Thinking Like the Experts

Team-Based Learning in the Classroom

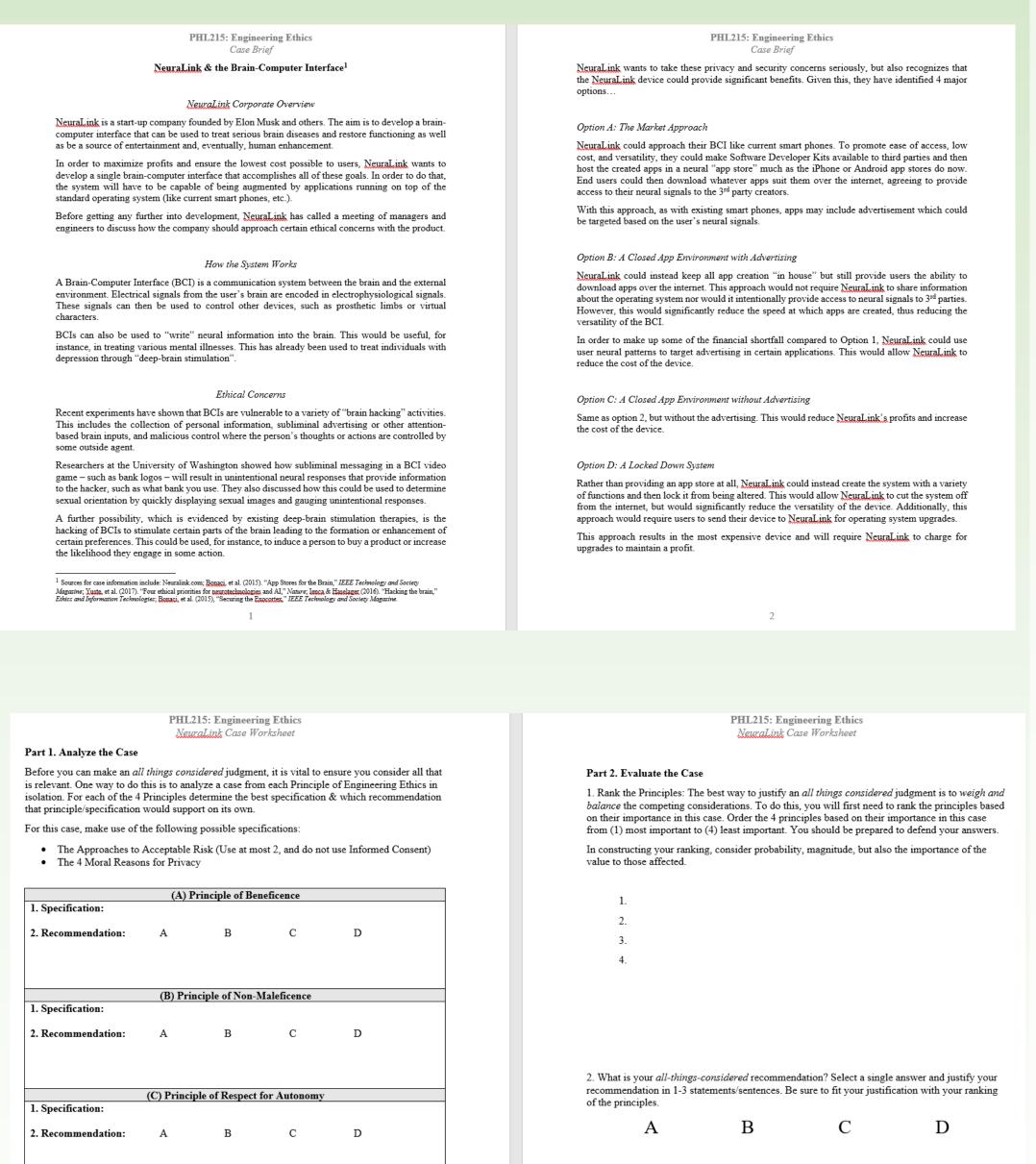
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Doing Ethics

Ethicists work by analyzing specific issues or scenarios in moral terms and then offering ethical arguments for particular positions or recommendations

