Society for Ethics Across the Curriculum

13th International Conference on
Ethics Across the Curriculum

Professional Ethics:
Responsible Practice in the Professions

Saint Louis, Missouri
November 3 – 5, 2011

Directors
Donna J. Werner (St. Louis Community College)
Jeanne Sokolec (Loyola University Chicago)

Society for Ethics Across the Curriculum

The purpose of the Society for Ethics Across the Curriculum is to stimulate scholarship on ethics and the teaching of ethics in all academic disciplines and to afford an opportunity for the exchange of research.

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Special thanks to the following individuals for their generous support of the 2011 conference:

Ellen Harshman, Dean of the John Cook School of Business at Saint Louis
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    Community College

**13th International Conference on
Ethics Across the Curriculum**

Society for Ethics Across the Curriculum

November 3 – 5, 2011

Program

Conference meeting rooms are in the Regional Arts Commission (RAC) Building at 6128 Delmar Boulevard (across the street and about one block EAST from the Moonrise Hotel.)

<u>**Thursday, November 3, 2011 – Regional Arts Commission (RAC) Building**</u>

12:00 – 4 pm   Registration (RAC Lobby)

12:45 pm   Welcome

1:00 – 2:15 pm   <u>**Plenary Session 1**</u> (RAC Studio – 1st floor)
                       Panel Discussion: "Can Ethics Be Taught?"
                       Chair: Wade Robison (Rochester Institute of Technology)
                       James Fisher (Marketing, Saint Louis University)
                       Teddi Fishman (Communication Studies, Clemson University)
                       Joan Groessl (Social Work, University of Wisconsin – Green Bay)

2:20 – 3:30 pm   <u>**Concurrent Session 1**</u>

                       Business Focus (RAC Studio – 1st floor)
                       <u>Chair: Alan Preti (Rosemont College)</u>
                       "Shifting from Bottom Line Professional to Responsible Global Citizen:
                       Making Ethical Reflection Central to Business Education"
                       Charles F. (Chuck) Piazza (College of Graduate and Professional Studies,
                            MBA Program, John F. Kennedy University)

                       "The Character of the Manager: Toward a Business Humanities Approach"
                       Gregory Beabout (Philosophy, Saint Louis University)

Thursday, November 3, 2011 – Regional Arts Commission (RAC) Building

2:20 – 3:30 pm   **Concurrent Session 1**

Professional Focus (RAC Conference Room B – 2nd floor)
Chair: Donna Duberg (Saint Louis University)
"Innovations in Professional Ethics for the 21st Century"
Adam Potthast (Philosophy, Park University)

"Divorce Mediation and Legal Ethics"
Stephen Scales (Philosophy, Towson University)

Medical Focus (RAC Conference Room C – 2nd floor)
Chair: Jeanne Sokolec (Loyola University Chicago)
"Exploitation and International Medical Research"
Jamie Carlin Watson (Religion and Philosophy, Young Harris College)

"Ethics and Beauty: The Relationship Between Professional Medical Ethics and Forming a Life"
Nicholas Setliff (Philosophy, Saint Louis University)

3:30 – 3:45 pm   Break – Refreshments (Cookies, Fruit) in RAC 1st floor Lobby

3:45 – 4:55 pm   **Concurrent Session 2**

Business Focus (RAC Studio – 1st floor)
Chair: Fritz Detwiler (Adrian College)
"Business Ethics Education: Engaging the Campus Community"
Janine Marie Idziak (Philosophy, Loras College)

"Teaching the Dangers of Regulatory Capture"
Elizabeth A. Hoppe (Philosophy, Lewis University)

Professional Focus (RAC Conference Room B – 2nd floor)
Chair: Rebecca Wentworth (Colorado State University)
"Moral Agency, Public Higher Education, and Ethics across the Curriculum"
Dean Geuras (Philosophy, Texas State University)

"Cultivating ethically resilient school leaders: A multi-faceted university pedagogy to foster responsible practice within future and current educational leadership"
Marla Susman Israel (Education, Loyola University Chicago)

Thursday, November 3, 2011 – Regional Arts Commission (RAC) Building

3:45 – 4:55 pm   **Concurrent Session 2**

                 Medical Focus (RAC Conference Room C – 2nd floor)
Chair: Jamie Carlin Watson (Young Harris College)
"One Thousand and One Nights in Medical School: A Teleological
Justification for Narrative Instruction in U.S. Medical Schools"
Tyler S. Gibb (Albert Gnaegi Center for Health Care Ethics, Saint Louis
       University)

                 "Conscientious Objection by Medical Students: Is There No Alternative?"
Robert F. Card (Philosophy, SUNY, Oswego & Medical Humanities,
       University of Rochester Medical Center)

5:30 – 7 pm   **Reception / Informal Discussion** (Moonrise Rooftop*)
(*) In the event of inclement weather, reception will be held in Apollo Room
A Conversation: How do we move beyond ethical tunnel vision?
Joanne Lalonde (Education, University of Ottawa), Michelle Yu (Public
       Ethics, Saint Paul University) & Glenn Sinclair (Saint Paul University
       and Simon Fraser University)

7 pm   Dinner on Your Own in the Loop

Friday, November 4, 2011 – Regional Arts Commission Building

8:00 – 12 noon   Registration (RAC Lobby)

8:30 – 5:30 pm   Coffee, tea, soft drinks available throughout the day in RAC 1st floor Lobby

8:30 – 9:05 am   **Plenary Session 2** (RAC Studio – 1st floor)
"The National Center for Professional and Research Ethics Presents Ethics
CORE"
Michael C. Loui (Electrical and Computer Engineering, University of Illinois
       at Urbana-Champaign)

9:10 – 11:00 am   **Concurrent Session 3**

                 Nursing and Social Work (RAC Studio – 1st floor)
Chair: Jeanne Sokolec (Loyola University Chicago)
"Ethics is both caught and taught: Perspectives on ethics pedagogy in Social
Work education"
Phyllis Black (School of Social Work, Marywood University)

                 "Nursing Ethics: From Curriculum to Clinic"
Robert V. Doyle (Bioethics Institute, Loyola Marymount University)

Friday, November 4, 2011 – Regional Arts Commission Building

9:10 – 11:00 am   **Concurrent Session 3**

"Ethics, Non-Consensual Care, and the Pregnant Woman"
Alice Privé (School of Nursing, San Francisco State University)

Professional Focus (RAC Conference Room B – 2nd floor)
Chair: Adam Potthast (Park University)
"On the Relation of Military Ethics to the Values and Needs of Society"
Erik Wingrove-Haugland (Philosophy and Ethics, U.S. Coast Guard
      Academy)

"Professional Ethics and Rules of Skill"
Wade Robison (Philosophy, Rochester Institute of Technology)

"Dialogical Moral Perfectionism in Professional Life"
Jon Borowicz (General Studies, Milwaukee School of Engineering)

Medical Focus (RAC Conference Room C – 2nd floor)
Chair: Deborah Mower (Youngstown State University)
"Educating Tomorrow's Leaders Ethically: Professional Practice
Implications"
Kimberly Peer (Athletic Training Education, Kent State University)
Gretchen A. Schlabach (Athletic Training Education, Northern Illinois
      University)

"A House of Worship – An Ideal Venue for a Medical Ethics Study Club"
Alex Schloss (Department of Periodontology and Implant Dentistry, NYU
      College of Dentistry)

"Clumsy Institutions and an Undignified Side of Death with Dignity
Legislation"
Dennis Plaisted (Philosophy, University of Tennessee at Chattanooga)

11:00 – 11:15 am   Break - Refreshments (Fruit, Yogurt) in RAC 1st floor Lobby

11:15 – 12:25 pm   **Concurrent Session 4**

Nursing and Social Work (RAC Studio – 1st floor)
Chair: Rob Doyle (Loyola Marymount University)
"Teaching Social Work Ethics"
Jeanne Sokolec (School of Social Work, Loyola University Chicago)

"'I'll Go as a Friend, Not As a Nurse': Ethics and Professional Identity in
Organizational Contexts"
Courtney S. Campbell (School of History, Philosophy and Religion, Oregon
      State University)

Friday, November 4, 2011 – Regional Arts Commission Building

11:15 – 12:25 pm   **Concurrent Session 4**

Professional Focus (RAC Conference Room B – 2nd floor)
Chair: Doug Chismar (Ringling College of Art and Design)
"Professional Ethical Acculturation: A (possible) model for all disciplines"
Sharon K. Anderson (School of Education, Colorado State University)
Rebecca Wentworth (School of Education, Colorado State University)

Medical Focus (RAC Conference Room C – 2nd floor)
Chair: Nicholas Setliff (Saint Louis University)
"Evidence-Based Ethics: professionalism and medicine"
Katharine R. Meacham (Philosophy and Religion, Mars Hill College)

"Incorporating Ethics and Professional Values into a Clinical Laboratory Science Curriculum"
Donna Duberg (Doisy College of Health Sciences, Saint Louis University)

12:30 – 2 pm   Lunch (On Your Own)

2:00 – 3:10 pm   **Concurrent Session 5**

Teaching Ethics (RAC Studio – 1st floor)
Chair: Alan Preti (Rosemont College)
"The World We See: Moral Perception and Moral Education"
Charles Starkey (Philosophy & Religion, Clemson University)

"Intrinsic Motivation in Ethics Education"
Clifton F. Guthrie (Philosophy, Husson University)

Assessment (RAC Conference Room B – 2nd floor)
Chair: Sharon Anderson (Colorado State University)
"Do Ethics Classes Teach Ethics?
Howard Curzer (Philosophy, Texas Tech University)
Sabrina Sattler (Office of Planning and Assessment, Texas Tech University)
Devin DuPree (Office of Planning and Assessment, Texas Tech University)

"Responding to Computational Modeling Cases: The importance of informal assessment"
Matthew W. Keefer (Educational Psychology, University of Missouri – St. Louis)
Sara Wilson (University of Kansas)
Nicole Cooley (Educational Psychology, University of Missouri – St. Louis)

Friday, November 4, 2011 – Regional Arts Commission Building

2:00 – 3:10 pm   **Concurrent Session 5**

Business Focus (RAC Conference Room C – 2nd floor)
Chair: Marla Susman Israel (Loyola University Chicago)
"Water Cooler Ethics: A Vygotskian Account of Incorporating Normative Ethics into Organizations"
David Ohreen (General Education, Mount Royal University)

"On the Disconnect Between Professional and Business Ethics"
Alan Tomhave (Philosophy and Religious Studies, Youngstown State
    University)
Mark Vopat (Philosophy and Religious Studies, Youngstown State
    University)

3:15 – 4:25 pm   **Concurrent Session 6**

Nursing and Social Work (RAC Studio – 1st floor)
Chair: Rob Doyle (Loyola Marymount University)
"Learning Together: An Interprofessional Ethics Assignment for RN to BSN and MSW Students"
Joan Groessl (Social Work, University of Wisconsin – Green Bay)
Christine Vandenhouten (Nursing, University of Wisconsin – Green Bay)

Assessment (RAC Conference Room B – 2nd floor)
Chair: Charles Piazza (John F. Kennedy University)
"Teaching and Assessing Ethics Across Disciplines in Online Education"
Russell Fail (Humanities, Kaplan University)
Michele Hinton-Riley (Humanities, Kaplan University)
Stuart Collins (Humanities, Kaplan University)

"Initial Evaluation of a Professionalism Assessment Tool"
Ralph Didlake (Center for Bioethics and Medical Humanities, University of
    Mississippi Medical Center)
Amani Bailey (Center for Bioethics & Medical Humanities, University of
    Mississippi Medical Center)

Engineering Focus (RAC Conference Room C – 2nd floor)
Chair: Doug Chismar (Ringling College of Art and Design)
"Ethical Stakeholder Impact Analysis"
Richard L. Wilson (Philosophy, University of Maryland at Baltimore County)

"Fukushima I Nuclear Power Plant Disaster"
Richard L. Wilson (Philosophy, University of Maryland at Baltimore County)

4:30 – 4:45 pm   Break

Friday, November 4, 2011 – Regional Arts Commission Building

4:45 – 5:20 pm   <u>**Concurrent Session 7**</u>

     Assessment (RAC Conference Room B – 2nd floor)
     <u>Chair: Doug Chismar (Ringling College of Art and Design)</u>
     "Curricular Design and Informal Assessment in Professional Ethics
     Education: Some Practical Advice"
     Matthew W. Keefer (Educational Psychology, University of Missouri – St.
         Louis)
     Michael Davis (Center for the Study of Ethics in the Professions, Illinois
         Institute of Technology)

     Business Focus (RAC Conference Room C – 2nd floor)
     <u>Chair: Tony DeCesare (Indiana University)</u>
     "What Sorts of Ethics for Business Students?"
     Michael DeWilde (Seidman College of Business, Grand Valley State
         University)

6:00 – 8:00 pm   **President's Address** / Banquet (RAC Studio – 1st floor)
     "A Troubled/Troubling Trio: Ethics, Culture, and Gender"
     Daniel Wueste (Clemson University)

Saturday, November 5, 2011 – Regional Arts Commission Building

8:30 – 5:30 pm   Coffee, tea, soft drinks available throughout the day in RAC 1st floor Lobby

8:30 – 9:05 am   <u>**Plenary Session 3**</u> (RAC Studio – 1st floor)
     "Teaching Ethics: A National Survey of Introductory Ethics Courses"
     Timothy Shiell (Philosophy, University of Wisconsin-Stout)

9:10 – 9:45 am   <u>**Concurrent Session 8**</u>

     Teaching Ethics (RAC Studio – 1st floor)
     <u>Chair: Howard Curzer (Texas Tech University)</u>
     "Video and Pedagogy,"
     Kim Clark (School of Communication, DePaul University)

     Professional Focus (RAC Conference Room B – 2nd floor)
     <u>Chair: Donna Duberg (Saint Louis University)</u>
     "Approaches to Teaching Professional Ethics in Forensic Psychology"
     Adam Fried (Fordham University Center for Ethics Education, Fordham
         University)

9:10 – 9:45 am   **Concurrent Session 8**

                        Teaching Ethics (RAC Conference Room C – 2nd floor)
                        Chair: Rebecca Wentworth (Colorado State University)
                        "Trading in Values: Teacher Transparency and the Philosophy of
                        Disagreement"
                        Kristin Schaupp (Philosophy and Religious Studies, University of Wisconsin -
                             Eau Claire)

9:45 – 10:00 am   Break

10:00 – 11:25 am   Invited Lecture (RAC Studio – 1st floor)
                        "Globalization, Global Poverty, and Professionalism"
                        Patricia H. Werhane, Ph.D.
                        Director, Institute for Business and Professional Ethics
                        (DePaul University)

Patricia H. Werhane is the Wicklander Chair of Business Ethics in the Department of Philosophy and
Executive Director of the Institute for Business and Professional Ethics at DePaul University with a
joint appointment as the Peter and Adeline Ruffin Professor of Business Ethics and Senior Fellow at the
Olsson Center for Applied Ethics in the Darden School at the University of Virginia.

Professor Werhane has published numerous articles and is the author or editor of over twenty books
including *Ethical Issues in Business* (with T. Donaldson, eighth edition), *Persons, Rights and Corporations, Adam
Smith and His Legacy for Modern Capitalism, Organization Ethics for Health Care, and Moral Imagination and
Managerial Decision-Making* with Oxford University Press, and *Employment and Employee Rights* (with Tara
Radin and Norman Bowie) with Blackwell's. She has written numerous cases in business ethics. She is
the founder and former Editor-in-Chief of *Business Ethics Quarterly,* the *Journal of the Society for Business
Ethics.* Her most recent books include *Alleviating Poverty Through Profitable Partnerships: Globalization,
Markets, and Economic Well-Being* (with Dennis Moberg, Laura Hartman and Scott Kelley), *The Global
Corporation: Sustainable, Effective and Ethical Practices: A Case Book* (edited with Laura Hartman), and
Leadership, Gender, and Organization (Issues in Business Ethics) (with Mollie Painter-Morland).

