

Society for
Ethics Across the Curriculum



The Art of Morality: Developing Moral Sensitivity Across the Curriculum

**14th International Conference
on Ethics Across the Curriculum**

**Grand Rapids, Michigan
October 4-6, 2012**



**GRAND VALLEY
STATE UNIVERSITY**

WELCOME

Welcome to Grand Rapids and the 14th International Conference for Ethics Across the Curriculum at GVSU.

Peggy Vandenberg
Conference Co-Director

Deborah Mower
Conference Co-Director

Allendale, Michigan is home to Grand Valley's main campus, established in 1960, situated on 1,304 acres 12 miles west of Grand Rapids. Classes are also offered at the university's Robert C. Pew Downtown Campus in Grand Rapids. Grand Valley State University was chartered by the Michigan legislature in 1960 in response to the need for a public, four-year college in the state's second largest metropolitan region.

Total students: 24,654
Undergraduate students: 21,317
Graduate students: 3,337

Please note: Directions on map on facing page are driving instructions. The walking blue bridge is the quickest route between Eberhard Center and Marriott. —>

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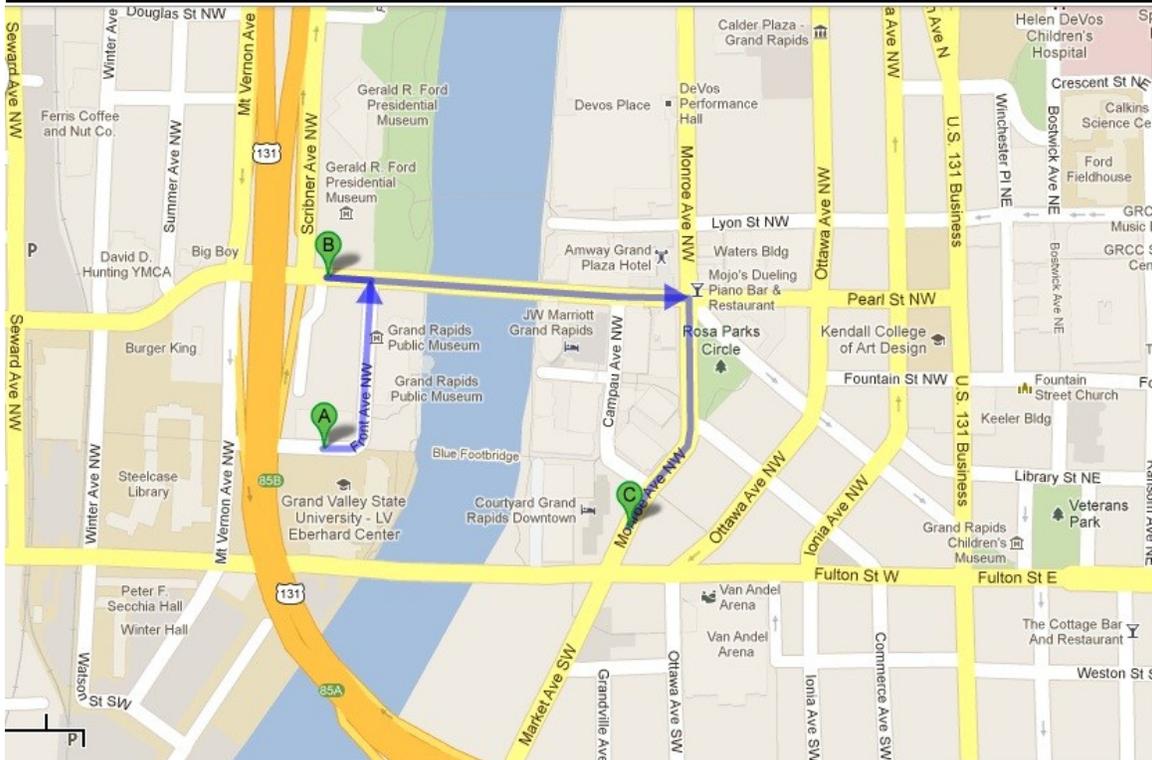
The Rutland Institute for Ethics at Clemson University

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Downtown Grand Rapids



- A: Eberhard Center**
301 W. Fulton St. 210
Grand Rapids, MI 49504
- B: Holiday Inn**
310 Pearl St. NW
Grand Rapids, MI 49504
- C: Courtyard Marriott**
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SCHEDULE SUMMARY