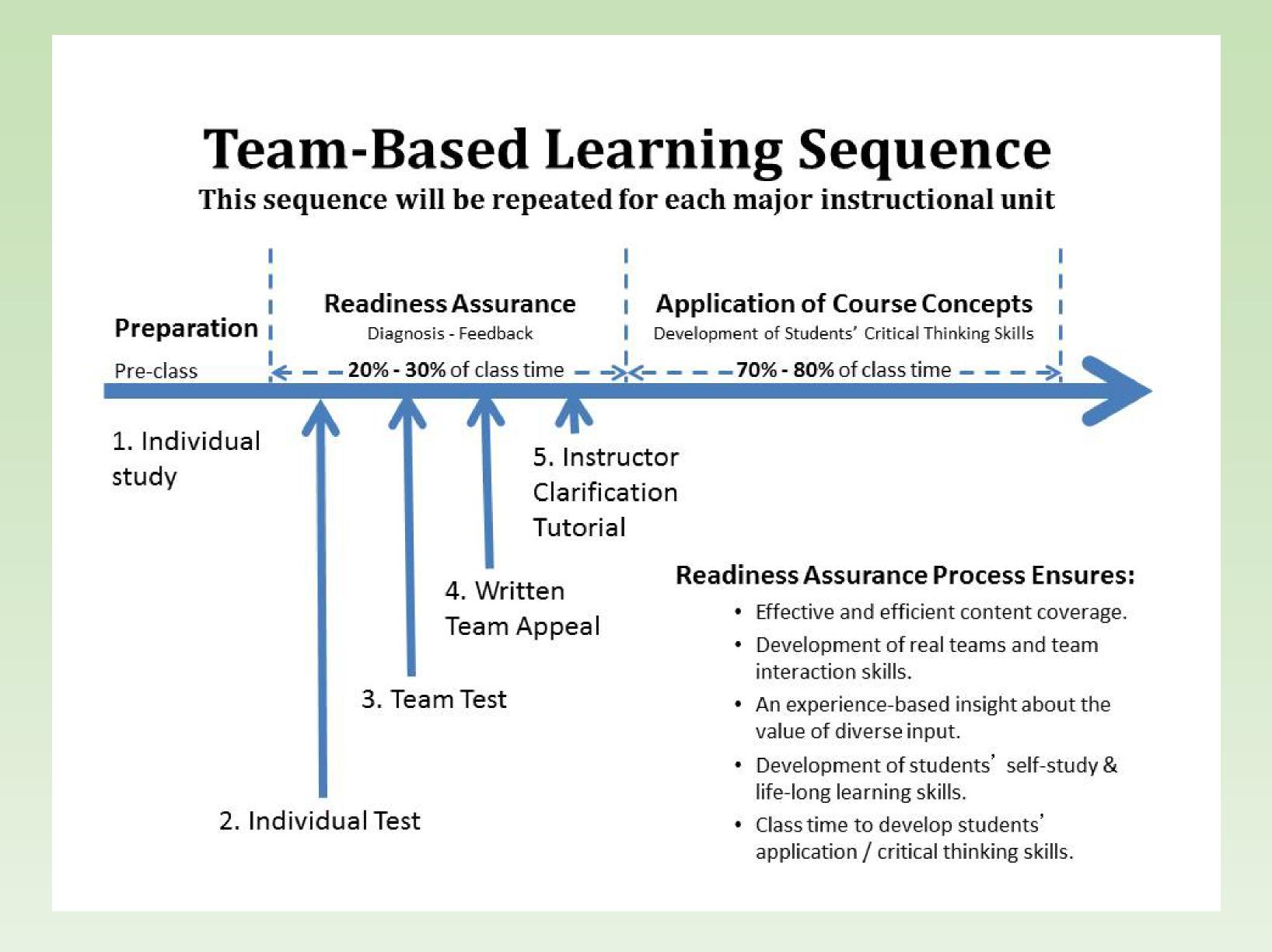
In a TBL course, students are provided this same opportunity by reading a case and then working together to apply a common moral framework to analyze the case and justify their recommendation

Example Team Activity



What is Team-Based Learning?