11:30 – 12:40 pm   **Concurrent Session 9**

                        Teaching Ethics (RAC Studio – 1st floor)
                        Chair: Aaron Champene (St. Louis Community College)
                        "Ethics and Engagement across the Curriculum"
                        Alan A. Preti (Philosophy, Rosemont College)

                        "Teaching Character Development through Geographical Means: The St.
                        Louis Hegelians"
                        Michael Jostedt (Philosophy, Southern Illinois University – Carbondale)

Saturday, November 5, 2011 – Regional Arts Commission Building

11:30 – 12:40 pm	**Concurrent Session 9**

Professional Focus (RAC Conference Room B – 2nd floor)
Chair: Cliff Guthrie (Husson University)
"I Am a Doctor Not a Bricklayer: Middle Theory and Specialized
Professional Ethics"
John Uglietta (Philosophy, Grand Valley State University)

"Professional Ethics for Ministry in the Curriculum"
Angela Senander (Religious and Theological Studies, Merrimack College)

Teaching Ethics (RAC Conference Room C – 2nd floor)
Chair: Adam Potthast (Park University)
"Accepting the Likelihood of Ambiguity and Disagreement on Moral
Matters: Transitioning into the Grey World"
Carlos Ríos-Velázquez (Biology, University of Puerto Rico at Mayagüez)
William J. Frey (Business Administration, University of Puerto Rico at
        Mayagüez)

"Thinking Carefully About Ethical Questions"
James H. Spence (Philosophy and Religion, Adrian College)

12:45 – 2:00 pm	Lunch (On Your Own)
2:00 – 3:10 pm	**Concurrent Session 10**

Teaching Ethics (RAC Studio – 1st floor)
Chair: Alan Tomhave (Youngstown State University)
"Injecting ethics into the K-12 science classroom"
Kelly C. Smith (Philosophy and Religion, Clemson University)

"On the Potential Contributions of High School Philosophy to Ethical and
Democratic Education"
Tony DeCesare (Educational Leadership and Policy Studies, Indiana
        University)

Teaching Ethics (RAC Conference Room B – 2nd floor)
Chair: John Uglietta (Grand Valley State University)
"Hume in Applied Ethics Courses"
Phyllis (Peggy) Vandenberg (Philosophy, Grand Valley State University)

"Justice and Agency in Ethics Education"
Laura Arcila Villa (Dean of Faculty of Humanities, Arts, and Social Sciences,
        Universidad de Ibague)

Saturday, November 5, 2011 – Regional Arts Commission Building

2:00 – 3:10 pm   **Concurrent Session 10**

Global Perspectives (RAC Conference Room C – 2nd floor)
Chair: James Spence (Adrian College)
"Regulating Hate Speech: An Analysis of the Effects of Words on Others"
Kim Skoog (Philosophy, University of Guam)

"Teaching Ethics in Clinical Psychology in India"
Pooja Khariwal (Clinical Psychology, Spalding University)
Ida Dickie (Clinical Psychology, Spalding University)

3:15 – 4:25 pm   **Concurrent Session 11**

Teaching Ethics (RAC Studio – 1st floor)
Chair: Timothy Shiell (University of Wisconsin-Stout)
"Classroom Cheating and Student Perceptions of Ethical Climate"
Charles B. (Brad) Shrader (College of Business, Iowa State University)
Susan P. Ravenscroft (Accounting, Iowa State University)
Jeffrey B. Kaufmann (Iowa State University)
Timothy D. West (Accountancy, Northern Illinois University)

"When the Aim is Practical Wisdom: Reflections on Teaching Ethics in the Professions"
Barry Sharpe (Political Science, Mars Hill College)

Teaching Ethics (RAC Conference Room B – 2nd floor)
Chair: Stephen Scales (Towson University)
"What's Wrong with Ethics Education"
Katherine Biederman (Philosophy, Bellarmine University)

"Ethics and Economics: Critical Thinking About the Basis of Policy"
Dean Peterson (Economics, Seattle University)

Global Perspectives (RAC Conference Room C – 2nd floor)
Chair: Laura Arcila Villa (Universidad de Ibague)
"The Moral Foundation of Native American Worldviews"
Fritz Detwiler (Philosophy and Religion, Adrian College)

4:30 – 5:30 pm   Business Meeting (RAC Studio – 1st floor)
Preview of SEAC 2012
          Phyllis (Peggy) Vandenberg (Grand Valley State University)

Notes

Notes

Abstracts

Abstracts are presented in alphabetical order by last name of the first presenter.

PROFESSIONAL ETHICAL ACCULTURATION: A (POSSIBLE) MODEL FOR ALL DISCIPLINES **(Concurrent Session 4)**

Sharon K. Anderson (School of Education, Colorado State University)
Rebecca Wentworth (School of Education, Colorado State University)

Every profession has a culture; within the culture is a set of norms and expected behaviors. These expected behaviors may be based on ethical standards and professional codes of conduct. Newcomers to a profession go through an ethical acculturation process. They work through an experience of adapting to the professional culture by addressing two tasks: 1) deciding to what extent they will maintain their ethics of origin or personal ethics and 2) deciding to what extent they will contact and participate within the professional culture's ethical landscape. The decisions concerning these two tasks and their intersection results in one of four strategies: integration, assimilation, separation, and marginalization. The purpose of this presentation is twofold: 1) share a model of "professional ethical acculturation;" and 2) work with participants to explore how they might use the model in their discipline.

THE CHARACTER OF THE MANAGER: TOWARD A BUSINESS HUMANITIES APPROACH **(Concurrent Session 1)**

Gregory Beabout (Philosophy, Saint Louis University)

Alasdair MacIntyre has been quite critical of the modern manager. He paints the bureaucratic manager as one of the key villains in the descent into the moral hollowness of contemporary culture, accusing this character-type of being a manipulator and a sham expert who is detached from concrete social practices while living a fragmented life, cultivating consumptive acquisitiveness and destroying local communities of virtue. By reflecting on the emptiness of this character, MacIntyre hopes that his reader will become inclined to turn away from the fragmentation and self-alienation of this form of life. At the same time, MacIntyre has done comparatively very little to propose an alternative conception of the character of the manager. Certainly MacIntyre would concede that, so long as human beings work together in organized groups, we will need leaders who are charged with planning, organizing, monitoring, correcting, and celebrating the efforts of the group's members. Social groups need managers of some type. Is it possible to propose an alternative conception of the managerial task, one that includes a sense that the manager is called to practice the virtue of prudence, using good judgment and practical wisdom to care for long-term interests, not only of proprietors, but also of workers, clients, suppliers, the community of reference, and the natural and social environment? How might professors whose task includes the education of future managers help develop a transformed conception of what it means to be a manager, cultivating in future managers the characteristics and traits that accord with a holistic, humanistic approach?

I propose that one worthwhile response emerges when we attend to the development of the field of "medical humanities" while noting the relative lack of a corresponding field of "business

humanities." After describing the developments in medical humanities, I note how "business humanities" is comparatively underdeveloped while noting several recent books and articles that gesture toward our need for a business humanities approach. The recent books both criticizing business education and calling for rethinking business education propose an approach that parallels in certain ways the development of medical humanities. For that reason, it might be appropriate to work, in a more intentional way, toward a "business humanities" approach. Those of us who want to encourage our students to rethink what it means to be a manager might do more to integrate professional education in management with those habits of mind and heart that are cultivated in the liberal arts, including not only the disciplines traditionally associated with the humanities, but all of those disciplines and practices that together make up an holistic, humanistic approach.

WHAT IS WRONG WITH ETHICS EDUCATION **(Concurrent Session 11)**

Katherine Biederman (Philosophy, Bellarmine University)

One of the persistent problems with teaching ethics in higher education concerns the identification of what makes some state of affairs ethical in nature and thus, subject to judgment. This proposed problem concerns what I consider to be at the heart of ethics education. As ethics educators, we try to impress upon our students the value of sound reasoning and critical judgment in matters that pertain to morality. We equip students with tools and principles necessary for evaluating, assessing, and making judgments about issues we allege consist of ethical dilemmas and/or conflicts. However, what we as educators fail to do is to help students learn to recognize what makes some state of affairs ethical in nature and subject to moral judgment. What is the value of good moral judgment if we cannot help our students learn to ascertain what makes an issue an *ethical* issue and thus, subject to assessment and deliberation?

I have been teaching ethics courses to undergraduate and (professional) graduate students for a number of years and the one thing that always frustrates me is the endless search for a textbook that does a good job of addressing the issue of what makes an issue *ethical*. To date, I have found nothing that fills this gap. Most texts explain what the study of ethics is and yet do not specify how to recognize when ethical matters are present or at stake. At best, some texts suggest that a state of affairs is ethical in nature if it requires a decision-maker to make a choice that leads to action and has the potential to affect or impact the rights, well-being, welfare, or interests of other persons. Also, many texts that go beyond theory incorporate an 'applied' component focusing on classic issues in ethics (e.g., abortion, legal punishment, animal rights, terrorism and torture) or issues pertaining to one's chosen vocation (e.g., medicine, dentistry, physical therapy). These are recognizably ethical issues, but what makes them ethical issues?

In the realm of professional ethics, we assist future professionals in understanding the nature of their vocation and the ethical issues that may arise. We prepare them to become responsible moral agents and to make choices that are consistent with a sound morality and the values in their field. We help to enable students to become ethically sensitive and aware. However, what happens when a professional is faced with an issue that requires s/he make a choice and yet, s/he does not see that issue as ethical in nature? Arguably, it appears as if we have failed to do our job. I do not see how it is useful to educate students about ethics if we cannot, at minimum, also help them to see when a moral judgment is required.

This proposal aims to address and stimulate a discussion about a foundational issue in ethics education, namely, what makes some state of affairs an ethical issue?

ETHICS IS BOTH CAUGHT AND TAUGHT: PERSPECTIVES ON ETHICS PEDAGOGY IN SOCIAL WORK EDUCATION **(Concurrent Session 3)**

Phyllis Black (Marywood University School of Social Work, Lehigh University)

The complexity of contemporary society has created a stream of thorny ethical challenges for today's Social Workers. Fueled by technological advances, diminishing resources in an uncertain economy, managed care environments, and conflicting legal mandates within the context of a litigious environment, practitioners are confronted with a myriad of ethical perplexities in the conduct of their daily work. Social Work education has a responsibility to prepare students for the ethical realities of contemporary professional practice. This mandate is reflected in the accreditation standards of the Council on Social Work Education (CSWE), the governing entity of Social Work education in the U.S., which requires students to *apply ethical principles to guide professional practice* (EPAS 2008). Although CSWE stipulates curricular emphasis on ethical content, minimal attention has been directed to pedagogical approaches to promote student proficiency in ethics. This paper will identify educational pathways to help students achieve ethical competency. The premise of the presentation, reflecting the philosophy of Socrates, Plato and Aristotle, is that while ethics education cannot teach individuals to be virtuous, it can sensitize students to ethical precepts of the profession and the deleterious ramifications of immoral practice behavior (Bok, 1976). The preferred pedagogical model is a combination of a discrete, stand-alone course exclusively dedicated to ethical issues in Social Work practice, along with infusion, whereby ethical content is integrated across the curriculum (Black et. al., 1989) The importance of an educational environment -- implicit curriculum (Eisner, 2002) -- that models the ethos of the profession is highlighted. Ethics is *caught* in addition to being *taught* (Congress, 2002). The objective of the ethics' curriculum is for students to acquire:

- A heightened moral imagination so that they can identify ethical issues embedded in most Social Work practice activity (Reamer, 1953).
- A capacity to tolerate controversy and ambiguity (Reamer, 1953) grounded in the notion that for many ethical conflicts there is no definitive *right* or *wrong* answer. Students need to be comfortable in the *gray zone* to allow them to pursue a *best* resolution through a reasoned discernment process.
- An ability to articulate the similarities and differences between law and ethics. What is legal is not necessarily ethical and vice-versa.
- A keen self-awareness of personal beliefs, biases, values and its impact on moral professional behavior. A corollary commitment to the notion that it is egotistical and unethical to impose personal beliefs on clients and other professional constituents.
- A capacity to engage diversity and difference toward the goal of culturally competent ethical practice.
- An ability to use the profession's primary Code of Ethics (NASW, 1997) as a guide to ethical practice and to recognize the limitations of implementing the Code's standards. Ethical codes are deliberately broadly drafted. Few standards are definitively pro or prescriptive,

some are aspirational and most offer contingency caveats which necessitate thoughtful judgment.

- An ability to implement a reasoned ethical resolution algorithm to manage ethical dilemmas which include the disciplined application of prevalent ethical schools of thought and principles.

Selected exercises to promote the achievement of ethical competence will be demonstrated.

DIALOGICAL MORAL PERFECTIONISM IN PROFESSIONAL LIFE **(Concurrent Session 3)**

Jon Borowicz (General Studies, Milwaukee School of Engineering)

At the end of the introduction to his *Conditions Handsome and Unhandsome: the Constitution of Emersonian Perfectionism*, Stanley Cavell seeks to "raise again the question whether the soul's journey is any part of a university's business, hence to what extent, if it is an essential part of philosophy's business, philosophy is left out of the university." Using the case of the space shuttle *Challenger* as motivation, the paper will argue for the promotion of a particular form of moral perfectionism as a dimension of professional ethics in professional curricula, and more broadly as a possible activity of professional life.

The phenomenon known to organizational psychologists as "groupthink" has an alternative and specifically ethical description as thoughtlessness as an object of regret. Presence of mind is a peculiarly philosophical virtue exemplified by such figures as Socrates, the Stoics, Montaigne and Thoreau. Ethical theory since the Enlightenment, however, has by and large failed to account for it. Instead, the ideal of the autonomous moral agent simply assumes the availability of the materials of deliberation at the appropriate time: ethical problems are understood to *begin* with the question "What ought I to do?" The experience of what Bernard Williams calls "agent regret" brings the problem to light. The conscientious moral agent on experiencing it will examine her process of deliberation. If she identifies an error in her thinking, she will resolve to deliberate better the next time. If she finds no error, while the consequences of her decision are in a sense "regrettable", Williams argues that it is irrational for her to continue to berate herself. What, however, if the occasion for regret is having failed to deliberate at all?

Thoughtlessness in the context of professional practice is clearly a serious hazard. The special problems of negligence aside, thoughtlessness as an object of instrumental control, however, presents a paradox. While the possible effects of thoughtlessness can be mitigated by planning, thoughtlessness itself is hopeless as an object of vigilance: one cannot catch oneself being thoughtless before it is too late. On the other hand, is it not indeed irrational to fret over what cannot be controlled particularly when the consequences of thoughtlessness can be controlled? At this point, it will become useful to distinguish between what might be identified broadly as terms of art, management and professional points of view. As the embodiment of instrumental rationality, the manager marshals resources to achieve measurable goals. Moreover, the manager's goals qua manager are external goals. Continuous improvement is the manager's ideal. The manager's regrets are limited to "agent" regrets. The professional embodies judgment. The professional's goals are

internal to the practice of her profession. Beyond competence alone, I will argue that the professional's ideals include openness as an interpretation of presence of mind. A failure of openness is an occasion for professional regret. In the case of the *Challenger*, for example, we should expect of the Morton Thiokol engineers that they regret not noticing that the demand to prove that the O-rings would fail is illicit. I will argue for the explicit promotion of openness as a professional value, and for philosophical dialogue as its cultivation as a regular activity of professional life.

Emersonian moral perfectionism with its central concept of thinking as reception, is not an ethical theory, according to Cavell, but a "dimension of the moral life." It offers much of interest to professional ethics. I will argue that thoughtlessness can function in an understanding of perfectionism comparably to Emerson's central concern with conformity. The special difficulty that thoughtlessness presents for the ideal of instrumental control will be elucidated by a discussion of the incapacity of Emerson's variety of perfectionism to inform our daily affairs. Dana Villa's account of Socratic philosophical practice in the *Apology* suggests a solution to perfectionism's paradox of instrumental control. Responding to the thoughtlessness induced by activity in groups, Villa argues that Socrates' object is to slow down his neighbors in their doing injustice by stopping them to think. What is striking is the suggestion that the activity of thinking can be this and nothing more. Villa argues that this essentially negative and partially alienated activity of thinking requires its own space and discourse, at which point it can be understood institutionally as philosophy. Socratic perfectionism is practical where Emersonian perfectionism is not because Socratic perfectionism is essentially dialogical; Emersonian perfectionism is essentially written. Writing is essentially private; dialogue is public.

The concern with instrumentality is critical for two reasons. First, instrumental reason as such fails to acknowledge the problem of thoughtlessness itself, as opposed to its consequences. Second, and most important, productive activity consequent to instrumental reasoning is itself a main source of thoughtlessness. The dialogical practice of philosophy as an ethical practice, I will argue, escapes instrumentality by its negativity. It can be described as stopping or waiting to think where waiting is contrasted with instrumental planning as two possible practical attitudes one can take toward the future. As such it is the cultivation of openness, where cultivation is distinguished from instrumental processes. Because dialogue is public and requires coordination with others, the instrumental distortion of dialogue is a perpetual possibility. Many questions remain. To the extent that any activity has an aim, how is the activity not instrumental? Is the notion of instrumentality so general as to be vacuous? Is the real problem the institutionalization of instrumental activities? There is an essential tension in the idea of cultivation as a public activity that will be a continuing source of philosophical work.

Finally, I will describe my own effort over the past two years to incorporate perfectionism in courses in professional ethics through the adaptation of the practice of neo-Socratic dialogue, a form of dialogue developed as a philosophical pedagogy by German philosopher Leonard Nelson in the early part of the last century. As the cultivation of openness, the aim of the practice of philosophical dialogue is to ultimately internalize the voice of one's interlocutor—the moral friend. Ideally, the Morton Thiokol engineers the night before the *Challenger's* launch would have caught the strangeness of the demand to prove that the O-rings would fail.

