based on dialogue. Need for arguing.	Final debate on the issue.
SIXTH SESSION	Final essay.	Essay and final comment.	Written essay and marking of portfolios.

LEARNING STANDARDS AND EVALUATION

Following the Spanish curricular law *Real Decreto 1105/2014 del 26 de diciembre*, the learning standard corresponding to this Unit of Work is included under Theme six, so-called “practical rationality”. It fits in perfectly as it deals with “practical and transformative rationality that the human being possesses as a being endowed with will and with the ability to choose and make decisions within the private and public spheres”.

But it is also part of several elements of the didactic methodology that the aforementioned curricular law establishes as belonging to philosophy:

ENHANCING A CRITICAL ATTITUDE to theoretical and practical questions, rationally supporting both the ideas and the behaviors, not accepting any idea, fact or value if it is not from a rigorous analysis.

ENHANCING RATIONALITY using reason as an instrument of persuasion and dialogue, both for the search of a collective definition of truth and new solutions to the questions posed.

ENHANCING KEY COMPETENCES in an oral and written way.

ENHANCING TRANSFORMATIVE SUGGESTIONS to build a better and fairer society.

ENHANCING CIVIC COMPETENCE through the need to exercise democratic citizenship, inspired by human rights, and committed to the construction of a democratic, just and equitable society which displays attitudes of social responsibility and participation in community life.

ASSESSMENT CRITERIA

The assessment criteria are based on two aspects:

ASSESSING THE UNDERSTANDING OF THE TERRORIST PHENOMENON

Understanding what terrorism means and its ideological causes.

ASSESSING THE ETHICAL ARGUMENTATION COMPETENCE AS AN ANSWER TO TERRORISM

1. First, to dismantle direct or indirect justifications of terrorism.
2. Second, to argue against terrorism from the discursive ethics of respect for the dignity of the other and the dialogue.
3. Third, to dismantle repressive, violent, and discriminatory alternatives as a solution to terrorism.
4. Fourth, to argue that the discursive ethics of dialogue and respect for the dignity of the other is the only morally and politically acceptable alternative to terrorism.

ASSESSMENT TOOLS AND PROCEDURES

Assessment procedures will consist of evaluating the following aspects:

PARTICIPATION

Half of the mark should be based on the participation in the five sessions. Having a good attitude (being respectful to the teacher and classmates); completing the specific exercises that the teacher will suggest during the five sessions; participating in debates; creating a portfolio in which all the work completed in this Unit of Work is included.

DISSERTATION

The other half of the mark will be the result of an essay that they will take to the last lesson titled "Argumentative speech as an answer to terrorism." This essay must be completed following the protocol known by students, which in no case is reduced to the repetition or use of the scheme. It should adopt the form of a personal ethical reasoning as a conclusion of what has been worked on in these sessions.

In this essay we can check if the student is capable of making an ethical argument that criticizes terrorism and at the same time defends dialogue as the alternative way to violence. We must differentiate as well if they do it from their own argumentation (no matter how much they do it from the contents covered in this Unit) or if it simply limits itself to repeating what has been concluded in the classroom.

KEY COMPETENCES

Following the 2018 Council of the EU European Reference Framework for Key Competences for Lifelong Learning, the key competences developed throughout this Unit of Work are:

ARGUMENTATIVE COMPETENCE (INCLUDED WITHIN THE LITERACY COMPETENCE)

It is literacy competence due to its discursive and deliberative nature. It is about being able to articulate an argumentative discourse against terrorism. Here the written production of texts is developed to the extent that each student will finish the unit by making a written essay on the topic of the unit. Also oral competence and active listening to the other in the debate.

CIVIC COMPETENCE

It is key in this unit. Faced with indifference or simple indignation in the face of terrorist actions, we must teach students to be able to analyze and react to terrorism as critical and responsible citizens. In this sense, the classroom must become a place of debate capable of suggesting rational solutions. This civic competence should allow student to be able of not being manipulated by populisms that can use the so-called *ad populum fallacy* to propose anti-democratic or discriminatory solutions as a reaction to terrorist action. But it must also dismantle the fallacies from which terrorist acts could be relativized or even terrorist violence justified.

PERSONAL, SOCIAL AND LEARNING TO LEARN COMPETENCE

Knowing how to rigorously analyze the concepts we use (terrorism, ethics, morals, rule of law). Knowing how to differentiate what is a factual proposition and a value proposition. Understanding that the former are true or false and the latter are valid or not. Differentiate what is an informative speech from another argumentative one.