An active-learning instructional strategy which provides students with substantial class time to engage in higher-level application of course concepts



What are Students Saying?

"I found the team and discussion based setting to be much more useful at presenting, analyzing, and applying the course material than a regular lecture."

"After taking this class, I am very confident in my opinions and I can share them with the group effectively. I am also a better listener from working in groups, because my answer was not always the best, so I had to listen to theirs to compare everyone's opinions."

"I really enjoy team based learning because when I am confused or everyone in my group isn't grasping the concepts yet then we each discuss our own understanding in order to come to an even better understanding."

"Never thought I would like working in a team but I think it's beneficial for everybody (helps facilitate learning)."

"The team-based learning approach is beneficial especially for those who are uncomfortable with speaking in front of the class."

"What we have been taught in this class is different from most others. Rather than spitting out memorized information, we have learned to ask our own questions and see the world how we choose to look at it rather than how we are expected to do so. We learned about how much we did not know, and never will, and many interesting ideas were introduced to us that made us take a step back and view reality in an unbiased fashion."

Doing History of Philosophy

Historians of philosophy take difficult philosophical texts from our shared cultural heritage and strive to see the ways in which the theories and arguments from those texts can offer key insights into how to live our lives and to think about the world today.

In a TBL course, students are provided this same opportunity by reading primary source texts and then working together to interpret them with the overarching goal of applying the insights they offer in a contemporary context.