"I'LL GO AS A FRIEND, NOT AS A NURSE": DILEMMAS FOR PROFESSIONAL ETHICS IN ORGANIZATIONAL CONTEXTS **(Concurrent Session 4)**

Courtney S. Campbell (School of History, Philosophy and Religion, Oregon State University)

In a recent discussion with a professional nurse now working with terminally ill patients in the context of hospice care, the nurse indicated that if confronted with a conflict between a patient request and a hospice policy, she would attend to the patient "as a friend, not as a nurse." In short, the conflict meant for this devoted nurse a form of abandonment of professional identity.

The moral responsibilities and aspirations of professionals can at times be difficult to fulfill because most professionals perform their work and conduct their practice within the context of organizations or associations that have their own culture, self-understanding, and commitments. My paper will illustrate some of these tensions by drawing on a recent study I undertook on how various health care professionals in hospice programs and associations in the state of Oregon address the state's distinctive legislation on physician-assisted death.

After providing a short overview of the study, my paper will direct its focus to the context of professional ethics and professional vocation by considering three ethically problematic situations that had been confronted by hospice professionals.

- The first case concerns a request for information about the Oregon "death with dignity" law from a terminally ill patient to a spiritual care counselor in a circumstance where the hospice program had made a commitment to "not actively participate" in the Oregon law.

- The second case concerns a request by a terminally ill patient to a devoted nurse to be present when the patient ingests the medication in a circumstance in which a hospice program had developed a policy of general compliance with the state law, but prohibited its staff members from attendance during the time of ingestion of the medication to the anticipated time of death.

- The third case concerns the responsibilities assumed by hospice professionals who are permitted by their organizational policy to be present upon ingestion, but are faced with conflict when the patient experiences physical complications from ingestion of the medication.

In each of these cases, the professional caregivers were devoted in their commitments to their patients, and understood themselves to be engaged in responsible professional practices, but felt constrained in carrying out certain commitments by organizational policies or programmatic values, to the point that abandonment of professional identity could become an option. The situations illustrate in important ways the primary ethical tension of professional life articulated by Max Weber between an ethic of intention (or conscience) and an ethic of responsibility.

The paper will conclude by drawing out some implications of this experienced professional ethic for colleges and universities committed to the goals of educating prospective professionals in the moral

issues and aspirations of their vocation. This includes attentiveness in ethics education to context, including organizational context, narrative as a mode for conveying both context and ethics, and a focus on virtues such as integrity so that professionals can preserve and maintain, rather than abandon, professional identity and personal conscience.

CONSCIENTIOUS OBJECTION BY MEDICAL STUDENTS: IS THERE NO ALTERNATIVE? **(Concurrent Session 2)**

Robert F. Card, Philosophy (SUNY, Oswego & Medical Humanities, University of Rochester Medical Center)

This paper begins by discussing the protections that have been extended to conscience objections in the United States, and then argues that promulgated conscience protections do not have clear application to medical students. The dominant approach (following the American Medical Association's conscience clause) is to allow exempted students to instead be evaluated on the basis of alternative curricular activities to learn the associated underlying content. A case study is introduced in which Muslim students who believe it is wrong to touch members of the opposite sex object to performing physical examinations on females in their medical training. This sort of case, it is argued, causes difficulty for a conscience clause that resolves the dilemma by granting reasonable exemptions in the form of participation in alternative curricular activities--there are cases in which one must perform the "objectionable" activity itself in order to learn the necessary content and underlying principles.

VIDEO AND PEDAGOGY **(Concurrent Session 8)**

Kim Clark (School of Communication, DePaul University)
Matthew Newman (Institute for Business and Professional Ethics, DePaul University)

In courses on Media Ethics we have developed a learning tool, probably not unique, that works very well in that genre. First each course begins with a theme that exemplifies an issue in applied ethics of contemporary relevance. This year our theme was "Many Faces Of Poverty." The learning tool exemplifies these "faces" through a set of videos. To date we have created individual videos on micro lending (a success story), wage theft, jailed inmates and the effects of incarceration on families, health access and disease, health insurance in less-developed countries, the tragedy of Haiti, and (forthcoming) homelessness.

In class we give students rough drafts of the videos and ask students to edit them. Then we invite small groups of students to go out into the community and develop a short video of some topic on poverty. These are shown in class and graded both on the content of the video and on the quality of the documentaries. We are thus able to use an important contemporary topic to illustrate and/or highlight the tragedy of various forms of poverty and to integrate that content with documentary production. The idea is that ethics is not something separate. It is part of whatever career one chooses and evident in the communities in which we live and interact.

We will also describe the ideas behind an upcoming online program based on this education model. The concept comes from the idea that subjective topics that traditionally elicit a strong personal opinion are best taught in small groups where participants are required to make decisions that affect each other and talk about the decisions they've made.

DO ETHICS CLASSES TEACH ETHICS? (**Concurrent Session 5**)

Howard Curzer (Philosophy, Texas Tech University)
Sabrina Sattler (Office of Planning and Assessment, Texas Tech University)
Devin DuPree (Office of Planning and Assessment, Texas Tech University)

The ethics assessment industry is currently dominated by the Defining Issues Test (DIT2). In this paper, we sketch an alternative assessment instrument called the Sphere-Specific Moral Reasoning and Theory Survey (SMARTS). We describe eight difficulties that an instrument must overcome in order to assess ethics classes successfully. We argue that the DIT2 fails to solve these problems, and that the SMARTS succeeds. In these respects the SMARTS is a better ethics assessment tool than the DIT2.

The SMARTS was administered as pre-test and post-test during three semesters to ethics and non-ethics classes (1,204 surveys completed). During the semester, ethics students improved significantly more than non-ethics students in both moral theory choice (p value < 0.0409) and moral reasoning (p value < 0.0163). Based on these results, it seems that ethics classes do indeed teach ethics.

ON THE POTENTIAL CONTRIBUTIONS OF HIGH SCHOOL PHILOSOPHY TO ETHICAL AND DEMOCRATIC EDUCATION **(Concurrent Session 10)**

Tony DeCesare (Educational Leadership and Policy Studies, Indiana University)

A significant amount of the recent educational literature concerned with ethical and democratic education has, generally speaking, advocated for curricular and pedagogical emphasis on two related goals: 1) exposing students to what are often polarizing and difficult issues of social, political, and ethical importance, and doing so in ways that reveal the many different ideas about the good life that both underlie these issues and, more generally, characterize our diverse democracy; and, 2) engaging students in deliberation that attempts to work across our moral, political, religious, cultural, and other differences. While much of this literature has implied that there is a useful role for philosophy (its content or method) *as part of existing subjects* in the typical high school curriculum, few if any have commented on the (potentially unique) role that philosophy *as a standalone subject of study* could play in helping schools achieve these ethical and democratic ends.

This essay aims to explore this potential role for philosophy. It argues that a more deliberate engagement with philosophy can contribute in unique and significant ways to an education focused on moral-ethical and democratic ends—an education that I characterize as being concerned primarily with two things: 1) The cultivation of a student's sense of self and her place in the world and, related, the development of an understanding of others—of one's relationship to others and to

the world in general; and 2) the development of students' ability and willingness to deliberate respectfully and ethically across deep differences for the purpose of moving toward a just social and political arrangement. To say that philosophy can contribute to such an education will, of course also require the working out of a particular conception of "philosophy." This is one of the primary tasks of the essay, and one for which I draw on—and in some important ways refine—two early essays by John Dewey. In a concluding section, attention is turned deliberately to some of the practical issues with including philosophy in the curriculum.

WHAT SORTS OF ETHICS FOR BUSINESS STUDENTS? **(Concurrent Session 7)**

Michael DeWilde (Seidman College of Business, Grand Valley State University)

Three years ago I accepted an invitation from the dean of our business school to become the director of its ethics center. While still a member of the philosophy department, I now have a great deal of responsibility for ethics courses, teaching, programming, faculty training in ethics, and ethics assessment at the business school. These responsibilities cover undergraduate and graduate students. In this paper I reflect on the continuing conversations I have regarding the teaching of ethics in a business school: ethics as an issue of compliance vs. ethics as a principled worldview; ethics at work vs. ethics at home; teaching moral philosophy vs. teaching moral psychology vs. teaching a set of rules; the resistance to teaching ethics at all; the claim that "no matter" what B Schools do they have no influence on the morality of their students; and the debate over whether or not the B School students should be thought of as pre-professionals in any meaningful sense.

I raise these questions in the first half of the paper as context for my argument in the second half, which is that given the outside influence business as an institution has in society, its pull on students (over 3300 undergraduates where I am, almost 300 graduate), and the very real benefits and burdens it bequeaths to all of us no matter our opinion of it, we must demand more effectual and affective ethics education for business schools. By "effectual and affective ethics education" I mean not simply greater familiarity with the tenets of utilitarianism or the intricacies of the FCPA, but a much greater engagement with moral psychology, with what the cognitive sciences are learning about how – and why – we make the decisions we do. Business school students need to come to "know themselves" in the course of their studies no less than philosophy students, and curriculums that ignore that need do all of us a disservice. The paper concludes with reference to experiential practices in the classroom that can help the students see for themselves what a shift in perspective means.

THE MORAL FOUNDATION OF NATIVE AMERICAN WORLDVIEWS **(Concurrent Session 11)**

Fritz Detwiler (Philosophy and Religion, Adrian College)

Increasingly, scholars of Native American traditions are coming to the conclusion that the foundation of Native American worldviews is morality, not spirituality. Spirituality provides the means by which many Native American peoples renew and repair their relationships with each other

and with nonhuman persons. In these worldviews, nonhuman persons have moral worth and possess the faculties of will, emotion, intellect, and communicability.

Using the example of the Tlingit people of Alaska, this paper explores the moral foundation of human-nonhuman interactions as revealed in Tlingit "originating stories". In these stories, humans and nonhumans establish covenants which affirm the moral worth of each other and recognize that each community has protocols and interests that must be respected.

The paper then suggests that Native American ethics may be grounded in the principle of relational reciprocity. This principle seems to be found in a wide cross-section of Native American cultures. The differences among these cultures emerge from the way in which relationships are defined and structured and the specific requirements of reciprocity. By examining this often overlooked dimension of Native American worldviews we can gain new insight into the more commonly discussed areas of mythology, ritual, and spirituality.

INITIAL EVALUATION OF A PROFESSIONALISM ASSESSMENT TOOL **(Concurrent Session 6)**

Ralph Didlake (Center for Bioethics and Medical Humanities, University of Mississippi Medical Center)
Amani Bailey (Center for Bioethics and Medical Humanities, University of Mississippi Medical Center)

The concept of professionalism can be understood as the outward display of the norms, ideals, and ethics of a professional group. These behaviors are discipline specific and difficult to evaluate objectively. However, objective, reproducible, quantitative assessment of professionalism is a critical task in healthcare education for two reasons. The first is that professionalism is a curriculum component mandated by many healthcare education accrediting bodies. This necessitates formal assessment of professionalism as a learning outcome. The second reason is that healthcare education reaches into real-world environments more deeply than any other type of teaching. This obligates the healthcare educator to evaluate professional behavior among students and trainees in order to maintain the integrity of the academic health science centers as dual role teaching and care-giving facilities. To address the need for assessment of professionalism in healthcare education, we report the development of a Professionalism Assessment Tool (PAT). This ten-item tool evaluates individuals in the domains of honesty, communication, confidentiality, interprofessional demeanor, and responsibility. The scoring scale for each item is a unique zero to 100 to zero scale with descriptive text prompts for the rater. Initial validation trials of this instrument indicate that it is applicable to medical and nursing students, resident physicians, faculty physicians, and nursing staff. The PAT allows not only high-stakes student outcome assessment, but also 360 degree evaluation of the climate of professionalism in the student learning environment. Our initial experience with the PAT is written and electronic format will be described.

NURSING ETHICS: FROM CURRICULUM TO CLINIC **(Concurrent Session 3)**

Robert V. Doyle (Bioethics Institute, Loyola Marymount University)

Ethical codes of thought and behavior are intrinsically linked with health and healing. All health care professionals, including nurses, are faced with challenges to be open and responsive to different expressions, values, and viewpoints. Ethical principles and theories outline themes that can be beneficial for healthcare professionals, especially nurses, who are concerned with human care and caring. Further, this type of care that fosters sound ethical guidance may yield a useful process for sound decision-making.

This paper reflects these notions of ethics in nursing by providing pedagogical tools for the training of nurses within a comprehensive curriculum. These tools can then be fostered in the clinic, where issues and situations often contain elements of ethical uncertainty and increasing complexity. Nurses can draw upon a comprehensive training in ethics to better understand multifaceted situations and the ethical implications that follow. These coherent decisions must be based on recognized ethical principles and theories.

This paper examines ethics from the particular standpoint of nurses. It examines what ethics *is* and *is not* and how to distinguish it from other fields, such as law and religion. Ethical principles crucial and unique to nursing are examined (such as advocacy and moral distress) along with traditional principles (such as autonomy and justice). In concert with certain ethical theories, the paper provides a framework for nurses to use in the process of ethical decision-making. Finally, through the use of case studies, the paper concludes by reflecting on common ethical issues affecting nurses and what factors are involved in recognizing these issues.

INCORPORATING ETHICS AND PROFESSIONAL VALUES INTO A CLINICAL LABORATORY SCIENCE CURRICULUM **(Concurrent Session 4)**

Donna Duberg (Doisy College of Health Sciences, Saint Louis University)

Most professions or professional organizations especially those in health care provide their members with a Code of Ethics and descriptions of acceptable and non-acceptable behaviors, some of which deal directly with ethical issues. It is not an easy task for educators to design "lessons" which convey these expectations to students and more importantly to provide an evaluation tool which assesses that the students have "learned" the lesson and, hopefully, have assimilated it into their ability to practice ethically. Most students in our Introduction to Clinical Laboratory Science course are new to the University and unfamiliar with what is expected of them especially in the area of ethical behavior. This course was revised to include a focus on the ethical considerations of professional practice. This class is team taught, so it was used as a first experience for our faculty in presenting case studies which focused on ethical dilemmas students might face in clinical practice. Activities were designed to provide the students with materials on ethics in general and on topics more specific to health care, including ethics case studies. Methods of evaluating these activities for ethical decision making without attaching a "right/wrong" value to the student's responses were developed. The faculty is continuing discussions on how aspects of this project will be used in other courses especially the senior level clinical and advanced practice courses. The results of this ongoing

project will be presented including the resources and evaluation methods used and the subsequent activities planned for other CLS courses.

TEACHING AND ASSESSING ETHICS ACROSS DISCIPLINES IN ONLINE EDUCATION (Concurrent Session 6)

Russell Fail (Humanities, Kaplan University)
Michele Hinton-Riley (Humanities, Kaplan University)
Stuart Collins, Humanities (Kaplan University)

Organizations continue to expect college graduates entering the workforce to be prepared to address specific professional ethical issues. One challenge in higher education is preparing students to not only successfully operate in the legal environment of their chosen profession but also engage in sound ethical reasoning that goes beyond simple compliance. In addition to the challenge of teaching ethics across multiple disciplines, colleges and universities must also develop effective approaches to assess the students' progress and capabilities. This proposal will offer a three-panel discussion explaining how one university integrates assignments and curriculum across multiple disciplines that seek to prepare students to become successful and ethically grounded professionals. The discussion will also address methods of assessing ethical skills across different courses that enable students to track their development throughout their college career.

APPROACHES TO TEACHING PROFESSIONAL ETHICS IN FORENSIC PSYCHOLOGY (Concurrent Session 8)

Adam Fried (Fordham University Center for Ethics Education, Fordham University)

This presentation will focus on emerging themes and approaches to the teaching of professional ethics in forensic psychology to graduate students. Given the paucity of existing data on effective techniques and approaches to the teaching of ethics in forensic psychology, this presentation will seek to present on interactive approaches to training in the responsible practice of professional psychology and, specifically, on methods commonly used in ethics pedagogy that can be adapted by instructors of forensic psychology ethics courses, including the use of case studies, faculty and student-generated ethical dilemmas for class discussion, outside lectures, training in ethical decision-making using published models, and class discussion of contemporary ethical issues and controversies in the field. Although focused on forensic psychology, the approaches discussed in this presentation may be relevant to other professional psychology specializations.

Responsible ethical decision-making in professional psychology often requires a solid understanding of professional ethics principles, enforceable codes of conduct and practice laws, professional ethical guidelines, federal and state regulations, and institutional rules governing the activities of psychologists. Forensic psychology concerns the intersection between psychology and the criminal justice system, with forensic psychologists serving in a variety of professional capacities (including assessment, treatment, research, expert testimony, teaching, and consulting). The ethics and practice of forensic psychology may differ from those of more traditional types of professional psychology in

important ways, such as the limits of privacy and confidentiality, competence, informed consent, and the purpose, nature, and methods of assessment and evaluation.