Thursday, October 4, 2012

9:30—11:30am	Conference Registration & Brunch
10:00—10:55am	Introduction & Panel Discussion
11:00	Welcome—GVSU Provost Davis
11:30—12:40pm	Concurrent 1
12:45—2:00pm	Concurrent 2: Panels
2:05—3:15pm	Concurrent 3
3:15—3:35pm	Comfort Break
3:40—5:00pm	Invited Symposium: Nancy E. Snow
5:00—6:15pm	Cocktail Reception
6:15pm	Dinner on Own

Friday, October 5, 2012

8:00—9:30am	Coffee and Breakfast Snack Foods
9:00—10:45am	Concurrent 4
10:45—11:00am	Coffee Break
11:00—12:15pm	Invited Symposium: Jesse Prinz
12:15—2:00pm	ArtPrize Walking Lunch
2:00—3:45pm	Concurrent 5
3:45—4:00 pm	Comfort Break
4:00—5:15pm	Concurrent 6: Panels
6:00—8:00pm	Banquet and President's Address

Saturday, October 6, 2012

8:00—9:00am	Breakfast Snack Foods
8:30—9:40am	Concurrent 7
9:40—10:00am	Coffee Break
10:00—11:30am	Keynote Address: Michael Slote
11:35—12:45pm	Concurrent 8
12:45—2:00pm	Business Meeting & Lunch
2:00pm	Closing

Eberhard Center—Level 2

Registration—2nd Floor Landing

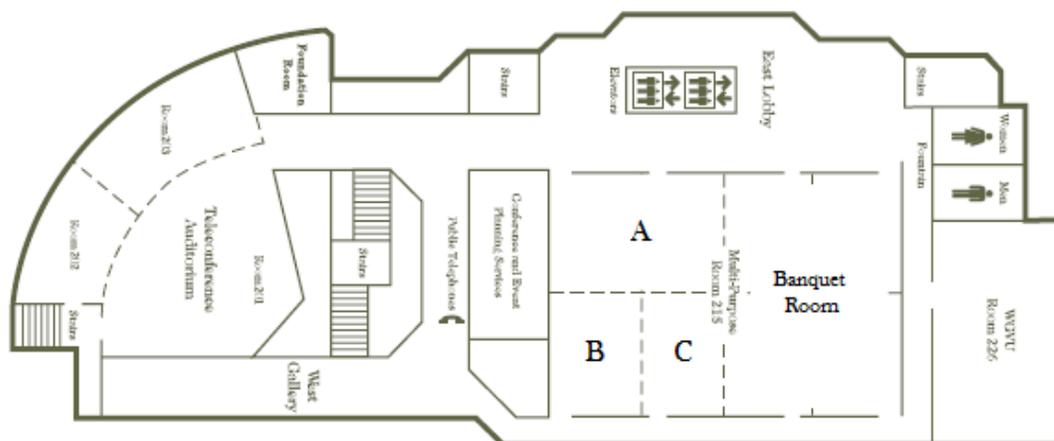
Grand Rapids Information—2nd Floor Landing

General Plenary Sessions—All to take place in meeting room A

Concurrent Sessions—All in meeting rooms A, B, or C

Friday Banquet & Saturday Lunch Meeting—Banquet Room

Coffee Breaks and Receptions—East Lobby



THURSDAY, OCTOBER 4th, 2012

Conference Registration - Ana Haisma

Breakfast

9:30—11:30am

Lobby Reception Hall

Introduction & Panel Discussion

10:00—10:55am

Room A

Michael DeWilde

Art of Morality and Morality of Art

Paul Wittenbraker

Welcome

11:00am

Room A

GVSU Provost Gayle Davis

Concurrent Session 1 (A, B, C)

11:30—12:40pm

In rooms A, B, C

1A - Caring

Chair: Richard L. Wilson

Erik Wingrove-Haugland

The Duty to Care: Moral Sensitivity as a Moral Imperative

Alan Preti

Moral Sensitivity and the Extension of Compassion: Mencius Cares (and so should we)

1B - Photography and Moral Sensitivity

Chair: Kelly Smith

Michael Mathias

Every Picture Tells a Story

Robert Muhlntickel

Memory, Mental Time Travel, and Moral Sensitivity

1C - Starting from the Negative

Chair: Andrew Gustafson

Douglas Chismar

Moral Sensitivity and Despicable Case Studies: Is

Daniel Campbell

Developing Moral Sensitivity by Teaching Seemingly Amoral Revenge Drama of the Renaissance Stage

Concurrent Session 2 (A , B , C) Panels

12:45-2:00pm

In rooms A, B, C

2A - Remembering Bernard Gert

Chair: Wade L. Robison

Elaine Englehardt

Gert's Moral Rules Operating in Ethics Across The Curriculum

Michael Pritchard

Why Should I Be Moral?