RESOURCES

Students must have a portfolio to collect the material delivered, the notes that they will take in the classroom, the exercises and the final essay, once evaluated by the teacher.

For the development of the Unit of Work, only one classroom is needed in which a flexible distribution of the chairs and tables is possible to work in groups or hold a debate.

Photocopies will be delivered to students.

TO KNOW MORE



The Fabulous Oasis

A Fabulous Secret Story

found earlier. Contrary to what has been written on the subject, the difference that ended their many years of friendly relations started with a favor that Oasis rendered to his good friend Embrosio.

Most people thought that Oasis' investment in Monte Carlo earned him a great deal of money, but that is completely untrue. Although he did manage to double his investment, the same amount invested at a sum 5 percent over fourteen years would have netted him the same profit. Needless to say, Oasis was not one who made his fortune by investing his money at such a low rate of return. The only good thing to come of this risk, which he took out of friendship for Maria...

to conclude this chapter with a story that is against all of Oasis' principles of the day in August, 1960, he was on his way to the afternoon, I was one of the first to meet him on shore and transport him to the Christa, his anchor in the bay for over two years had gathered at the port and...

And in the following weeks Alan kept it up, so that one could almost believe that he had succeeded in renouncing her difference and becoming a man. Her wedding-day arrived with nothing and she and Alan moved into the house which her father gave them on the edge of his own land. Here and there one encountered hints that she might have been unwise to marry beneath her, but otherwise there was little comment.

It was Alan who was now his overboard, and we, and we can't do it - not as with any of us; it's difficult together, I'm much closer to my own sister. We just barely - especially not for why you're not the kind of man you are.

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draw unconsciously. "Of hound crows. They build down there and it's a good opportunity to get rid of them. We don't allow the crows to propagate their race, but we can possibly avoid it."

"I wish I could see Meredith," said Robbie excitedly. "We'll have taken of the Duke's house and we'll be able to see Meredith. They'd be taking of the Duke's house and we'll be able to see Meredith. They'd be taking of the Duke's house and we'll be able to see Meredith."

"But it's cross-billing the babies, I mean," gaped Gail, seeing, in her imagination, Meredith wringing their necks without the slightest intention. "You'd best do differently if you saw a sick one and he hasn't even with a sign of a sick one and he hasn't even with a sign of a sick one and he hasn't even with a sign of a sick one."

"All this is yours?" She made a comprehensive gesture with her hand. "I haven't explored one hundred parts of it yet."

"You've plenty of time," he spoke in his customary clipped accent, but today there was a certain relaxing of his lips and could realize. For the first time since the child was lowered and Gail sensed the heart beating under the armor still retained.

"I'd rather starve!" "My answer to that should be to let me advise you not to do anything foolish," he said coldly. "You will be allowed a servant and when you are in comfort and eat at my table you might be wise to remember that I am the provider."

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"The salmon are in the river," Robbie insisted. "They jump up," put in Shera. "You should go down here to see the salmon. You should go down here to see the salmon. You should go down here to see the salmon."

"They're in our river," he replied, turning to her. "They're in our river," he replied, turning to her. "They're in our river," he replied, turning to her.

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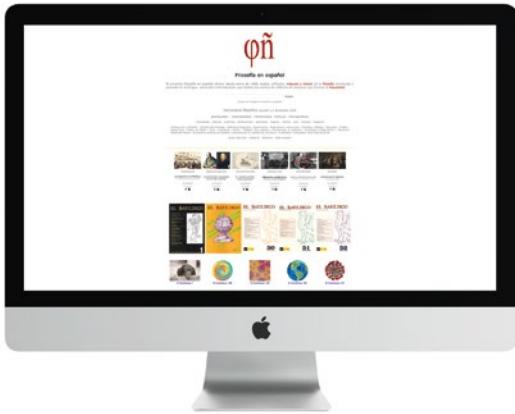
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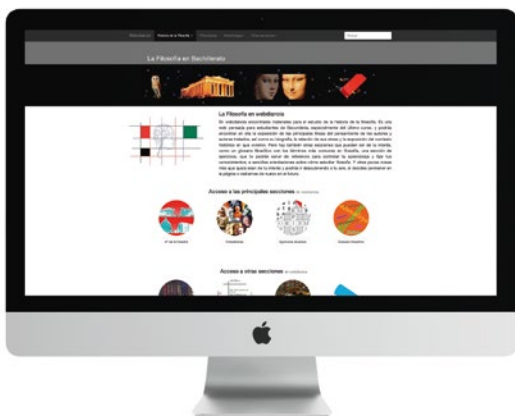
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