Although professional ethics courses are often present (and even required by certain accrediting bureaus) in psychology training programs, there may be great variation in the content, scope, and depth of ethics courses across programs, in part related to differences in program specialization. Designing a forensic psychology ethics course can be complicated for several reasons. First, there are few if any published curriculums on teaching ethics in forensic psychology to graduate students. Second, the roles and professional activities of forensic psychologists may differ significantly from those of professional psychologists with different specialization, making traditional professional psychology ethics curriculums difficult to adapt. Finally, although forensic psychologists are bound to the ethics code of the profession's major association (American Psychological Association), this code may not cover all of the complicated nuances of work within the field, and, therefore, may require additional specialized training to assist in decision-making.

This presentation will provide an overview of several approaches that may be used in professional ethics training in forensic psychology (which may be more broadly applicable to the teaching of other specialty professional ethics courses in psychology), including:

- Foundations in moral theory, principle-based ethics, and ethical and legal concepts relevant to the responsible practice of forensic psychology.

- Discussion of the ways in which the ethics of the specialty psychology overlaps with and differs from those of other major professional psychology specializations.

- Methods of understanding and integrating various ethics resources to inform ethical decision-making in forensic psychology, including ethics codes, professional guidelines, relevant laws, and major legal standards relevant to the competent practice of forensic psychology.

- Ethical decision-making models (applicable to both general psychology and those specific to forensic psychology) that include identification of relevant stakeholders (and relevant interests); relevant ethical principles and standards, professional guidelines, and laws; background literature that may inform resolution of the dilemma; identification of alternative solutions; recommended actions and justification; and monitoring and evaluation of decision.

- In-depth case study analysis and development and discussion of student-generated ethical dilemmas relevant to forensic psychology based upon major course themes, relevant readings, and outside lecture topics.

MORAL AGENCY, PUBLIC HIGHER EDUCATION, AND ETHICS ACROSS THE CURRICULUM **(Concurrent Session 2)**

Dean Geuras (Philosophy, Texas State University)

This paper maintains that publicly funded institutions of higher education are moral agents with the obligation to promote moral agency among students. The paper also proposes an ethics across the curriculum program as a means of meeting that obligation. The paper defends the hypothesis, which has been presented by scholars in ethics in public administration, that people in the public service, such as elected officials and public administrators are moral agents, rather than only ethical agents. An ethical agent is one who performs a task in an ethical manner, even if the aim of the task may have little ethical significance. For example, a candy manufacturer can be an ethical agent in his professional behavior. The manufacturer might recognize no moral obligation to make candy but scrupulously adhere to moral principles in producing his or her product. A moral agent, however, is one who is motivated by a moral reason. Moral agents include social workers who are primarily motivated by the desire to help the poor, environmentalists committed to saving the planet, and doctors trying to save lives. Public officials, both elected and appointed, are moral agents because of their charge to promote the public good. Senators, governors, and the heads of welfare agencies are moral agents to the extent that they use their positions to benefit the society. But, the paper argues, the status of citizen is that of a public official, albeit of low rank. The good citizen should promote the public interest in exercising the rights and obligations of citizenship. Public universities and colleges have the responsibility, which constitutes part of the justification for public funding, to contribute to the improvement of the level of citizenship in the society. Moral agency is relevant to their contribution in two ways. First, public institutions of higher learning are moral agents acting on behalf of the public to improve the citizenship of students; secondly, improving the citizenship of students entails helping them to become moral agents, themselves. In order both to act as a moral agent and to promote moral agency among students, institutions of higher education should teach ethics as part of the curriculum. The paper suggests an ethics across the curriculum program modeled after systems of writing across the curriculum that several universities adopt. In the writing across the curriculum programs, students take a designated number of credit hours with a heavy writing component. The designated credit hours constitute approximately fifteen to twenty percent or the curriculum. An ethics across the curriculum program would require a similar percentage of credit hours in classes with significant ethical content. Students would choose the classes from among a broad range of offerings, including courses such as philosophy, history, political science, literature, and business. There is no limit to the subjects to which ethical analysis might be relevant. All academic departments would be encouraged to offer ethics courses designed for their majors. Such an ethics across the curriculum program would contribute to students' understanding of ethics and help to meet the responsibilities of a public university to the society.

ONE THOUSAND AND ONE NIGHTS IN MEDICAL SCHOOL: A TELEOLOGICAL JUSTIFICATION FOR NARRATIVE INSTRUCTION IN U.S. MEDICAL SCHOOLS **(Concurrent Session 2)**

Tyler S. Gibb (Albert Gnaegi Center for Health Care Ethics, Saint Louis University)

The call for a greater degree of Humanities education in medical schools is growing louder, but for the wrong reasons. In schools where classes in medical humanities are offered the prevailing theory is by offering these classes future doctors will better able to relate to patients and have better bedside manner. This utilitarian rationale misunderstands the fundamental teleological nature of medical humanities and narrative in particular. This paper presents a teleological justification for narrative study in medical schools by using the example of Scheherazade, from the classic *Arabian Nights*. By relying on the power of the narrative form, Scheherazade guides King Shahryar along his journey of virtue development. Similarly, medical students are afforded the opportunity to begin a journey of virtue development if they have a guide who, like Scheherazade, presents a vast variety of narrative material, and, most importantly, facilitates an ongoing discussion about the characters and themes within the stories that contradict and challenge the worldview of the students. Although both are theoretically possible in Medical Humanities courses, a broader, more holistic view of ethics education through narrative instruction is necessary.

LEARNING TOGETHER: AN INTERPROFESSIONAL ETHICS ASSIGNMENT FOR RN TO BSN AND MSW STUDENTS **(Concurrent Session 6)**

Joan Groessl (Social Work, University of Wisconsin – Green Bay)
Christine Vandenhouten (Nursing, University of Wisconsin – Green Bay)

The aim of education in professional programs is to develop responsible professionals who use critical thinking in practice. This includes the ability to sort and sift through ethical dilemmas one encounters in every day practice. Historically, the social work and nursing programs at the University of Wisconsin-Green Bay have collaborated to design interprofessional opportunities for students. The exercises provided opportunities for students to engage in discussions about a variety of ethical issues including degree of truthfulness to a juvenile patient and whether to report a suspected impaired coworker. Both exercises highlighted assumptions made by students as well as differing perspectives based on personal and professional worldviews.

The following describes an innovative, on-line, interdisciplinary ethics assignment for registered nurse to Bachelor of Science in nursing (RN to BSN) and foundation level Master of Social Work (MSW) students. Using the video, *My Sisters Keeper*[©] to explore an ethical issue (genetic selection), faculty designed an interprofessional exercise to examine personal and professional values and the utility of the professional code of ethics from the perspective of two professional disciplines.

An important consideration was the type of course delivery when designing such an interprofessional activity. In this case, the RN to BSN course was delivered completely on-line through D2L while the MSW course used a hybrid approach combining face to face and online interactions. In order to engage these two distinct groups of health professions students in

discussion, faculty created a separate online course specific to this assignment. This served to reduce the barrier of geography and varying class and personal schedules of students and faculty.

The video, *My Sister's Keeper*[©] was chosen because of its relevance in addressing ethical dilemmas associated with genetic innovations. Health care professionals, including nurses and social workers, must deal with the ethical fallout that comes with these advances. A decision was made to base the assignment on the movie, rather than the book written by Jodi Picoult because students have multiple readings and the movie was easily accessible. This was an important distinction since characters and parts of the story line were not consistent between these two media.

Instructors formed groups comprised of both nursing and social work students and assigned each student to consider the perspective of one of the character roles from the video. Prior to the posting, background readings from Beauchamp and Childress (2001) Principles of Biomedical Ethics and genetic selection information found on the Genetics and Society website, were assigned.

Students were instructed to watch the video, keeping in mind their assigned character and post responses to the following:
- What do you see as the ethical dilemma?
- Explain how the perspective of your character agrees or differs with your personal perspective.
- Imagine that you are the parent of a child with an aggressive form of leukemia. Would you consider pre-implementation genetic selection?
- Identify one or two moral principles involved in the ethical dilemma and explain how it would influence your decision making.
- Identify which of your personal and professional values influence your decision making.
- Identify aspects of the NASW (social worker), or ANA (nurses) Code of Ethics to determine level of provided guidance in decision making

Once they submitted their responses to the course dropbox, students were required to respond to students from the other discipline (nursing to social work, social work to nursing student) highlighting alternative reasoning or points of view.

Each instructor was responsible to evaluate her students' contributions to the on-line discussion. The grading rubric evaluated the students' ability to link reading/topic to course materials and critical thinking relative to ethical reasoning.

In designing the activity, faculty considered learner differences. The nursing students were undergraduate students with extensive professional practice experience and the assignment was placed in the capstone course at the completion of the program. MSW students were in the first year of graduate studies and with earned degrees outside the social work discipline.   As expected, the level of experience in human services varied greatly between students and knowledge of medical social work practice was minimal for some of the social work students.

Pedagogically, as with any controversial issue, a debriefing period following an emotionally charged exercise is desirable. This allows faculty to assist students to dialogue about their understanding and application of their ethical standards. Unfortunately, exclusive use of the on-line venue limited opportunities for synchronous debriefing for the nursing students. The MSW students had greater

opportunities to debrief during a face to face meeting. In the future, faculty may use web conferencing technology, (e.g. Blackboard Collaborate), to allow for synchronous debriefing; however the barrier of diverse schedules still exists.

Faculty found that students appreciated the opportunity to examine a deep contemporary ethical issue through the video My Sisters Keeper, and interaction with students from other professional disciplines. The application of each discipline's Code of Ethics resulted in an interesting dynamic, particularly when professional perspectives disagree. The exercise promoted effective interprofessional communication, awareness of the differences and similarities between professional ethical standards and interpersonal dynamics in an on-line environment.

<div align="center">Works Cited</div>

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INTRINSIC MOTIVATION IN ETHICS EDUCATION **(Concurrent Session 5)**

Clifton F. Guthrie (Philosophy, Husson University)

Psychologists of human motivation typically distinguish between extrinsic motivators (rewards and punishments) and intrinsic motivators (desires and internal drives). Some recent literature (Pink 2009; Kohn 1999; Deci 1995) has argued that human engagement, productivity, and creativity in the domains of the workplace and school may be suppressed by too great an emphasis on extrinsic motivators, which these authors call carrots and sticks, but can be unleashed by the fostering of intrinsic motivators. These authors consequently advocate for overturning many present conventions concerning organization and promotion practices in businesses, and conventions concerning standardized testing and grades in the domain of education.

Anyone engaged in higher education who wonders how best to promote the intrinsic love of learning in his or her students should find these arguments interesting, but ethics educators who often teach non-philosophy majors and those who consider ethics to be a set of extrinsic rules applied to personal and professional life should find it particularly so. For ethics education strives to do more than simply teach students about ethics; it seeks to foster in students an internal commitment to follow professional standards and engage in critical ethical reflection and pro-social behavior.

Insofar as ethics education has as a part of its purpose to encourage this kind of internal

commitment or ethical *drive*, it would do well to consider what psychologists are saying about which educational practices tend to foster intrinsic motivation. This paper will consider the importance of current thinking in motivational psychology for ethics education. However, it will also raise some complicating questions: Is intrinsic motivation to be ethical actually related to pro-social behavior? *Can* ethics education develop in students an internal drive they wouldn't otherwise have? Finally, is there a potential conflict between motivation fostered in professional ethics training and that of classic ethics education, between encouraging compliance to established norms and critique of those norms?

TEACHING THE DANGERS OF REGULATORY CAPTURE **(Concurrent Session 2)**

Elizabeth A. Hoppe (Philosophy, Lewis University)

On March 12, 2008 the public first learned that Southwest Airlines had grounded 44 aircraft due to potential structural cracks and that it was subject to a heavy fine by the FAA. What may at first seem like a corporation engaged in unethical business practices turned out to be a much more complex, and more troublesome, matter. A year prior to this incident, Southwest Airlines had voluntarily reported the problem to the FAA through the voluntary disclosure reporting program (VDRP). However, the FAA's Principal Maintenance Inspector did not require that the affected Boeing 737s be withdrawn from service. So with FAA approval, Southwest Airlines continued flying aircraft that should have been grounded. An independent review team assessed the case and found that one of the key issues concerns regulatory capture.

Capture arises when a regulator, who works closely with a regulated entity, ends up identifying with the needs of the regulated party, rather than the rules it should be enforcing. In this case, the FAA placed its relationship with Southwest Airlines ahead of public safety. While capture can arise in a variety of agencies, the more troubling situations arise in government entities whose primary focus concerns health and safety regulations, such as the Food and Drug Administration (FDA) and the Environmental Protection Agency (EPA). In the case of Southwest Airlines, both the FAA and Southwest were fortunate that a tragedy did not result from their lapses in judgment. Because of dangerous situations such as this one, it is imperative to find ways to overcome capture so that public health and safety remain the primary focus of the government.

I find it important to teach the dangers of capture because by being aware of the problem, students may be able to prevent it from happening in the future. Not only should potential government employees be made aware of this issue, but also businesses that work with federal regulators are also at risk. If a business is truly interested in acting responsibly, then it too should be concerned when the regulator which oversees it is not enforcing the regulations.

This paper critically analyzes the moral dimensions of regulatory capture by examining two key issues: first, the main causes of capture, and second, how ethical theories can help resolve the dilemmas associated with it. Through a critical examination of deontological and consequential ethics, this paper will determine which ethical theory can help prevent capture from reoccurring, if not aid in eliminating it altogether.

BUSINESS ETHICS EDUCATION: ENGAGING THE CAMPUS COMMUNITY **(Concurrent Session 2)**

Janine Marie Idziak (Philosophy, Loras College)

The institutional Committee for Ethics and Values Education has collaborated with the Division of Business Administration to provide faculty development opportunities and co-curricular activities in the area of business ethics. A unique feature of our programming is that faculty from liberal arts disciplines and students from majors other than business have been invited to join with Business Administration faculty and students in these programs. Too often there is a separation between "liberal arts" and "professional" programs on a campus. Our approach has crossed those boundaries through the vehicle of ethics.

In particular, we will describe a two day, off campus retreat for faculty in the Division of Business Administration on principles of social ethics which was facilitated by an historian and a philosopher. We will likewise share information about two evening conferences held on campus: "Immigration and the Workplace," which focused on the ethical dimensions of an immigration raid of Latino workers in Postville, Iowa; and "Muslims in the Workplace," which promoted the ethical value of respect for diversity. These conferences were open to and attracted faculty, students, and staff across the campus. Finally, we will discuss how a genetics course in biology sent a student team to a national business ethics competition to present on the gene patenting practices of Monsanto.

CULTIVATING ETHICALLY RESILIENT SCHOOL LEADERS: A MULTI-FACETED UNIVERSITY PEDAGOGY TO FOSTER RESPONSIBLE PRACTICE WITHIN FUTURE AND CURRENT EDUCATIONAL LEADERSHIP **(Concurrent Session 2)**

Marla Susman Israel (Education, Loyola University Chicago)

Overview
This conference theme focuses on the premise that colleges and universities "ought to prepare future professionals to understand the types of moral issues they are likely to confront in their chosen vocations, introduce them to the moral ideals of the profession, and assist them in understanding the relationship between their professional work and that of the broader values and needs of the society" (Callahan & Bok, 1980). In addressing this conference theme and premise, this paper will: 1) present a pedagogical demonstration on the purposeful teaching of ethics to future and current educational leaders; and, 2) present data from these participant/educational leaders as to the outcomes of such a pedagogy to create ethically resilient educational leaders.

Rationale and Purpose:
When teaching a course on professional ethics, most university professors begin their teaching with the profession's code of ethics. Curran (2004) states "there is no corresponding code of ethics for school administrators that can be relied upon as a tool or focus of instruction in the ethics of school administrators" (pg. 49). This is incorrect. Since 1998, the American Association of School Administrators has had a *Statement of Ethics for Educational Leaders* that has since been updated in 2007. However, Curran (2004) is correct in his assertion that most educational leaders do not know that this code of professional ethics exists; let alone that it act as a guidepost for guiding behavior

and dispositions. Each time this professor/research has taught the described course, a majority of the participant/educational leaders are unaware of such a professional ethical code existing.

Especially today, within the educational world of high-stakes accountability reports detailing educational leaders displaying illegal and unethical behavior in Baltimore, MD: June 2011; Los Angeles, CA: June 2011; Washington, DC: April 2011; Houston, TX: June 2010; Springfield, Mass: May 2009; Norfolk, VA: March 2009; and, San Diego, CA: 2007, the need for explicitly teaching this code of ethics and then providing an interactive pedagogy that allows current and future educational leaders to wrestle with these issues and apply them to their daily practice is of utmost importance. Israel & Marks (in press) have written about the need to provide these comfortable spaces for such difficult conversations in an effort to build ethically resilient educational leaders.