Daniel Wueste

The Common Sense in Gert's Sense of Common Morality

2B - Works of Art and their Moral Teachings: A Multicultural Perspective

Chair: John Uglietta

James B. Cole

Hume, Shakespeare, and the Promotion of Civil Liberty

Yunrak Sohn

Virtue Education in Aristotle's *Politics* and *Rhetoric*

Shin Kim

Functional Beauty, Architecture, and Morality: A Beautiful Konzentrationslager?

Won-Myoung Kim

Mark Twain, Claude Monet, and the *Dao*

2C - Three Perspectives on Infusing Ethics into the Curriculum: An Ethicist, a Designer, and a Manager

Chair: Stephen Rowe

Timothy Shiell

English and Philosophy

Julie E. Peterson

Art and Design

Jeannette Kersten

Operations and Management

Concurrent Session 3 (A, B, C, D)

2:05pm—3:15pm

In rooms A,B, C,D

3A - Business Ethics

Chair: John Ahrens

Chuck Piazza

Moral Sensitivity Rooted in Moral Courage and
Compassion

Alan Tomhave

Advocacy in the Business Ethics Classroom

3B - Health Care

Chair: Courtney Campbell

Donna M. Duberg

Incorporating Ethics and Professional Values

David K. McGraw

Fairness and Utility in the Distribution of Scarce
Medical Resources

3C - Psychological Models

Chair: Jeanne Sokolec

Louis Tietje

Jonathan Haidt's Social Intuitionist Model of Moral
Judgment

Stephen Scales

Moral and Artistic Apprentices

3D -Dialogue

Chair: Lisa Kretz

Jon Borowicz

Thinking in Public: Arendt and the Cultivation of
Judgment

Stephen Rowe

Ethics as Transformation: A Perspective on Liberal
Education in the Global Age

Comfort Break

3:15—3:35pm

2nd Floor Reception Lobby

THURSDAY

Invited Symposium

3:40—5:00pm

Room A

Nancy E. Snow

Learning to Look: Lessons from Iris Murdoch on
Moral Growth

Cocktail Reception

5:00—6:15pm

2nd Floor Reception Lobby

Drink tickets behind your name tag

Dinner on own

6:16pm

**Sign up for dinner circles by registration table if interested!*

FRIDAY, OCTOBER 5th, 2012

Coffee and Breakfast Snack Foods

8:00—9:00am

2nd Floor Reception Lobby

Concurrent Session 4 (A, B, C, D)

9:00—10:45am

In rooms A,B, C,D

4A - Childhood /Adolescence

Chair: Michael S. Pritchard

- | | |
|-----------------|---|
| Mara Buenaseda | Exercising Embodied Reasonableness and Emotions in Ethical Inquiry |
| Arini Beaumaris | Developing Moral Sensitivity in the Early Years: A Six Step Model to Help Young Children Solve Ethical Problems and Make Wise Choices |
| Arini Beaumaris | Integrating the Learning of Moral and Ethical Capabilities Across an Early Childhood Educational Curriculum |

4B - Health Care

Chair: David McGraw

- | | |
|-----------------|--|
| Robert V. Doyle | The Art of Ethics: Using Comics to Develop Moral Sensitivity in Health Care Settings |
| Ruth Washington | Not Another Frankenstein: Teaching Medical Ethics Through Film and Literature |

4C - Environment/Sustainability

Chair: Aaron Simmons

- | | |
|------------------|---|
| Lisa Kretz | Ecological Understanding, Sympathy and Action in The Context of the Climate Change Crisis |
| Richard Wilson | Environmental Ethics Through Environmental Acts |
| Marcia Kurzynski | Recognizing the Value of People, Planet, and Profits |

FRIDAY

4D - Empirically Informed Pedagogy

Chair: Douglas Chismar

Sandra Borden

Go Deep: Using Cognitive Mapping to
Teach Meta-Ethics

Joanne Lalonde

Raising the Level of Conversation

Michelle Yu &

Glenn Sinclair

Julie Peterson

Ethical Designers: Considerations and Techniques
For Moral Practice

Coffee Break

10:45—11:00am

2nd Floor Reception Lobby

Invited Symposium

11:00—12:15am

Room A

Jesse Prinz

Works of Wonder: Emotion and
Aesthetic Experience

Bagged Walking Lunch

12:15—2:00pm

**Grab your ArtPrize Top 10 list and map and check out the sights!*

Concurrent Session 5 (A, B, C)