Example Team Activities	
What is Happiness: Aristotle's Answer Team Name:	
Part 1: What does Aristotle mean by the claim that happiness consists in the activity of contemplation?	3. Considering what Aristotle says in Book X Chapter 8, how does he think the activity of contemplation relates
Last class we saw how Aristotle considered five different goods that people often identify with happiness: pleasure,	to having a happy life?
wealth, good-reputation, being virtuous, and contemplation. We considered some of the arguments by which Aristotle	A. Engaging in the activity of contemplation only once is all you need to do in order to achieve a happy life.
attempted to prove that happiness cannot be reduced to pleasure, wealth, good-reputation, or even being virtuous. In	B. In order to achieve a happy life, one must continually engage in the activity of contemplation.
addition to the arguments you identified last class, Aristotle offers a more general argument against identifying happiness with those four goods. He argues that since we want pleasure, wealth, good-reputation, and to be virtuous for the sake of	C. Contemplation is the activity in which happiness consists and thus the happiest life is the one ordered around
happiness, those goods cannot themselves be happiness. We want things like pleasure, wealth, and so on because we think	the activity of contemplation, but, since part of what you will be contemplating is your own life and since
they will produce happiness. They are ways in which we try to become happy, not the happiness itself that we hope to achieve.	humans can't constantly contemplate, a happy life for a human being requires other virtues and some external prosperity.
астиче.	4. Explain why the answer your team gave to question 3 is better than the alternatives:
 Aristotle claims that nothing is sought beyond the activity of contemplation (see Nicomachean Ethics, Book X, Chapters 6-7). In other words, we do not engage in the activity of contemplation for the sake of anything resulting 	
from it. In light of that claim and of the other things he says about contemplation, which of the options below	Better than because:
best describes what he means by the word "contemplation"?	
A. The activity of "contemplation" is the activity of learning new things.	
B. The activity of "contemplation" is the activity of simply seeing (with the mind's eye) or understanding the	
goodness and beauty in your own life and in things in general.	Better than because:
C. The activity of "contemplation" is the activity of thinking about things.	
D. The activity of "contemplation" is the activity of studying.	
E. The activity of "contemplation" is the activity of examining your life.	
2. Explain why the answer your team gave to question 1 is better than the alternatives:	5. The core of Aristotle's argument that happiness consists in the activity of contemplation is that contemplation is the
Better than because:	only thing that we desire for its own sake and not for anything that results from it. Consequently, Aristotle thinks that we don't engage in contemplation for the sake of happiness, but rather contemplation is the activity in which
	happiness consists. Can your team think of any activity that people do for its own sake and not for the sake of
	its results that would not fall under the category of "contemplation"? (Write down one answer to this question,
	even if you're not sure whether it works.)
Better than because:	is an activity that does not fall under the category of
	"contemplation" but is still an activity that people do for its own sake and not for the sake of anything that results
	from doing it.
	Part 2: Objection against the view that contemplation is the activity in which happiness consists
Better than because:	
	6. Write down the strongest objection your team can think of against Aristotle's claim that contemplation is the activity in which happiness consists:
	in which happiness consists.
Better than because:	
Worksheet on Socrates' and Diotima's account of love Team Name:	
	Next Consider turns to trained to determine the recognized for a the "newathing" that we love whenever we
Part 1: Assessing Aristophanes' Account of Love	Next Socrates turns to trying to determine the necessary characteristics of the "something" that we love whenever we love. In other words, he tries to determine the common features of anything we could possibly love.
1. Last class we considered Aristophanes' account of love. Aristophanes does not explicitly present a definition of	
love, but on the basis of what he does say about love, what would his definition of love be? Answer this question by filling in the blanks:	7. Socrates asks Agathon. "At the time [someone] desires and loves something, does he actually have what he desires and loves at that time, or doesn't he?" (200A). What does Socrates think the answer to this question is?
by mining in the blanks.	A. When someone desires and loves something, he does not possess the thing he desires and loves. In other
Aristophanes would define love as <u>a desire for</u>	words, we never possess what we desire at the time we are desiring it.
2. Say someone were skeptical of Aristophanes' claim that there is one perfect romantic partner (one's "other	B. When someone desires and loves something, he sometimes possesses and sometimes does not possess the thing he desires and loves. In other words, we sometimes possess what we desire at the time we are
half') out there for each of us. What is the strongest argument or reason your team could give in <u>defense</u> of	desiring it and we sometimes don't.
Aristophanes' claim? Write it here:	C. When someone desires and loves something, he possesses the thing he desires and loves. In other words,
	we always possess what we desire at the time we are desiring it.
	8. What part of the text are you basing your answer to 7 on? Write the relevant margin number(s) here:
	9. If someone were to argue that we do sometimes desire what we already have—for instance, we can be strong
	and desire to be strong or be healthy and desire to be healthy, how would Socrates respond? Consider what Socrates says in 200B-200D and write how your team thinks that Socrates would respond in one or two sentences:
3. Write down the strongest objection your team can think of against Aristophanes' claim that there is one	
perfect romantic partner (one's "other half") out there for each of us:	Socrates would respond by arguing that:
	10. According to Socrates and Diotima, is love itself (in the sense of gras, desire) something good, bad, or neither
	good nor bad?
4. In no more than two sentences, summarize <u>Diotima's</u> objection to Aristophanes' claim that in love we are seeking our "other half" (hint: her objection is somewhere on page 52):	A. Love itself (i.e., desire itself) is something good. B. Love itself (i.e., desire itself) is neither good nor bad.
seeking out other nam (mm. net objection is somewhere on page 32):	C. Love itself (i.e., desire itself) is something bad.
	11. According to Diotima, whenever we desire or love something, we desire (1) something we do not currently possess
	and (2) something that we perceive as good or beautiful. What else does she say we want whenever we love
	something at 206A? Fill in the blanks:
	Love is wanting to
Part 2: Interpreting Socrates' and Diotima's account of love	12. According to Diotima and Socrates in 204E-205A, whenever we desire good things, what do we hope to have as
5 Secretae selve Agethon "Te love the love of comething or of mathing?" (100F) Towns 13	a result of having those good things become our own? Fill in the blank:
 Socrates asks <u>Agathon</u>. "Is love the love of something or of nothing?" (199E). How would <u>vour team</u> answer that question? Circle one: 	We want to have what is good because having what is good will make us:
A. Love is love of something. Whenever we love, we love something.	13. Eventually, Diotima defines love or desires as "giving birth in beauty, whether in body or in soul" (206B). Write
B. Love is love of nothing. Whenever we love, we don't love anything.	down the strongest objection your team can think of to her definition:

Want to find out more about TBL?

- The Team-Based Learning Collaborative online
- Getting Started with Team-Based Learning edited by Sibley & Ostafichuck
- Reach out to us!