Now, after implementing this explicit pedagogy (Israel, 2007), data from these participant/educational leaders have been analyzed using Paul Begley's (2006) concepts of *Authentic Leadership* and Dana Mitra's (2005) *Pyramid of Student Voice* to understand the ethical development within these participants from ethical awareness to ethical resiliency. By combining these two conceptual frameworks, these data were fully examined to highlight the dual nature of these participants who are current administrators (building principals) and who are also students (doctoral) in the program.

Multi-faceted Pedagogy
As described in Israel (2007) this multi-faceted pedagogy to teach professional ethics to current and aspiring educational leaders begins first with an examination of professional codes in general and then moves to the specific obligations for the educational leadership profession articulated within the American Association of School Administrators (AASA) *Code of Ethics* (2007). This unpacking of the AASA *Code of Ethics*, and its often conflicting levels of obligations, leads the class participants, under the direction of the professor, to create a cyber code of ethics for future electronic chat-room conversations. Using a consensus process for agreement, the writing of this cyber code creates a common vocabulary and appreciation for the respective educational leadership contexts that each participant brings to the classroom. Once consensus has been reached, the *Cyber Code of Ethics* is posted on the classroom's electronic Blackboard© page and the "virtual" ethical conversations then begin. These conversations become participant generated and led as trust is built and participants believe that they are being heard and feel they can truly collaborate with each other (Mitra, 2005).

After three full years with over 50 candidates participating in this course, multiple doctoral dissertations that focus on the questions surrounding the nature of ethical behavior within educational leadership are being generated by these participant/educational leaders as they build ethical capacity and ethical resiliency within themselves (Begley, 2006; Mitra, 2005; Patterson & Kellner, 2005).

Findings
Qualitative data were analyzed using NVivo were considered first deductively by using codes from Begley (2006) and Mitra's (2005) conceptual frameworks and then using open codes that emerged inductively from these data (Janesikc, 2004; McMillan & Wergin, 2006). Data analysis of the 53 participant/educational leaders demonstrated that the most vexing educational leadership ethical dilemmas revolve around:

a. student needs vs. faculty needs (human resources)
b. student needs vs. legislation (special education)
c. individual faculty vs. group faculty (human resources)
d. individual student vs. group student (curriculum and instruction and legislation)

Additionally, participant/educational leaders stated that the current AASA *Ethical Code of Behavior* does not provide the guidance needed as that these issues are currently addressed as competing obligations with no clear path as to what or whom takes precedence.

Data analysis of the documents detailing the process and product of creating a *Cyber Code of Ethics* resulted in participant/educational leaders gaining a greater appreciation for each other's points of view especially around issues of Social-Economic-Status, race and place (urban/rural/suburban) within the educational leadership profession.

Data analysis of the Blackboard© conversations revealed a need for a safe place to talk about these aforementioned issues. Of note was the recurrent theme of feeling bruised from multiple battles; yet that these conversations provided capacity for leadership (Mitra, 2006), insight and hope (Begley, 2007) and demonstrated that participant/educational leaders were beginning to take the steps towards building ethical resiliency within themselves (Patterson & Kellner, 2005).

Data analysis of the course evaluations, dissertation topics and continuing conversations, reiterated these aforementioned themes. Of most note, have been the participant/educational leaders' dissertations involving case studies of subjects in the pursuit of ethical behavior as exemplified in the following titles:

a. The "other" superintendent: The ethical leadership and decision making practice of successful women superintendents
b. The differences between novice and experienced public middle school principals in the decision to remediate a tenured teacher
c. Rebels in educational leadership: Being true to the profession – An in-depth multi-case study
d. Resiliency: A study of elementary principals who have faced adversity
e. Political activity as ethical advocacy: Through the eyes of the Illinois superintendent
f. First ladies: Advocates of children, women leadership and educational causes

Implications for the Field
As we redesign our educational leadership preparation programs, the specific teaching of educational professional ethics must be considered as important to the curriculum as the focus on educational leadership to improve student outcomes (Marks, 2004). Like other professional school curricula (medicine, business, law and engineering) the professional schools charged with educating educational leaders must ensure that these candidates have the knowledge, skills and dispositions to resolve difficult ethical decisions while providing the network of support for building and reinforcing ethical resiliency to serve the best interest of students in our schools. These data demonstrate that such a purposeful pedagogy can make a difference in the ethical behavior of tomorrow's educational leaders.

TEACHING CHARACTER DEVELOPMENT THROUGH GEOGRAPHICAL MEANS: THE ST. LOUIS HEGELIANS **(Concurrent Session 9)**

Michael Jostedt (Philosophy, Southern Illinois University – Carbondale)

This paper has two purposes. The first is to show the importance of geography in the exposition of one's ethics. The second is an inquiry into teaching the importance and method of character development within the classroom setting. Both of these tasks will be accomplished through looking at the St. Louis Hegelians who, through their lives and in their philosophical work, embodied a deep commitment to teaching and developing an ethics that emphasized self-development in relation to the community at large.

These questions cannot be separated when thinking about teaching in a specific geographical context. When one takes seriously the Aristotelian notion that one must be able to emulate virtuous individuals to become virtuous the possibility of doing so is contingent on one's own future projections of oneself. These projections become living when one reads the work of those who lived in the same places that one is living. If students see that there were people living in *this* place who lived out *their* ethical ideals it is easier for them to see themselves as standing in the place of those individuals and creating a better world because of it.

So much of the time, as educators, we forget that the people we teach to our students were historically and culturally situated individuals. These ethical theorists were just like our students and us at some point. The upshot of emphasizing the embodied and finite nature of John Stuart Mill, Immanuel Kant, or Aristotle is that our students can see themselves in the lives of these thinkers and attempt to live as they did. But the distance of time and geographical place in space can sometimes be too great for some students to overcome. With this idea in mind geographical closeness becomes a tool of encouragement for students.

When teaching in St. Louis one of the best ways to teach the importance of character development and guidance of that development is to engage the St. Louis Hegelians. The St. Louis Hegelians started the first permanent Kindergartens in the United States. They began co-educational instruction (based on Hegelian principles). One of the founders of the movement, William Torrey Harris, became the United States Commissioner of Education. These individuals embodied ideals that are easily emulated. Their emulation is made possible based on geography.

This emulation is made clearer when one can explain that these folks were engaged with the American Personalist movement around the turn of the century. Their central philosophy was one which posited ideal persons as goals that one could attempt to attain. One of the central texts which engaged this theme was Edgar Sheffield Brightman's *Moral Laws* which had a direct influence on Martin Luther King Jr. All of our students know who Martin Luther King Jr. is and can quote from his speeches. If there is a way to trace back from his thought directly to our students the importance of his thought comes alive to them. That fact combined with the fact that there was a connection between his thought and the thought of thinkers who visited the same places that they did, lived in the same neighborhoods, and took part in the same culture sows the seeds for possible growth in the ethical lives of the students.

I think that this is one way of teaching character development and I am certain that there must be hundreds of stories that might engage our students and teach them something about the history of

the places from where they are. So much of the time when we teach Aristotle, Mill, Kant, or whomever we tend to overlook their situated place in history and forget that we are surrounded by living history when it comes to ethical thinking. These facts can breed interest and possibilities within ourselves and our students when we think about our place in the world.

CURRICULAR DESIGN AND ASSESSMENT IN PROFESSIONAL ETHICS EDUCATION: SOME PRACTICAL ADVICE **(Concurrent Session 7)**

> Matthew W. Keefer (Educational Psychology, University of Missouri – St. Louis)
> Michael Davis (Humanities, Center for Study of Ethics in the Professions, Illinois Institute of Technology)

While there has been a significant increase in professional ethics instruction in science and engineering, only in the last decade has there been any focus on assessment of ethics education. Over the last two decades, there has been considerable progress in understanding how students learn and the instructional designs that best fosters that learning (Resnick, 1987; How People Learn, 2008; Wiggans & McTighe, 2005). There has also been a significant increase in curricular materials available for ethics education (cases, commentaries, videos, etc.). Often, though, these are provided with little advice on how to use them. Not surprisingly, there is evidence that many ethics courses using these materials are not adequately designed or aligned with appropriate learning outcomes (DuBois et al., 2010). The purpose of this paper is to offer some practical advice to instructors who have responsibility for designing, implementing, and assessing ethics education. Our advice will take the form of a example of an ethics assignment entitled: Resolving Realistic Ethical Problems with the Help of Professionals. Our example will show the importance of aligning curriculum design with appropriate learning objectives; and ensuring that these are effectively supported by informal assessments.

RESPONDING TO COMPUTATIONAL MODELING CASES: THE IMPORTANCE OF INFORMAL ASSESSMENT **(Concurrent Session 5)**

> Matthew W. Keefer (Educational Psychology, University of Missouri – St. Louis)
> Sara Wilson (University of Kansas)
> Nicole Cooley (Educational Psychology, University of Missouri – St. Louis)

This session will report on preliminary data from an NSF funded project examining ethical issues in computational modeling. One of the major goals of this project is to develop instructional materials to teach the standards specific to computational modeling and research, and to assess the educational effectiveness of the instructional materials with graduate students. To date, we have developed a series of case scenarios involving issues in computational modeling ethics, and we have piloted the effectiveness of two of these case scenarios in two graduate Science and Engineering courses. In the first class in fall 2010 semester (N=11), we piloted our first case scenario (part 1&2) by first asking students to provide a written commentary as homework and then discuss the case and their responses in class. The students were informed that their written responses were to be graded as either pass/fail. In the following semester, we determined that students might benefit from more

guidance, which we provided in the form of a formative assessment – referred to as a Decision Procedure Checklist (DPC). The DPC was designed to provide students with practical guidance in considering four important components of realistic ethical problems. These include: (1) identifying ethical issues and professional responsibilities, (2) identifying additional important information (investigate the problem), (3) considering alternative courses of action in response to the case, and (4) considering the long and short-term consequences of proposed solutions. In the second class (N=20), students were again asked to provide a written commentary of the same case prior to class, but were explicitly asked to use the Decision Procedure Checklist (DPC) to guide their response. In class, they were provided an opportunity to discuss the case and their responses. Students were again informed that their responses were to be graded, but this time not simply as pass/fail. We believed that the student responses in the second class showed marked improvement. To test this belief we had a graduate research assistant score each of the student responses for both of the classes (blind) using a Decision Procedure Scoring Guide (DPSG). The DPSG applies a four point graded scale for each of the 4 components identified in the DPC (i.e., Less Proficient 1, Proficient 2, More Proficient 3, Expert 4). In support of our hypothesis the grand mean score for the two classes were 1.64 and 2.78 respectively. The difference between two means are statistically significant, t=-2.28, $p < .05$. In this session, we will present these materials, some examples of students' responses, and discuss the pedagogical importance of informal formative assessments.

TEACHING ETHICS IN CLINICAL PSYCHOLOGY IN INDIA **(Concurrent Session 10)**

Pooja Khariwal (Clinical Psychology, Spalding University)
Ida Dickie (Clinical Psychology, Spalding University)

Borrowing from the format of an ethics course in a doctoral program in Clinical Psychology in the United States, this paper presents an auto-ethnography of the relevance of certain educational assignments as applicable to teaching ethics in India. Further, the paper addresses how these assignments can facilitate the discussion of culturally relevant ethical issues.

There is a general lack of accountability of clinical psychologists in India (Isaac, 2009) due to absence of a clear, enforceable and culturally appropriate ethical code for Clinical Psychologists, lack of an organized and unified body for Clinical Psychology and poor educational training. Considering these factors, it is uncommon if not improbable to have a separate course for ethics education in India and the students may be ill equipped to deal with ethical dilemmas. Although creation of a culturally appropriate ethics code should be the first priority, ongoing reference to the existing standards from Indian Psychiatric Society (IPS) (1985) (See Agarwal and Gupta, 1999), the Indian Association of Clinical Psychologists (IACP) (1995), the Rehabilitation Council of India (RCI, 1992) and the Universal Declaration of Ethical Principles for Psychologists (UDEPP, 2010) would ameliorate the current ethical resource lacunae.

Based on her exposure to ethics classes in the US, the student-writer makes three recommendations for ethics classes in India. These recommendations are also informed by Isaac's (2009) suggestion of awareness of one's philosophical position to counter day to day ethical dilemmas, and Agarwal's (2010) suggestion of abiding by the golden rule of "Do unto others". Firstly, the inclusion of an ethics autobiography can lead to introspection about the meaning of ethics in one's life and sensitize the student to the ethical climate of the society. Secondly, introduction to ethical practice as a

process of acculturation to both the profession of Psychology and ethical responsibilities (Handeslman, Gottlieb & Knapp, 2005) may aid in consistency of ethical practice rather than erratic and time sensitive problem solving when faced with an ethical decision. Thirdly, a seminar-discussion format versus the traditional top down lecture format will enhance active engagement with the course materials.

The recommendations can further facilitate the discussion of culturally relevant topics that are excluded from the existing international codes. For example, religious beliefs have been used as ethical decision making models in India (Sharma, 2003). Specifically, the religious conception of suffering as essential and common to human beings in the Eastern cultures is in opposition to the individualization of mental illness in the West (Neki, 1975). Hence deterring from indiscriminate adoption of western psychotherapies for Indian clients may inform ethical decision making.
In conclusion, consistent inclusion of an ethics class early in one's educational training, a seminar-discussion based format, an ethics autobiography and introduction of "ethical acculturation" (Handeslman et al., 2005) can better equip Indian students to deal with ethical dilemmas.

THE NATIONAL CENTER FOR PROFESSIONAL AND RESEARCH ETHICS PRESENTS *ETHICS CORE* (Plenary Session 2)

Michael C. Loui (Electrical and Computer Engineering, University of Illinois at Urbana-Champaign)

With funding from the U.S. National Science Foundation, the National Center for Professional and Research Ethics is developing an online resource center, Ethics CORE (Collaborative Online Resource Environment). When fully developed, this center will provide online collaborative tools and resources on ethics in science and engineering for scholars and instructors. In particular, the center will help instructors meet the federal requirement that students and postdocs supported by NSF research grants receive instruction in research integrity.

The online tools will include

- The capability to search for scholarly articles on ethics in multiple journal databases
- The capability to create or contribute existing or original resources
- Private, open, and public collaborative workspaces (groups)
- Discussion forums for groups such as administrators of postdoctoral programs
- Wikis
- Blogs

The resources will include

- A peer-reviewed interactive encyclopedia on professional and research ethics
- A series of essays on teaching professional and research ethics
- Videos
- Online courses

- Links to existing resources maintained by other organizations

In this presentation, we will demonstrate the available resources, and we will explain how SEAC members and conference participants can contribute to the development and operation of the center.

EVIDENCE-BASED ETHICS: PROFESSIONALISM AND MEDICINE **(Concurrent Session 4)**

Katharine R. Meacham (Philosophy and Religion, Mars Hill College)

"Evidence-based medicine" is the professional standard for medical practice across the country and the world. The heavy reliance on data, if separated from narrative medicine and an ethics of care, however, results in morbidity in the entire medical profession. This presentation is a case study of an approach to teaching medical professionalism and ethics to third year medical students, undergoing their clerkship in a longitudinal clinical program at University of North Carolina (UNC) School of Medicine Asheville (SOMA). A philosophy professor on sabbatical from Mars Hill College, I am initiating this ethics and professionalism program into the SOMA curriculum, during the 2011-2012 academic year. The presentation will include a proposal for teaching professionalism to undergraduate liberal arts students, based on the evidence from teaching medical students: professionalism represents a healthy covenant more than a data-driven contract between the professional and those served, with practices of humility, respect, and care.

WATER COOLER ETHICS: A VYGOTSKIAN ACCOUNT OF INCORPORATING NORMATIVE ETHICS INTO ORGANIZAITONS **(Concurrent Session 5)**

David Ohreen (General Education, Mount Royal University)

The traditional application of normative ethics (Kant, Mill, Rawls, and other theory-based moral perspectives) still dominates most business ethics classes but has seemingly not reduced unethical business behaviour. The failure of traditional ethics has lead Richard Rorty (2006) and Patricia Werhane (1999, 2007) to argue for a different approach based on moral imagination. A developed sense of moral imagination would liberate managers from their profit-oriented framework and, perhaps, give managers the tools to avoid past mistakes. The process by which managers are to transform their conceptual schemes is through sympathy. When managers sympathize, Werhane explains, they ought to place themselves in another's situation as if they were that person. To sympathize is to recognize and comprehend what another person feels or might feel in a situation without experientially feeling them (1999, p. 94). To put this in folk psychological terms, we take on another person's beliefs and desires as our own in order to understand their actions and, most importantly, to change our own behaviour to prevent future unethical behaviour.

However, both Werhane's and Rorty's account of moral imagination is deeply suspect. First, a mere appreciation of one's own or another's conceptual scheme need not lead to moral behaviour.