2:00—3:45pm

In rooms A,B, C

5A - Criminal Justice and the Military

Chair: John Uglietta

Erik Wingrove-Haugland

Moral Sensitivity, Dehumanization,
and the Rules of War

Joanne M.C. Lalonde

Engaging Police Officers in the Poetic Art of

Michelle Yu

Ethical Imagination

FIRDAY



Kathleen Bailey & James D. Ballard Teaching Ethics in Criminal Justice and Criminology : Focusing on Self Identity, Self Awareness, and Internal Accountability

5B - Virtue Ethics and Character Formation

Chair: Lisa Kretz

Brett Caloia Insights from Virtue Theory: Developing a Curriculum that Emphasizes Character in Decision Making

Samuel Girwarnauth Moral Education or Social Institution
William Blizek Ethics is Stranger Than Fiction

5C - Global, Religious and Cultural Context

Chair: Elaine E. Englehardt

Dr. Kim Skoog The Ethics of Intrusion: From Tibet to the Amazon
Ryan M. Clevenger Teaching Ethics and Religion

Comfort Break

3:45—4:00pm

2nd Floor Reception Lobby

Concurrent Session 6 (A, B, C) Panels

4:00—5:15pm

In rooms A,B, C

6A - Pedagogy in Graduate School

Chair: Susan Martinelli-Fernandez

Laura Newhart Research Ethics for Graduate Students:
Shana Goggins A Panel Discussion
Jaleh Rezaie

6B - Character in Context: Teaching Moral Sensitivity in a Tri-Level Model

Chair: Alan A. Preti

Mark Dixon & Patrick Croskery Character in Context: Teaching Moral Sensitivity in a Tri-Level Model

FRIDAY

6C - Ethics Across the Curriculum

Chair: Gabriel Palmer-Fernandez

Stephen Benko	Sustaining an Ethics Across the Curriculum Program in an Era of Critical Thinking
Adam Fried	Approaches to Teaching Research Ethics Across Disciplines

6D -Moral Artist

Chair: Alan Tomhave

Terri McNichol	How Landscape Painting became the Way of Moral Artistry in Kubia's China (1279-1368)
Lesley Henderson	EAC: Tools for the Moral Artist

Banquet and President's Address

6:00—8:00pm

Room A

Dan E. Wueste	Promoting Integrity Integritively: Avoiding the Scylla and Charybdis of Abdication and Zealotry
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SATURDAY, OCTOBER 6th, 2012

Breakfast Snack Foods

8:00—9:00am

2nd Floor Reception Lobby

Concurrent Session 7 (A, B, C, D)

8:30—9:40am

In rooms A, B, C, D

7A - The Art of Morality and Forgiveness

Chair: Donna Werner

Elaine E. Englehardt, The Art and Morality of Forgiveness

Susan Martinelli-Fernandez

Michael S. Pritchard

7B - Insights from Moral Psychology

Chair: Deborah Mower

Peter Murphy Teaching Ethics to the Righteous Mind

Cliff Guthrie Moral Sensitivity in a Nudge Culture

7C - Film and Pedagogy

Chair: Fritz Detwiler

Janine Idziak Developing Moral Sensitivity in Bio-Ethics:
Strategies for Teaching

Minerva Ahumada Visual Literacy: Developing the Moral Imagination

7D - Insights from the Modern Era: Hume and Hobbes

Chair: Heather Hahn

Paul Sukys The Superman-Dark Knight Syndrome

Wade Robison The Good, the Beautiful, the Bad and the Ugly?

Coffee Break

9:40—10:00am

SATURDAY

2nd Floor Reception Lobby

Keynote Address

10:00—11:30am

Room A

Michael Slote

Problems for Moral Educators

Concurrent Session 8 (A , B, C)

11:35am—12:45pm

In rooms A,B, C

8A - Developing Empathy

Chair: Lisa Kretz

Aaron Simmons

Teaching Applied Ethics: The Challenge of
Empathetic Bias

Beth Dixon

(How to) Compose a Scene in the Right Way

8B - Citizenship and Community Development

Chair: Teresa Castelão-Lawless

Laura Arcila Villa

Moral Sensitivity and the Cosmopolitan Ideal

Norma Velasco

The Combination of Reason and Moral Sensitivity
In the Formation on Ethics and Citizenship

8C - Teaching Moral Reasoning via Cases and Principles

Chair: Paul Sukys

Stephen Satris

Cases and the “Bottom-Up” Approach to Morality

Jonathan Beaver

Refocusing Ethics Education and Moral Reasoning in
Engineering

Business Meeting & Lunch

12:45—2:00pm

Banquet Room C

Closing

2:00pm

SATURDAY

ABSTRACTS

Listed alphabetically by author

VISUAL LITERATURE: DEVELOPING THE MORAL IMAGINATION

Dr. Minerva Ahumada (LaGuardia Community College)

This presentation argues that literature, especially *visual literature* offers an excellent vehicle to develop critical thinking, moral imagination, and sympathy and empathy which, according to Martha Nussbaum's book *Not for Profit*, are some of the basic capabilities that promote human development. Moreover, the availability of *visual literature* makes it portable and fitting in many teaching environments—beyond philosophy and ethics classrooms—and to the community at large. The use of *visual literature* can trigger moral sensitivity especially if, as I will argue in my presentation, we do not only teach students to examine the literature they are surrounded by, but have them use their iPhones (or similar devices) to tell their own stories. Through the creation, sharing, and examination of their own *visual literature* students become acquainted with, and critical of, the moral sensitivities that shape their world: sympathy, point of view, frames/margins, otherness, etc.

MORAL SENSITIVITY AND THE COSMOPOLITAN IDEAL

Laura Arcila Villa (Universidad de Ibaguè)

I consider cosmopolitanism as an ethical ideal fostering two complementary ends. These concern the type of human community we should strive to create and the sort of response to the other which could be regarded as a morally excellent response. I claim that the latter is a response based on recognition and trust and not on physical or territorial proximity, and that it goes beyond civility. A morally excellent response to the other is not adequately accounted for by political philosophy when the emphasis is put on citizenship, kinship in ethnic or religious groups or communities, identity, or membership in a universal *Cosmopolis*. The morally excellent response to the other appeals to our common humanity as one species and to the “experience of vulnerability[1]” that is known to all of us. I discuss the distinctive features of this response and stress its open-ended character and the relations it bears to sympathy and impartiality. I also illustrate the morally excellent response through a discussion of the paradigm examples found in the story of the *Good Samaritan* [2]. I consider ways to develop and nurture a morally excellent response to the other through education. I claim that efforts are needed at the individual level and at the communal level, and that to a large extent the relevant efforts have to do with overcoming impediments rather than with acquiring new skills.

I conclude that developing an enlarged ethical perspective and a robust response to the other ultimately call for the cultivation of the sort of capacity for undivided attention that Simone Weil likens to prayer. What is at stake is a connection with something important and transcendental but not necessarily godly.[1] Patchen Markell. *Bound by Recognition*. (Princeton: Princeton University Press, 2003), p. 14.[2] Luke 10:25-37.

TEACHING ETHICS IN CRIMINAL JUSTICE AND CRIMINOLOGY: FOCUSING ON SELF IDENTITY, SELF AWARENESS AND INTERNAL ACCOUNTABILITY

Kathleen Bailey Ph. D. (Grand Valley State University)

James D. Ballard, Ph. D. (California State University)

This paper describes what could be labeled 'best practices' in teaching ethics to those entering the criminal justice, criminology and related professional fields. The underlying focus is on the "self" and reflects the beliefs of the authors in the pedagogic thesis that ethics awareness begins with the individual social actor in her/his existing world views. Thereafter, self-awareness of ethical dilemmas and internal safeguards against unethical behavior are defined by that same individual. Lastly, the process continues when the social actor gains an internalized self-generated ability for accountability for ones actions. To make these arguments the authors set forth to describe the background for an effective learning paradigm used in university level criminal justice and criminology classes and training sessions for the study of ethics. This pedagogic approach is theoretically informed and used in classes designed to teach ethics to criminal justice professionals.

DEVELOPING MORAL SENSITIVITY IN THE EARLY YEARS: A MODEL TO HELP YOUNG CHILDREN SOLVE ETHICAL PROBLEMS AND MAKE WISE CHOICES

Arini Beaumaris

Although the foundation of moral sensitivity is developed prior to children entering school, little emphasis has been placed by early childhood educators on systematically educating young children to make moral choices.. A practical model developed in Australia, using an artistic format of six illustrated storybooks will be explored, integrating best practices, theoretical, experiential, and doctoral research findings on the critical factors that support a person to act on moral judgement. Three steps relate to the role of the parent and educator and six steps support the facilitation of children making moral choices based on experiences in day-to-day play and teachable moments.