Second, moral imagination may be limited by individual and environmental influence. And, finally, we don't have to imagine another person's beliefs and desires as reasons for their behavior because such reasons are incorporated into a shared understanding of the social world, including for-profit motivations, shareholder pressure, and so forth.

As an alternative to moral imagination, following Vygotsky, I argue that cultural moral narratives, and in particular peer-influence, play a crucial role in informing our moral decisions, justifications, and development. Developmental literature suggests changes to our moral perspective arise for the day-to-day dialogues between parents or teachers and children and between peers, which scaffold and transmit our moral explanations and behavior (Haste and Abrahams, 2008). If correct, it's peer-discussion around the "water cooler," not moral imagination, that could potentially promote and lead to increases in moral behavior in business.

EDUCATING TOMORROW'S LEADERS ETHICALLY: PROFESSIONAL PRACTICE IMPLICATIONS **(Concurrent Session 3)**

Kimberly Peer (Athletic Training Education, Kent State University)
Gretchen A. Schlabach (Athletic Training Education, Northern Illinois University)

Ethics education has long been an issue for discussion and contention throughout the decades in the allied health care fields. Although no specific model or consensus relative to the ideal means of educating health care professionals has emerged, the importance of ethics education cannot be minimized.

The health care professions constantly face changes in practice, policy and politics (Gallagher & Tschudin, 2009). The complexities often impact the leadership within these organizations ultimately impacting students and professionals during their didactic and clinical preparation. As part of a comprehensive ethics education model, we argue that ethical leadership development should be at the core of an ethics education program as it ultimately impacts clinical practice and the overall performance of the organization as a whole.

So, how do you begin to shape the future practitioners in each specific profession? How do you teach ethical leadership when there are interprofessional implications in most practice settings? Ruth Purtilo, an ethics scholar in the health care professions, indicates that there is a "time to harvest" and a "time to sow" (2000, p. 1112). Her specific emphasis is on the moral development of students throughout their academic career to help encourage accountability, professionalism, and due care. She addresses the need to establish self-identity; patient-focused identity; and societal identity in order to establish the moral foundation for a true professional. As part of the ethics education curriculum, educators must engage students in ethical dilemmas so that they can grapple with the ambiguities of professional practice so that they can develop these identities in the context of the profession.   Through these struggles, students begin to understand and consistently apply the tenets of moral character, ethical values, and morality of choice (Bass & Steidlmeier, 1998).   Central to this evolution, the theme of integrity as professionalism resounds clearly in the educational processes (Cornett & Thomas, 1996).

Our session will focus on the comprehensive integration of ethics education across the curriculum in an allied health care profession with specific emphasis on the development of ethical leadership. A progressive implementation of activities, reflections, and clinical experiences will be introduced as the mechanisms for developing young professionals to face the challenges in the modern health care arenas. Specific outcomes, mechanisms, and reflections (Plack & Santasier, 2004) regarding the implementation of this ethics education model will be presented. Emphasis on writing about moral issues (Ruggiero, 1997) will be addressed as a fundamental tool in the development of health care professionals.

ETHICS AND ECONOMICS: CRITICAL THINKING ABOUT THE BASIS OF POLICY
(Concurrent Session 11)

Dean Peterson (Economics, Seattle University)
John Bean (English, Seattle University)
David Carrithers (Finance, Seattle University)
Marc Cohen (Philosophy, Seattle University

This paper investigates the difficulties encountered by economics majors when asked to critically evaluate the implicit ethical presuppositions of modern, orthodox economic theory. Students have great difficulty identifying the ethical precepts of the economics discipline that support the discipline's advocacy of policy positions such as free markets and free trade. In addition, they have great difficulty identifying how arguments against the discipline's policy positions are simultaneously arguments against the discipline's implicit ethics. The bulk of the paper is spent reviewing a set of curricular reforms that have been highly successful in addressing these difficulties.

In pursuing this economics/ethics/policy problem, this paper relies on and extends earlier work by Carrithers and Peterson ("Conflicting Views of Markets and Economic Justice: Implications for Student Learning," *Journal of Business Ethics* (2006) 69:373–387.) In this earlier work, Carrithers and Peterson identify an "educational disconnect" in the teaching of issues related to market economics and social justice. Carrithers and Peterson find that this disconnect exists between those faculty who support market-based economies and those who believe capitalism promotes economic injustice and suggest that this disconnect is so wide that students are trapped into choosing one or the other position (or neither) and are left unable to link the two sides of the discussion. This earlier paper concludes with suggestions for curricular reforms aimed at easing the disconnect. One of the suggested curricular reforms suggested by Carrithers and Peterson focused on the teaching of the History of Economic Thought. The authors call upon instructors of the discipline's ideas to emphasize in their classes the broader discussions of social welfare that were so central to earlier economists but have been displaced as the discipline narrowed and became more technical in the 20th century.

After summarizing the results of the earlier work of Carrithers/Peterson, the current paper describes an early set of curricular changes adopted to promote student understanding of the relationship between ethics and the policy positions of the economics discipline. It then describes the extremely discouraging results obtained from one-hour oral exams conducted by three members of the economics faculty with each graduating senior. The paper then describes how John Bean, Professor of English, and Marc Cohen, Assistant Professor of Philosophy, join Carrithers and Peterson in

crafting further curricular reforms aimed at reducing the difficulties. (Bean's current research focuses on problems of "transfer of learning" as students move through and across a curriculum and on the development of institutional assessment strategies that promote productive faculty conversations about teaching and learning. Cohen's recent work focuses on social contract theory and exploitation in business ethics, and more general questions in moral/political philosophy.) The paper concludes with presentation of the impressive results obtained from these later curricular reforms.

SHIFTING FROM BOTTOM LINE PROFESSIONAL TO RESPONSIBLE GLOBAL CITIZEN: MAKING ETHICAL REFLECTION CENTRAL TO BUSINESS EDUCATION **(Concurrent Session 1)**

Charles F. (Chuck) Piazza (College of Graduate and Professional Studies, MBA Program, John F. Kennedy University)

The ongoing world-wide economic downturn. The strategies and practices employed by the financial industry. High executive salaries and bonuses in light of widespread unemployment. Human-created climate change and business' impact upon the environment. The decline of nations and their citizens' livelihood. Such issues are raising questions regarding the financial bottom line and self-interest being core driving forces for business strategy and conduct.

Further, enterprises who partner with businesses from other countries are faced with collaborating with constituencies who have concerns, cultural backgrounds, value systems, and national economic goals which are often different from their own. How can this be done in a mutually beneficial manner since organizational success and global economics are now so interdependent?

The above challenge business professionals to re-image themselves. They are to function as cosmopolitan global citizens who balance self-interest and social responsibility, and work for the common good of the various communities in which they operate.

University business schools have a critical role in making this shift, with MBA programs playing a pivotal role in the re-envisioning of the business professional and the organizations they lead. One avenue they could take would be to weave professional character and ethical code development into the knowledge and skill development educational process. Such a course of study would be the locus for the critical re-examination of current business philosophies, leadership practices, professional self image, organizational cultures, economic perspectives, etc. in light of their impact upon society, the world population, the environment, and future generations.

This paper:

1. Examines the importance of business professionals developing reflective skills that enable them to a) envision and articulate their own professional code of ethics, b) openly analyze assumptions that undergird business approaches and practices, c) identify and address ethical issues as part of being a responsible professional and citizen, d) assess both short and long term ramifications of potential business decisions from a global and sustainable perspective,

e) discern ways to courageously strive to foster global community and solidarity, and f) develop practical methods to work for the well-being of the global society.

2. Explores how graduate business programs can practically be a) crucibles for the character formation of business leaders as responsible global citizens, and b) forums for honest creative dialogue that develop skills in formulating one's professional ethical code, in embracing diversity, and in appreciating multiple perspectives.

3. Outlines how MBA programs can be transformative professional development processes that foster the development of one's ability to a) be self-aware and self-reflective, b) be able to risk envisioning new ways of understanding wealth creation so the wider common good profits, not just a few, and c) be able to conduct business in a manner that does not objectify people and that equitably enhances the livelihood of an organization's stakeholders.

CLUMSY INSTITUTIONS AND AN UNDIGNIFIED SIDE OF DEATH WITH DIGNITY LEGISLATION **(Concurrent Session 3)**

Dennis Plaisted (Philosophy, University of Tennessee at Chattanooga)

In recent years, Oregon and Washington have enacted so-called Death with Dignity statutes that permit terminal patients with less than 6 months to live to commit suicide with the aid of a physician. The primary justification for these laws has been the principle of respect for autonomy. In the context of physician-assisted suicide, this principle is said to imply that competent persons should be allowed to control the timing and manner of their own deaths to the greatest extent possible. Some have objected to this justification, however, saying that if respect for autonomy is the reason for allowing physician-assisted suicide, then why only grant it to persons with less than 6 months to live? Why not allow it for people with 9 months or a year to live? Indeed, why must one be terminally ill at all, if autonomy is the name of the game? Defenders of the Death with Dignity laws have responded that respect for individual autonomy must be balanced against the state's legitimate interest in the lives of its citizens. Persons with less than 6 months to live have virtually no life left to protect. Whereas persons with more time left, or who are not terminally ill, have a meaningfully long segment of life remaining. The state can therefore overrule their autonomy interests in order to promote its own compelling interest in preserving their lives.

After surveying the Oregon and Washington laws, I will examine the objection and its response. I will argue that the response to the objection still leaves cause for concern, as it tacitly implies the state's devaluation of the lives of people with less than 6 months to live. It could even be seen as an ironic affront to the dignity of these people. I then consider a possible response to this charge that maintains that the tension between the values of autonomy and life in the legislation is an example of a so-called "clumsy institution." Clumsy institutions are desirable policy situations in which important but opposed values or positions on an issue can coexist, and while one value may officially triumph over another in the way that a policy is set up, the other is still allowed space to assert itself as well. One could argue that the Death with Dignity laws establish a clumsy institution. They officially give the value of autonomy a victory by allowing physician-assisted suicide, but they also give a nod to the value of human life by restricting the law's application to persons with less than 6 months to live. As such, then, the tension between autonomy and life values in Death with Dignity laws (even with the earlier described problem) is tolerable, even beneficial, and can thus remain unresolved. I argue, however, that the appeal to clumsy institutions cannot resolve the

problem in a satisfying way, for while the clumsy institution involving Death with Dignity laws may clumsily promote the *general* value of life, it still does not affirm the *specific* value of the lives of people with less than 6 months to live. I conclude by considering other ways that a clumsy institution could be enacted that might better reinforce the dual values of life and autonomy.

INNOVATIONS IN PROFESSIONAL ETHICS FOR THE 21ST CENTURY **(Concurrent Session 1)**

Adam Potthast (Philosophy, Park University)

While much work has been done to elaborate on the duties associated with specific professions and the structure of duties within professions in general, it is also important to investigate how professional ethics itself can evolve to make the professions stronger and more useful to society. In this paper I make predictions and recommendations for the kinds of changes professions and professional ethics itself should embrace going into the 21st century.

I will argue that professions and professional ethics will be stronger and more useful in the coming century if they embrace four main changes from the models many professionals use today: 1) cementing the role of ethics as internal (rather than external) to particular professions, 2) moving beyond the duties of individual professionals to collective responsibility within the professions, 3) creating professional narratives that focus on ethical successes and heroism in addition to disasters and failures, and 4) the integration of notions of professional ethics with the idea of meaningful work.

ETHICS AND ENGAGEMENT ACROSS THE CURRICULUM **(Concurrent Session 9)**

Alan A. Preti (Philosophy, Rosemont College)

In the more than three decades that have passed since the Hasting Center's clarion call for serious reflection on the role of ethics in higher education, the country has witnessed a sea change in the way in which institutions of higher learning have approached the subject and teaching of ethics. At the same time, there has been a growing interest among educators in the role their institutions can play in fostering civic engagement and social responsibility. The engagement boom, like its counterpart in ethics, is evidenced by a number of initiatives designed to raise consciousness and provide opportunities for learning that not only benefit communities, but also serve to develop the knowledge and skills necessary for students to become reflective and active citizens who contribute to the broader values and needs of the society. In this paper, I will defend the view that "ethics and engagement across the curriculum" is both justified and necessary, despite an increasing degree of skepticism both within and outside the academy regarding the value of moral and civic education.

ETHICS, NON-CONSENSUAL CARE, AND THE PREGNANT WOMAN **(Concurrent Session 3)**

Alice Privé (School of Nursing, San Francisco State University)

The American Nurses' Association has developed the Code for Nursing Ethics. In this code, autonomy is a primary principle in health care ethics, and informed consent is required before a treatment is given. Yet, when pregnant women refuse to permit a recommended action, the health care provider may order the treatment, and even obtain a court order to compel the woman to undergo said treatment. Such activities can include hospitalization, surgical deliveries, blood infusions, medications, and so forth. When this happens, what is the role of the nurse? Does the nurse participate in the treatment against the woman's wishes, or does the nurse advocate for the rights of the woman and refuse to participate?

This presentation will:

1) Briefly review the ANA Code of Ethics for Nurses
      --Special emphasis on autonomy and non-maleficence
 2) Using case studies, discuss the ethical dimensions of non-consensual care
      __Cesarean section surgical delivery
      __Blood transfusion
      __Hospitalization/incarceration
      __Betamethasone, antibiotics
3) Review nursing options when teaching autonomy and non-consensual care to nursing students
4) Conclusions.

ACCEPTING THE LIKELIHOOD OF AMBIGUITY AND DISAGREEMENT ON MORAL MATTERS: TRANSITION INTO THE GREY WORLD **(Concurrent Session 9)**

Carlos Ríos-Velázquez (Biology, University of Puerto Rico at Mayagüez)
William Frey (Business Administration, University of Puerto Rico at Mayagüez)

Of the 5 goals and objectives set forth 30 years ago by the Hastings Center, perhaps the one least discussed is the last where moral pedagogy should *"help students to accept the likelihood of ambiguity and disagreement on moral matters, while at the same time attempting to strive for clarity and agreement insofar as it is reasonably attainable."* (Pritchard, 1996)[1] This paper reports on a workshop in research ethics first developed for pre-university students then modified for graduate students and university faculty that specifically targets this objective. It introduces participants to research ethics through a PowerPoint presentation (The Grey World), case discussion, role-playing, and student-produced video vignettes all of which help students connect basic moral concepts (ethics, morality, absolutism, relativism) to issues in research ethics such as responsible conduct in research, responsible research design,

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[1] See D. Callahan (1980). A useful discussion of the first three of the Hastings Center objectives can be found in Joan Callahan's article, "Applied Ethics," in The Blackwell *Encyclopedic Dictionary of Business Ethics* (Callahan 1999). B. Schrag (2004) provides a different interpretation of all five objectives and Pritchard (1996) places these in the context of how children appropriate these skills. The version of objective five quoted above comes from Pritchard (1996).

environmentally responsible research, conflict of interest, and ethical research environment. Specially designed cases and examples help students move from a black and white conception of research ethics to a nuanced, complex assessment that does justice to "ambiguity and disagreement on moral matters." This paper will describe the novel educational model employed by outlining the active learning pedagogy developed in the workshops and the special pedagogical adjustments made to provide a more fruitful learning experience for pre-university students. It will also look at modifications that extend this "transitioning approach" to faculty and graduate student workshops. The authors hope to show that a strategy based on transitioning from the black and white world to the grey empowers students to respond relevantly and responsibly to "the likelihood of ambiguity and disagreement on moral matters."

PROFESSIONAL ETHICS AND RULES OF SKILL **(Concurrent Session 3)**

Wade Robison (Philosophy, Rochester Institute of Technology)

Abstract: A professional has at least the following features:

1. special knowledge,
2. special skills,
3. certification of some sort, and
4. a special set of moral relations.

It may seem that only the last feature involves moral considerations, but they all do. We will concentrate upon the special skills professionals must acquire -- how to make a will for a lawyer, how to diagnose symptoms for a physician, how to operate for a surgeon, and so on. Kant calls these rules of skill and says they have no moral standing because the end of a rule of skill may have any moral value or no moral value at all: "The recipe of a physician for thoroughly re-establishing his patient, and that of an assassin for poisoning him, have this value in common, viz., that of teaching surely how each may gain his end." But the end of the physician is a good, and that of the assassin is (presumably) not. So, Kant argues, rules of skill have no moral value. That is a mistake, however. All professionals, including assassins, must learn rules of skill, but we judge a failure to follow a rule of skill ethically wrong depending on what the rule of skill is for. We sort out various ends, that is, some having positive ethical value and some not.

Certification by the state is one mechanism for sorting. Physicians are licensed; assassins are not. The end physicians are to achieve is a public good, and so the rules of skill a physician learns in order to cure a patient have ethical value. When we are training students into professions like the law, medicine, and engineering, that is, we are teaching them how to behave ethically within that profession just by teaching them the rules of skill of that profession. Those who educate professionals need to understand the ethical weight of rules of skill, and students should learn that failing to exercise a skill properly is an ethical as well as professional failing. It is not just a professional error of judgment for a physician who is unable to cure a patient through the standard treatment plans to opt for hanging the patient in a smoke house.