The model supports brain functioning theories on moral learning challenging conventional notions of learning in the moral domain. The approach suggests that children would benefit from an intentional process of facilitated reflection and respectful engagement upon feeling states and personal moral experiences, in a safe and caring environment.

INTEGRATING THE LEARNING OF MORAL AND ETHICAL CAPABILITIES ACROSS AN EARLY CHILDHOOD CURRICULUM

Arini Beaumaris

When an intentional integrated program incorporating personal, interpersonal and societal moral and ethical capabilities, required for 21st Century living, was introduced across the curriculum in a Canadian International Secondary School, 64% of final year students ended up with academic results that placed them on the British Columbian Honours Roll. Recent research also validates this finding. As the foundation to morality is developed before the age of six it seems a vital opportunity is being missed.

A curriculum based on findings from focus groups in European and Australian settings, regarding what capabilities are required for students 20 years from now will be shared. The model integrates multiple intelligences and best practices from the Montessori, Waldorf and Reggio Emilio systems of early childhood education, inclusive of methodologies to develop moral sensitivity and perception, as part of the curriculum. Challenges and opportunities faced by educators in implementing this approach will be explored.

REFOCUSING ETHICS EDUCATION AND MORAL REASONING IN ENGINEERING

Mr. Jonathan Beever (Department of Philosophy, Purdue University)

Dr. Andrew Brightman (Weldon School of Biomedical Engineering,
Purdue University)

In tackling the problem of ethics education, educators in professional disciplines face enormous limitations on time, resources, and training. Therefore, many ethics courses utilize an approach that focuses on evaluating historical cases in light of existing professional codes. While this method is known to engage students, it is a limited approach for developing moral reasoning and sensitivity, especially when dealing with emerging technologies and social issues. Codes are no more than guides that must be supplemented by something like “rules of reason” or “sound judgment” when applied to novel situations. We propose that both the teaching and practice of ethics can be enhanced through interaction with a set of moral principles. This reflexive principlism, when regularly and reflexively reevaluated against professional codes, might offer a more effective and efficient methodology for the development of moral reasoning and ethical practice in the professions.

SUSTAINING AN ETHICS ACROSS THE CURRICULUM PROGRAM IN AN ERA OF CRITICAL THINKING

Steven A. Benko, Ph. D. (Meredith College)

This paper explores the strengths and weaknesses of several strategies for maintaining a viable EAC program in light of shifting priorities and campus initiatives. Meredith College enjoyed a successful EAC program, highlighted by the inclusion of an ethics requirement in two revisions of the general education curriculum. During the College's re-accreditation process, the College was required to undertake a Quality Enhancement Project. The faculty selected 'critical thinking' as the QEP. The critical thinking initiative created new opportunities for professional development, however, fewer resources were dedicated to the EAC program. In order to keep the EAC program it was necessary to articulate the EAC program in the language of critical thinking. The paper will assess a variety of approaches for linking critical thinking with ethics. The final part of the paper will identify several critical thinking activities that instructors can use in their classrooms to enhance the teaching of ethics by making the students more aware of their own thinking habits.

ETHICS IS STRANGER THAN FICTION

Dr. William L. Blizek (University of Nebraska at Omaha)

In his book, **After Virtue**. Alasdair MacIntyre argues that virtues cannot be understood apart from "the unity of a human life." The virtues require, he says, "a concept of self whose unity resides in the unity of a narrative which links birth to life to death as narrative beginning to middle to end." In the paper I want to explore how this idea, "the unity of a human life," and other ideas about virtue proposed by MacIntyre might be found in or expressed by the 2006 Marc Forster movie, **STRANGER THAN FICTION**. In the movie, Harold Crick's life is being written by the world famous author, Karen Eiffel. But Karen is trying to kill off Harold in her story, thereby bringing the unity of his life to an end.

GO DEEP: USING COGNITIVE MAPPING TO TEACH ETHICS

Dr. Sandra L. Borden (Center for the Study of Ethics in Society, Western Michigan University)

Applied ethics classes tend to focus on moral decision making at a practical level, dispensing with sustained discussions of meta-ethics. Although we can make headway in the classroom without delving into the meaning of happiness or the nature of humanity, it may be worthwhile to get students to wrestle with these questions to develop their moral sensitivity. This presentation demonstrates the use of cognitive mapping as a classroom strategy

to initiate structured thinking, reading, and discussion about basic philosophical concepts and the linkages among them. Cognitive mapping involves verbally summarizing ideas and visually linking those ideas using lines in a diagram, producing a visual representation of such concepts as happiness, as well as their connections with other important concepts (for example, students may consider the connection between happiness and reality). The presentation uses examples from a class on virtual reality ethics; however, this strategy may be applied across the curriculum.