DIVORCE MEDIATION AND LEGAL ETHICS **(Concurrent Session 1)**

Stephen Scales (Philosophy, Towson University)

People unlucky enough to encounter the legal system in the context of divorce are often aware of only one model of legal divorce: an adversarial system in which litigants fight whether they want to or not. Because of their professional duty to zealously represent their client's interests, divorce lawyers systematically and seemingly inevitably create a conduit of hostility and mistrust between people who might have merely wanted a mutually agreeable and amicable separation. Since the 1970's the alternative of divorce mediation has been proposed to help achieve less expensive (and less emotionally stressful) marital dissolutions. And divorce mediation centers have been growing more and more popular in the last two decades. So popular, indeed, that the ABA recently issued a ruling which might be taken to be aimed at protecting the billable hours of traditional divorce attorneys at the expense of the real interests of most clients. They have required lawyers working in such centers to inform their clients that they are not being represented (individually) by any attorney, and to advise each of them to seek the advice of a separate attorney before they agree to any separation agreement proposed as a result of the mediation process.

Perhaps there is some justification for the ABA's intrusion into the work of lawyers in mediation centers, but what about traditional divorce attorneys? Given that the great majority of their clients will never see the inside of a courtroom, but will virtually be forced into a combative and emotionally destructive legal process in a traditional divorce proceedings, and given that the mediation alternative is both financially and emotionally clearly in their clients' best interests (except in some very specific and identifiable situations), do traditional divorce attorneys have any obligation to counsel their clients to pursue a mediated divorce settlement (or ADR: alternative dispute resolution) rather than going the traditional route? Of course, they might be losing money as a result, but professionals often have to forego monetary gain in order to live up to their professional ethical obligations. It seems to me that if we put this question in terms of the professional responsibilities laid out in the ABA's Model Rules of Professional Conduct, we may not be able to find any justification for an affirmative answer. However, if we ask the question in terms of the virtues that a good attorney should display as an upstanding member of her profession, then we may be able to ground an obligation to counsel potential clients away from traditional divorce and into ADR in the virtues of compassion, foresight, and sensitivity that are part of the "good moral character and general fitness" that any applicant to the bar is expected to display.

TRADING IN VALUES: TEACHER TRANSPARENCY AND THE PHILOSOPHY OF DISAGREEMENT **(Concurrent Session 8)**

Kristin Schaupp (Philosophy and Religious Studies, University of Wisconsin - Eau Claire)

Ethics instructors tend to be well known in the classroom either for their ability to remain neutral, adeptly portraying both sides of a particular argument, or in some cases, for their ability to be value-transparent while inviting, even encouraging, rigorous dissent. The use of both of these approaches to the trade has evolved out of the larger question confronting philosophers on a daily basis, namely whether and to what extent instructors should share their own philosophical positions and reasoning

with their students. Because one's answer to this question can be deeply personal, instructors are often willing to defend their own approach vigorously. But as with many of the big questions in philosophy, answers to this question also depend on a great number of assumptions. Analyzing a recent debate in epistemology regarding the nature of and possibility for rational disagreement helps to shed light on a few of the more significant assumptions involved. Many of the existing philosophical responses have suggested that there is something irrational, or at least epistemically suspect, about ongoing or persistent disagreement between intellectual equals, while others suggest that there is nothing problematic about significant and lasting disagreement. Whichever side we align ourselves with on the rational disagreement debate, our position will and should have significant impact on our approach in the classroom. Whether we ought to approach our content from a value-neutral or a value transparent stance is or should be consistent with our beliefs regarding the possibility for rational disagreement between epistemic peers. As such, our epistemic stance can help us to figure out which teaching method is most appropriate for the content being taught.

In the interest of reflective equilibrium, we must take care to consider both 1) how our answers to the rational disagreement debate will impact the methods we use to teach philosophy and 2) whether our accepted teaching practices can help us to shed light on the theoretical debate. This paper attempts to respond to the first task. Part one focuses on 1) what is at stake in the question of value neutral versus value transparent teaching and 2) how the various responses to the possibility for rational disagreement could impact our teaching practices. Part two outlines general consequences and practical concerns for ethics instructors, providing an analysis of and an initial response to the question of how we ought to teach. Part three looks at how an individual instructor's response to the question of possibility for rational disagreement ought to impact his/her teaching. Part four uses this to show when and why it seems necessary for philosophy instructors to be transparent about their values, when and why is more appropriate for instructors to be value-neutral, and how to distinguish between the two situations. During the presentation, I will solicit feedback from conference participants regarding their own approach to teaching value-laden material and research specific to other disciplines regarding the purported effects (both intended and unintended) of using value-transparent or value-neutral approaches in a variety of educational contexts.

A HOUSE OF WORSHIP – AN IDEAL VENUE FOR A MEDICAL ETHICS STUDY CLUB (Concurrent Session 3)

Alex Schloss (Department of Periodontology and Implant Dentistry, NYU College of Dentistry)

Bioethicists usually function in an institutional setting - they provide instruction to students in a university setting and they provide guidance to health care professionals in a hospital setting. An additional community, in which bioethicists could provide guidance, would be society; professors of bioethics could encourage their students to reach out to society to undertake leading a community project in the realm of medical ethics. In preparing future bioethicists to better understand the moral issues in medicine, professors could guide their students in creating and leading medical ethics study clubs within their respective communities. A community venue that would be receptive to the creation of a medical ethics study club is a house of worship. The congregants of houses of worship are replete with health care professionals. A monthly medical study club could serve as a platform for health care professionals to discuss ethical issues that arise in clinical practice. Participants in the

study club could also serve as a resource that congregants could access and consult with when confronted with their own personal ethical issues. The trials and tribulations experienced by the presenter, a student in the Bioethics program at Union Graduate College, in erecting one such medical ethics study club in a synagogue are examined.

PROFESSIONAL ETHICS FOR MINISTRY IN THE CURRICULUM (Concurrent Session 9)

Angela Senander (Religious and Theological Studies, Merrimack College)

The need for professional ethics for ministers is well recognized in light of the clergy sexual abuse scandal, but the place of professional ethics in the curriculum in schools of theology is less clear. If the design of a curriculum ought to reflect the institution's mission and that mission is to prepare ministers who reflect Gospel values, faculty would do well to review the curriculum to examine the place of professional ethics for ministry in the curriculum.

Richard Gula has written books to educate students in professional ethics for ministry. James Keenan has edited a collection of cases examining virtues, ethics and power in pastoral ministry. Five years after publishing the collection of cases, he noted its lack of use in seminary courses and called for revision of the seminary curriculum so as to train future ministers to reflect on the ethical issues encountered in ministry.

This paper will consider two approaches to implementing Keenan's proposal: the stand-alone course on professional ethics for ministry and integration of professional ethics for ministry across the curriculum. The paper will examine structural obstacles to implementation of each approach. In light of that, it will propose steps that could be taken to overcome these obstacles.

ETHICS AND BEAUTY: THE RELATIONSHIP BETWEEN PROFESSIONAL MEDICAL ETHICS AND FORMING A LIFE (Concurrent Session 1)

Nicholas Setliff (Philosophy, Saint Louis University)

In this paper I consider two different approaches to ethics generally, and the subsequent application of these approaches to applied professional ethics. In the first approach, ethics is seen largely as a project of delimiting the boundaries within which professionals can define their own view of the good life. These approaches, primarily utilitarianism and deontology, tend to focus on negative prescriptions, generally in the form of rules that avoid violating central tenets. However, they offer little positive guidance for the extension and progression of a human life generally or the extension of a profession. In contrast to this approach, I explore Aristotle's claim about the role of moral philosophy, namely that it is "capable of bringing about possession by excellence in a character that is noble and truly loves the fine."[1] On this second approach, the central goal of moral philosophy is to describe a beautiful life, and to provide the student with a general understanding of a beautiful human life, which helps form the professional's particular life. After these two approaches have been described and explored, I turn to their application in the medical profession.

The first approach finds its most famous form in the Principlist ethics of Beauchamp and Childress. In Principles of Biomedical Ethics, they present four principles that the physician should avoid violating in any ethical situation. These principles provide a framework through which the physician can approach a case in practice. However, the effort to carry out the principlist method has yielded a number of apparently interminable debates. The four principles are explicitly presented as largely removed from any underlying theory of morality, and so their application frequently appears to be arbitrary. A physician is left to determine, without direction, whether a given case risks violating autonomy, justice, beneficence, non-maleficence, or some combination of the four. The lack of an underlying conception of the good life for a human as physician leaves the medical profession without common ground for determining which values are at stake.

The second approach takes the beauty of the physician's life as a central concern for a valuable medical ethic. Although there will be some principles the physician is forbidden to abandon, these principles are rooted in an understanding of the good physician as she lives a beautiful life in a flourishing society. Sources for these understandings are discussed and methods for appropriating their use by medical practitioners are presented.

The paper concludes with a discussion of the relationship between the two approaches to ethics. I suggest that each approach has something valuable to offer to professional ethics, and that we would do well to educate our students to value each approach and to seek ways of integrating them in daily practice. I suggest a basic structure for one such integration.

1 *Nichomachean Ethics*, 1179b8-10, Trans: Christopher Rowe. Oxford University Press. 2002

WHEN THE AIM IS PRACTICAL WISDOM: REFLECTIONS ON TEACHING ETHICS IN THE PROFESSIONS **(Concurrent Session 11)**

Barry Sharpe (Political Science, Mars Hill College)

This essay will be part review and part self-evaluation. Part one will review the following articles: William M. Sullivan, "The Twin Elements of Learning: Knowledge and Judgment" (*Liberal Education*, Summer 2010); Jeffrey Nesteruk, "Teaching Business at a Liberal Arts College" (*Inside Higher Ed*, June 24, 2008); Robert J. Sternberg, "Teaching for Ethical Reasoning in Liberal Education," (*Liberal Education*, Summer 2010); Elizabeth Kiss and Peter J. Euben, "Defining Moral Education," (*Inside Higher Ed*, February 1, 2010). Each of the articles under review shares a common concern with ethical reasoning, disciplinary boundaries, and the purposes of liberal education. The review will establish the framework for self-evaluation. Taking Sullivan's claim that "[t]he pursuit of practical wisdom is the deeper point of liberal education" as a point of departure, I propose to assess my efforts in this pursuit in two courses: Social and Organizational Ethics and Ethics in Criminal Justice. In particular I want to frame this inquiry in terms of Sullivan's suggested view of the liberal arts teacher: "the liberal arts teacher whose aim is practical wisdom, rather than specialized knowledge itself." This is especially relevant in my case. Although formally trained in political science and law, I have been asked to teach courses traditionally considered outside of my disciplinary training. This paper is an opportunity to explore what this means for me as a teacher/scholar and the learning environment for my students.

TEACHING ETHICS: A NATIONAL SURVEY OF INTRODUCTORY ETHICS COURSES?
(Plenary Session 3)

Timothy Shiell (Philosophy, University of Wisconsin-Stout)

There is an abundance of opinions regarding what we should teach in ethics courses and how we should teach it. Journals and books are filled with arguments and examples and "best practices." However, there is a dearth of information concerning what *actually* is taught, how it is taught and assessed, who teaches it and at what institutions, how it is perceived to have changed and will continue to change. In this session, I will explain a research proposal to gather data on who teaches these courses, the institutions that offer them, their content and methods, and instructor perceptions of past and future changes in the discipline. Session participants will be able to fill out a sample survey and offer feedback about the usefulness (or lack thereof) of the basic proposal as well as the general format of the survey and specific survey items.

CLASSROOM CHEATING AND STUDENT PERCEPTIONS OF ETHICAL CLIMATE
(Concurrent Session 11)

Charles B. (Brad) Shrader (College of Business, Iowa State University)
Susan P. Ravenscroft, (Accounting, Iowa State University)
Jeffrey B. Kaufmann (Iowa State University)
Timothy D. West (Accountancy, Northern Illinois University)

This study examines relationships between perceived ethical climate types, as determined using Victor and Cullen's (1988) ethical climate questionnaire, and actual cheating behavior by students completing a take-home exam problem. Data regarding students' behavior were gathered from sixty-four students in two sections of an accounting course at a well-known university. Our major finding is that students who perceive the classroom as a benevolent climate focused on local groups (i.e. team identification is pre-eminent) engage in more cheating behavior than do students who perceive a benevolent climate focused on broader organization or societal groups. We conclude by discussing the ethical and pedagogical implications of this association between team-interest climate and higher levels of cheating behavior.

A major contribution of this study lies in its examination of *actual* cheating behavior rather than experimentally-driven perceptions or self-reported behaviors. The fact that ours is, in effect, a naturally-occurring field study is very important. We did not manipulate or concoct a cheating intervention. The instructor certainly did not want or intend for it to happen. The cheating occurred naturally and it happened in a setting that is probably similar to business school settings worldwide. These results coincide with those who claim cheating is widespread (e.g., McCabe and Trevino, 1996; West, Ravenscroft, and Shrader, 2004) but goes on to offer an explanation as to why, based on students' perception of their environment. We believe the results offer some important ethical and pedagogical considerations for faculty.

REGULATING HATE SPEECH: AN ANALYSIS OF THE EFFECTS OF WORDS ON OTHERS **(Concurrent Session 10)**

Kim Skoog (Philosophy, University of Guam)

With the 2011 Tucson mass shooting including U.S. Representative Gabrielle Giffords and Chief Judge John Roll, the U.S. again engaged in national-wide debate as to whether some sort of regulation and/or censorship of certain types of speech is necessary to prevent the enraging of citizens that could lead to future acts of violence.   Sheriff Clarence Dupnik stated that he felt that the level of "vitriol" in political discourse created an atmosphere where violence was likely; though he later confirmed that no evidence was found to link the primary suspect, Jared Lee Loughner, to anything he might have read or heard, nevertheless he felt that the issue must be raised publically. In attempting to understand causes of recent political polarization, lack of civility, and the overall political gridlock that has swept the United States, one must not forget to consider the technologically amplified hate speech that has dominated both sides of the political spectrum. Bloggers churn out negative assessments over hundreds of thousands of internet sites, while millions of listeners stay glued to radio and television talk show hosts who stir up large groups of individuals into hate-based frenzies, calling them to action to cause social and political change.

The central question arises: when does speech go too far, when should restrictions and penalties be employed? My approach in this paper will be threefold: (1) to document the extent of this media-based hate speech phenomenon in the United States today; (2) to survey both Western views regarding liberty and freedom of expression and Asian moral and spiritual views about the impact of speech on society; and (3) conduct a final analysis as to the extent of the problem (if any) and present possible remedies to resolve any identified problems.   Generally speaking, this paper hopes to articulate the responsibilities that come with public discourse and the need to attach levels of accountability for what is said. Once we can determine whether there is a need for the regulation of speech, then we can attempt to lay out a course of action (if necessary) that incorporates restrictions and possible sanctions against those who present a danger to society on account of their inflammatory speech. At the end of the presentation, some effort will be made to suggest how this topic could be incorporated into a classroom, providing sources for reference as well as potential case studies that could be added to an ethics class curriculum.

INJECTING ETHICS INTO THE K-12 SCIENCE CLASSROOM **(Concurrent Session 10)**

Kelly C. Smith (Philosophy and Religion, Clemson University)

Clemson's EMRGE project was a collaborative effort drawing together K-12 Science teachers, Science and Philosophy professors, and outreach personnel from Clemson university to help High School biology students understand the relationship between science and ethics. Students were engaged in a number of activities which combined scientific and ethical analysis of real world scenarios in a way that was explicitly designed to support the National Science Education Standards. The project enabled more than 350 high school students to hone their critical thinking skills and develop a personal ethical awareness regarding controversial issues that emerge in medical research and genetic engineering. This community-based research project was sponsored by

Clemson University's SC Life Program, which is funded through a grant from the Howard Hughes Medical Institute Precollege and Undergraduate Science Education Program.

TEACHING SOCIAL WORK ETHICS* **(Concurrent Session 4)**

Jeanne Sokolec (School of Social Work; Loyola University Chicago)

In 1980 the Hastings Center with a Rockefeller Brothers Fund grant inaugurated a series of books on the teaching of ethics with the initial volume titled *The Teaching of Ethics in Higher Education*.[1]).[2] The sixth book in this series was *The Teaching of Social Work Ethics* (1982).[3] Reamer and Abramson begin their discussion placing responsibility on social work educators: "If we hope to increase the amount of attention paid to social work ethics, it will be important for social work educators to develop a firm grasp of ethical issues in the profession*"* (p. 11).