THINKING IN PUBLIC: ARENDT AND THE CULTIVATION OF JUDGEMENT

Jon Borowicz (Milwaukee School of Engineering)

The phenomenon of thoughtlessness betrays ethics' self-understanding as an address to the question "What ought I to do?", but how may thoughtlessness itself be addressed? Understanding thoughtlessness as a failure to take notice, openness will be shown to pose particular difficulties as the object of both instrumental control and activities of cultivation. Hannah Arendt's late views on judgment suggest a way out of this impasse. Her discussion of taste in particular suggests a solution to the problem of openness. Taste gains distance from its object not by a Bullough-like mental operation of stripping away personal interest. Rather, one forgets oneself by taking notice. The notion of moral taste suggests the possibility of developing an immediate "moral nose" for the morally questionable. Understanding thinking as questioning, and dialogue as thinking in public, a curricular project will be described for the cultivation of judgment.

EXERCISING EMBODIED REASONABLENESS AND EMOTIONS IN ETHICAL INQUIRY

Mara Buenaseda (Montclair University)

Works of art bear cultural meanings associated with the body and serve as invitations to participate in the human strivings represented by them. I propose that an education in ethical inquiry attend to the aesthetic dimension of experience. This kind of learning can be transformational because it is premised on an ethics of attention for the kinds of art that create a strong emotional response, thereby educating emotions. Emotions are indications of valuation, guide action and embody judgments. Embodied reasonableness comes about in a process of narrative reconstruction and judgment-making where the power of the arts awakens young people to the morally salient dimensions of their own experiences. As ethical encounter, art nurtures character for contingency and particularity, and fosters openness and respect. Students will have brought the measure of their ethical concerns to bear in shaping more aesthetically pleasing lives for themselves, the aesthetic being the desired ethical ideal.

INSIGHTS FROM VIRTUE THEORY: CONNECTING THEORETICAL AND PRACTICAL ETHICS WITH STUDENTS' MOTIVATIONS

Dr. Brett Caloia (Dept. of Philosophy, Hobart and William Smith Colleges)

Ethics takes aim at our motivations. Yet, too often, our ethics curricula fails to motivate students. Is it possible to do better and produce an ethics curriculum that students can identify with?

I argue that the answer to this question is 'yes' and that the resources for doing so can be found in Virtue Ethics. I begin by showing that traditional approaches to teaching both theoretical and practical ethics are too dogmatic to connect with students' motivations. I then show that the moral principles which drive virtuous action are readily accessible to students because they emerge from general reflections about an agent's goals and strategies for achievement. This is illustrated by showing similarities between a creative arts education and the ethics curricula I propose. Finally, I conclude by showing that this approach requires no loss of content and that it is possible to connect with the traditional theories and practices of the curriculum within the Virtue Ethics approach.

DEVELOPING MORAL SENSITIVITY BY TEACHING SEEMINGLY AMORAL REVENGE DRAMA OF THE RENAISSANCE STAGE

Dr. Danny Campbell (Dept. of Humanities, Columbia College)

In teaching late Renaissance English drama, one introduces students to a world of lurid and treacherous behavior. The plays of this period are remarkable for their frank representation of human depravity on all levels, portraying graphically endless cases of murder, betrayal, adultery, incest and torture. In the best known plays of this period, such as George Chapman's *Bussy D'Ambois*, John Webster's *The Duchess of Malfi* and John Ford's *'Tis Pity She's a Whore*, the spotlight falls on acts of torture and violence that can seem gratuitous at times, detached from any moral judgment. Why study such works? Is teaching this kind of literature of any moral value? Indeed, the drama of the Seventeenth Century appears to be entrenched in its own cultural identity crisis. It is not a stretch to link such a moment of cultural crisis and questioning with our own contemporary search for answers.

MORAL SENSITIVITY AND DESPICABLE CASE STUDIES: IS EMPATHY GAINED OR LOST FROM THE STUDY OF MISBEHAVIOR?