Discussions about the teaching of ethics within the professions raise a number of common issues. Among these are *whose* ethics will be taught, whether or not ethics and values can be taught, *who* should teach the ethics, prerequisite knowledge in ethics, and the relationship of the field of ethics in general to the particular discipline. In the disciplines and professions with ethical codes an additional question is the concern regarding the balance between ethical theory and "teaching to the code." What is not often discussed, but likely should be, is the question "What is meant by 'teaching ethics'?"

Social work's development into a profession has included the articulation and exposition of particular values and beliefs that have now become part of the structural core of both the discipline and profession. These values and beliefs eventually were codified into various revisions of the NASW Code of Ethics.[4] Whether the teaching of social work ethics occurs in stand alone courses or integrated across the social work curriculum, the Council on Social Work Education's standards regarding ethics[5] allows the assumption that social work ethics is at least included somewhere in the curriculum of accredited social work programs permitting programs to individually decide how to structure the ethics content.

Ralph Tyler[6] constructed four simple questions that can be adapted to the present discussion:
1. What educational purposes should the teaching of ethics in a school of social work seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained?

This presentation will highlight applying these questions to the teaching of ethics in a social work program.

This presentation is a shortened version of the chapter Teaching Social Work Ethics in the forthcoming book, Marley, J. Social Work Ethics: from Classroom to Field. Boston, MA: Allyn & Bacon.

1. Institute of Society, Ethics and the Life Sciences, The Hastings Center. (1980). *The teaching of ethics in higher education.* Hudson, NY: Institute of Society, Ethics and the Life Sciences.
2. Hastings Center. (1980). p. 2.
3. Reamer, FG and Abramson, M. (1982) *The teaching of social work ethics.* Hastings, NY: Institute of Society, Ethics and the Life Sciences.
4. Kitchner, S. (1986). Teaching Applied Ethics in Counselor Education. *Journal of Counseling and Development*, 64: 306-310.
5. EPAS Educational Policy 2.1.1: "Identify as a professional social worker and conduct oneself accordingly."
6. Tyler, Ralph W. (1949). *Basic Principles of Curriculum and Instruction.* Chicago: University of Chicago Press.

THINKING CAREFULLY ABOUT ETHICAL QUESTIONS **(Concurrent Session 9)**

James H. Spence (Philosophy and Religion, Adrian College)

Discussion questions are an excellent way to stimulate classroom discussion and to encourage students to think critically about ethical issues. They can, however, suffer from limitations such as an informal structure, a limited ability to engage passive students, and a lack of integration with other assignments. As a consequence, there are corresponding limits to the benefits of classroom discussion questions. In this presentation I explain how my use of classroom discussion questions has progressed from a simple question on the board (used primarily to maintain focus) to a series of integrated assignments. I explain the progression of assignments, how participation and essays have improved, and the specific critical thinking skills these assignments help to develop.

THE WORLD WE SEE: MORAL PERCEPTION AND MORAL EDUCATION **(Concurrent Session 5)**

Charles Starkey (Philosophy and Religion, Clemson University)

One proposed way of preparing professionals to confront moral issues and act responsibly is to develop their moral perception. This has some intuitive appeal, for, as Iris Murdoch has noted, we can only act in a world that we see. But is there a distinct role for moral perception in moral education and agency, or is the term, as some have charged, just a confused reference to what is in fact moral judgment, or a deceptive metaphor that illegitimately likens moral engagement with sensory perception? In this paper I argue that moral perception is distinct in specific ways from other concepts, including moral judgment, belief, and sensory perception. I then argue that effectively teaching and learning about moral issues involves addressing moral perception as well as moral reasoning. Not all moral understanding is constituted or attained by learning new facts or engaging in moral reasoning: some understanding involves shifts in moral perception. I conclude by using environmental ethics as a case study. I show that Aldo Leopold's environmental philosophy provides an argument that a change in perception, not merely reasoning, is necessary for being able to understand and adopt an environmental ethic.

ON THE DISCONNECT BETWEEN PROFESSIONAL AND BUSINESS ETHICS
(Concurrent Session 5)

Alan Tomhave (Philosophy and Religious Studies, Youngstown State University)
Mark Vopat (Philosophy and Religious Studies, Youngstown State University)

We begin our paper with a hypothetical question: Is there a distinction to be made between Professional Ethics and Business Ethics? This is a conceptual question, but one with pedagogical import. The answer hinges on both the nature of professional and the further question of whether business ethics is subsumed under this understanding. For the purposes of this paper, we shall adopt the admittedly controversial position that for an occupation to be a profession, it must be governed by moral rules, principles, privileges, and responsibilities that differ from our everyday morality. To act in a professional manner is thus to act according to a moral code that would be considered morally wrong if applied outside of a professional context. If a businessperson is a professional by this definition, then clearly an understanding of the complexities of navigating between a professional code of conduct and one's everyday moral responsibilities is best examined by a course in professional ethics. On the other hand, if a businessperson is not a professional, then what requires emphasis is the way in which moral rules and principles ought to be applied within a business context.

In this paper we shall argue that businesspersons are not professionals in the technical sense presented above, and consequently business students are best served not by a course in professional ethics, but by a course in business ethics. In making this case we shall argue: 1) that the nature of the professional entails a special morality, one that may allow for actions normally seen as unethical to be ethical, while business ethics concerns no such special morality, and 2) that unlike the concerns that are well-studied in professional ethics, business has numerous fundamental assumptions that are taken for granted by most business students, and hence go unquestioned (e.g., the nature of capitalism and markets, the profit motive, and the nature of business itself). An approach that treats business ethics as distinct from professional ethics—and hence leads to a separate business ethics course—allows for an examination of these fundamental assumptions.

I AM A DOCTOR NOT A BRICKLAYER: MIDDLE THEORY AND SPECIALIZED PROFESSIONAL ETHICS **(Concurrent Session 9)**

John Uglietta (Philosophy, Grand Valley State University)

General ethical theories like Kantianism or utilitarianism can be helpful in professional ethics, but the belief that they will give us answers to our practical questions is mistaken. The field of professional ethics is much more complex, and exclusive focus on general theories is just as incomplete as focus only on cases or applications. However even incorporating both of these into ethical deliberation obscures an important level of ethical deliberation. In this intermediate area of what Barbara Herman calls middle theory, much of the work of professional ethics (and other areas too) is done. The lack can be especially destructive in cases of professional ethics because these areas almost always involve an established system of social practices. Such systems can reinforce, nullify, alter or even invert our ethical duties. Middle theory may derive from or align with some general theory, but it must incorporate equally general theories about the specific profession or

practice and not just the immediate facts of some concrete case. In order to deliberate about this area of professional ethics we must explore general ethical theories but we must also explore general theories about the nature of specific professional/social practices. This is most clearly seen in more obviously artificial and elaborate systems such as the legal profession, however it is almost equally important in other professions. Therefore adequate consideration of professional ethics requires a deep understanding of the general or abstract nature of the specific profession concerned. Focus on ethical theory fails to offer practical advice and focus on individual cases fails to develop adequate ethical understanding. Understanding the middle theory of professional ethics deepens the understanding of ethics and of the profession.

HUME IN APPLIED ETHICS COURSES **(Concurrent Session 10)**

Phyllis (Peggy) Vandenberg (Philosophy, Grand Valley State University)

The ethical theories commonly used in an applied ethics course and in many standard applied ethics texts are Aristotle's virtue approach, Kant's deontology, and Mill's consequentialism. In my paper I make a case for David Hume's theory on moral sentiments to be taught. I acknowledge that doing a short piece on Hume is not easy but I offer a way to do just that, add a little Hume. There are good reasons for doing this as I will explain. For one thing, Hume's theory includes a claim that each person has a moral sense making faculty. I have found students to be empowered by this and they can become more self-aware of how they do that and accept their responsibility for responding morally and more confident in their own ethical analysis. This kind of empowerment is important especially in the professions as the professional can only act responsibly when he/she is confident in the moral stance they may have to take. Also Hume's claim that our moral evaluations involve three natural concerns, two we are born with –caring for ourselves and caring for others— and a third concern that we develop soon after birth— for our society— are easy for students to see in their own lives. So this combines with the understanding that we make moral evaluations in our own moral making faculty and gives students a sense of individual responsibility and confidence to act and respond morally in their lives and their professions.

JUSTICE AND AGENCY IN ETHICS EDUCATION **(Concurrent Session 10)**

(Laura Arcila Villa, Dean of Faculty of Humanities, Arts, and Social Sciences, Universidad de Ibague)

I outline and discuss an ethics education aimed at forming and nurturing agents of justice for moral action and decision-making in weak states. If "in the end obligations rather than rights are the active aspects of justice", as Onora O'Neill claims[2], then an ethics education with this focus is relevant not only for the citizens of countries with weak governments but also for anyone genuinely concerned with international justice around the world and with the challenges of globalization.

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[2] Onora O'Neill. "Agents of Justice." *Metaphilosophy*, vol. 32, nos. 1/2, Jan. 2001 (180-195), 185.

My main claim is that an ethics education aimed at forming and nurturing agents of justice must begin by removing misconceptions. This initial task includes a critical examination of a widely held, supposedly "realistic" conception of the state and of the motivations of agents of justice, according to which the moral agents are presumed to be self-centered and incapable of altruistic attitudes. It also includes developing an awareness of complexity, and in particular, of the diversity of agents and agencies which have or lack the relevant capabilities to promote justice at the national and international levels.

A second task of an ethics education aimed at forming and nurturing agents of justice is the critical examination of the concept of "agency" -what it means to be a person in the moral sense. This examination should yield some clarity concerning the difference between the concepts of "well-being" and "agency"[3] and their specific roles in moral decision-making. It should also encourage in the students a perspicuous understanding of themselves as agents of justice, and of their relationship with other agents of justice, including individuals, corporations, international organizations, and states. An ethics education towards these aims should make room for a diversity of agents with different capabilities, and foster an appreciation of our commonalities as humans.

EXPLOITATION AND INTERNATIONAL MEDICAL RESEARCH **(Concurrent Session 1)**

Jamie Carlin Watson (Religion and Philosophy, Young Harris College)

The concept of "wrongful exploitation" seems to admit of a variety of analyses which have varying, and in some cases vague, implications for professional practice. However, since any conception of wrongful exploitation seems to supervene on more basic moral principles, I argue that we can at least identify a set of minimally sufficient conditions by which to identify any particular instance of wrongful exploitation. And although I think this makes the implications of wrongful exploitation for professional practice clearer, I will show that avoiding the commission of exploitation in some instances, particularly international clinical trials, requires an extensive understanding of the circumstances under which individuals enter into contracts.

I highlight two lines of evidence for the claim that it is likely that any particular international clinical trial is wrongfully exploitative. First, there are at least three types of difficulty with obtaining informed consent in countries outside the researchers' own: (1) *conceptual obstacles*, as in cases where the ideas of contractual obligations and consent are foreign to test subjects, (2) *cultural and institutional obstacles*, as in cultures where the criterion of "reasonable risk" is interpreted much more broadly than in the researchers', and (3) *urgency obstacles*, as in cases where a prospective treatment is hoped to mitigate an excruciatingly painful or life-threatening illness. And second, the likelihood that a moral theory is misapplied in practice increases the risk of wrongfully exploiting a test subject. For instance, although many medical researchers are familiar with traditional moral theories, their understanding of how to apply those theories is often unsophisticated, as in cases where researchers conflate "cost-benefit analysis" with "utilitarian calculus."

I conclude that this evidence combined with the minimally sufficient conditions for wrongful exploitation shows that (A) the burden of avoiding exploitation rests on those who propose

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[3] Amartya Sen. "Well-being, agency and freedom." *Journal of Philosophy*, vol. 32, no. 4, April 1985, pp. 169-221.

contracts, and (B) the difficulty of obtaining a clear understanding of the circumstances under which researcher/subject enter into contracts mitigates much of the blame of researchers in those cases where wrongful exploitation actually occurs.

ETHICAL STAKEHOLDER IMPACT ANALYSIS **(Concurrent Session 6)**
FUKUSHIMA I NUCLEAR POWER PLANT DISASTER **(Concurrent Session 6)**

Richard L. Wilson (Philosophy, University of Maryland at Baltimore County)

The following discussion is aimed at introducing the reader to the concept of ethical stakeholder analysis. Ethical stakeholder analysis is based upon stakeholder analysis as a method of analysis used in theories of corporate governance, specifically within the domain of business ethics. Stakeholder analysis as a theory used in corporate governance is that generalized to become a theory of ethical analysis in general.

Ethical stakeholder analysis is presented as a method for analyzing cases that allows us to attempt to identify a series of difficulties that arise within the domain of applied ethical analysis based upon the stakeholders in a situation. This style of analysis offers a strategy for identifying and attempting to resolve ethical problems arising within the analysis of cases but also focuses upon generating recommendations about similar cases in the future. Ethical stakeholder analysis is used to analyze contemporary and future cases. Futurally oriented ethical stakeholder analysis is then also used to access impacts of issues found within cases upon future stakeholders.

The Ethical Stakeholder Impact Analysis that is developed is applied to a case study that can now be referred to as Fukushima I Nuclear Power Plant Disaster. The purpose of this paper is to show the results of conducting Ethical Stakeholder Impact Analysis with the goal of showing the significance of stakeholder impact analysis.

ON THE RELATION OF MILITARY ETHICS TO THE VALUES AND NEEDS OF SOCIETY **(Concurrent Session 3)**

Erik Wingrove-Haugland (Philosophy and Ethics, U.S. Coast Guard Academy)

As the Hastings Center Project concluded in *Ethics Teaching in Higher Education* (1980), "the teaching of ethics in professional schools ought to prepare future professionals to understand the types of moral issues they are likely to confront in their chosen vocations, introduce them to the moral ideals of their profession, and assist them in understanding the relationship between their professional work and that of the broader values and needs of the society." These three goals form the basis of effective education in professional ethics, including military ethics. An examination of ethics education in the U.S. military today reveals that such education effectively achieves the first two of these goals, but fails to achieve the third goal. Ethics education in the American military needs to do a much better job of helping future military professionals understand the relationship between their work and the broader values and needs of society.

In America, military ethics education tends to focus on case studies and core values. The use of case studies, which predominates in academic ethics courses at federal service academies, helps future military professionals understand the types of moral issues they are likely to confront in their chosen vocations. The use of core values, which predominates in non-academic military ethics training, helps introduce future military professionals to the moral ideals of their profession. Both of these approaches help prepare students to become responsible professionals.

American military ethics education does a poor job, however, of helping future military professionals understand the relationship between their professional work and that of the broader values and needs of their society. This is partly because those who teach ethics to future military professionals do not see this goal as important—certainly not as important as helping them understand the types of moral issues they are likely to confront or introducing them to the moral ideals of the military profession. In part, however, this failure to help military professionals understand the relationship between their work and the values and needs of society results from the fact that the ideals of the military profession are often presented as outlining a "higher standard" than that of civilian society. When the relation between military values and the values of society is mentioned at all, military values are often presented as separate from and superior to the values of civilian society. This contributes to the most important element of the "civil/military gap" that has drawn attention lately: not only do the values of civilians and members of the military differ, but each regards their own values as superior to the values of the other. This aspect of the "civil/military gap" could undermine both society's support of the military profession and the willingness of military professionals to accept being controlled by civilian authorities whose values they regard as inferior.

To overcome this weakness, American military ethics education must place more emphasis upon helping future military professionals understand the relationship between their work and the broader values and needs of the society. Rather than being viewed as a distant third goal that is far less important than helping military professionals the types of moral issues they are likely to face and the ideals of the military profession, this goal should be presented as the most important of the three, and the *raison d'etre* of the other two. Military ethics courses should stress that the function of the military is to protect the values and needs of society; this is why military professionals face moral issues their civilian counterparts are unlikely to face. The ideals of the military profession are not separate from or superior to the values and needs of civilian society, but functional ideals designed to help the military effectively protect the values and needs of civilian society. To the extent that these ideals amount to a "higher standard," they do so not because military values are superior to civilian values, but because members of the military face greater ethical challenges than most civilians do, and the consequences of failing to meet those challenges are more significant. This "higher standard" does not reflect the superiority of military values over civilian values, but the stricter restrictions placed upon those with access to large weapons systems and the authority to issue orders likely to result in death. In a very real sense, the ideals of the military profession are derived from the values and needs of the civilian society they are designed to protect; they differ from those civilian values only insofar as they must in order to allow the use of military force to protect those values.

This view of the relationship between the military profession and the values and needs of civilian society is actually reflected more clearly in military strategy than in military ethics. The Clausewitzian dictum that war is policy by other means is sometimes interpreted as eliminating morality from war, or from the military sphere in general, and implying that the only restrictions on military activities should be based on national interest, not on morality. This interpretation, however, construes

"policy" and "national interest" too narrowly. Interpreted more broadly, the national interest which should shape both policy and military activities is identical to the values and needs of the civilian society which both policy makers and members of the military serve. Acting as a responsible military professional means not only understanding the moral issues military professionals are likely to confront and the ideals of the military profession, but also the ways in which these issues and ideals are shaped by the values and needs of society.