Douglas Chismar (Ringling College of Art and Design)

In my *Ethics for Artists* class, I rely upon a variety of hypothetical and real-life case studies. Many are drawn from news stories about ethical and legal controversies. Some focus upon forms of misbehavior (recklessness, promise-breaking, lying, stealing) that tend to provoke immediate moral responses from the class. One might think that anything that switches on the moral mode of evaluation in an ethics class is good, but I'm concerned about the effect of these judgments upon empathy. In this presentation, I will explore the question of how such indignant, even mocking forms of moral judgment in response to what I will speak of as "moral grotesqueries", contribute to or detract from the development of students' morally-relevant capacity to empathize. Is there a deeper, more subtle and reflective response to be stimulated by leading students to explore alternative readings of the misbehavior? Do the stronger case studies help us to not only categorize behavior but also complicate our understanding of it in a way that opens up the possibility of empathizing? The presentation will end by playfully examining our reactions to the some of the characters in the recent Batman film.

IMAGINE NO RELIGION: CONCEPTUAL DIFFICULTIES IN INTER-RELIGIOUS ETHICAL DIALOGUE

Ryan M. Clevenger (Grand Rapids Theological Seminary)

Teaching ethics in the context of religious studies must strive to authentically represent the ethical theory and practice of religious groups as they understand themselves. However, such endeavors will fail unless the educator addresses two conceptual difficulties: a nebulous understanding of religion, and the hostility of secular ideology towards religion. Consequently, a secular ideology is imposed on all religious ethical thinking which precludes it from engaging in authentic ethical dialogue in the public sphere. Only by first challenging these conceptual difficulties can one begin to understand religious ethical theory and practice according to the inherent structures of the religion itself, with special attention give to its history, texts, and rituals. Through the rigorous confrontation of modern presuppositions, and a close reading and participation in religious ethical thought, one will be able to better understand and engage religious groups in serious ethical dialogue.

WORKS OF ART AND THEIR MORAL TEACHINGS: A MULTICULTURAL PERSPECTIVE

James B. Cole

Yunrak Sohn

Shin Kim

Won-Myoung Kim

The panel seeks to demonstrate that works of art, understood broadly, may influence one's moral sensitivity via highlighting their aesthetic virtues. The works to be examined come

from diverse sources: ancient & contemporary, East & West. They include works by Aristotle, Mark Twain, Claude Monet. The works are literary works, paintings, architectures, movies. And they concern professional ethics, business ethics, Dao, Aristotelian virtues.

Presentations:

1. Functional Beauty, Architecture, and Morality: A Beautiful *Konzen-trationslager*?[i]
2. Mark Twain, Claude Monet, and the Dao
3. Aristotle on teaching virtues through literary works

(HOW TO) COMPOSE A SCENE IN THE RIGHT WAY

Dr. Beth A. Dixon (SUNY Plattsburgh)

In this paper I explore how a teacher of ethics might cultivate *ethical perception* in her students. Ethical perception is an Aristotelian concept. It is the capacity to discern what is ethically salient about the concrete, particular situation one faces. Can we teach ethical perception or, at least, encourage the development of this capacity in our students? If so, what kind of pedagogy and ethical content would satisfy the demands of this concept? My provisional answer to the first question is “yes.” What follows is illustrative of *how* to go about this task.

I discuss three autobiographical memoirs that address the issue of “food justice” in one way or another. These three narrative case-studies allow us to see what features contribute to the cultivation of ethical perception within a particular area of activity, and why. I conclude by stating some general conditions for cultivating ethical perception that may be usefully applied in other ethical domains.

CHARACTER IN CONTEXT: TEACHING MORAL SENSITIVITY IN A TRI-LEVEL MODEL

Mark H. Dixon (Dept. of Philosophy and Religion, Ohio Northern University)

Patrick Croskery (Dept. of Philosophy and Religion, Ohio Northern University)

In response to the intense time constraints involved in teaching professional ethics, we have developed a “tri-level model.” According to this model each of the three main ethical traditions operates most effectively at a particular level of analysis: virtue theory at the personal level, deontology at the professional role level, and consequentialism at the institutional level. In this paper we focus on the personal level and describe the techniques that we use to provide students with a robust understanding of moral sensitivity.

One of us begins at the personal level and moves upwards. *House, M.D.* is an excellent way to explore moral sensitivity and introduce some of complexities of virtue theory and the application of the doctrine of the mean. The other begins at the institutional level and

moves down. The example of friendship prepares the students for a version of virtue theory that reflects the insights of an ethics of care.

THE ART OF ETHICS: USING COMICS TO DEVELOP MORAL SENSITIVITY IN HEALTH CARE SETTING

Robert V. Doyle (Loyola Marymount University)

Moral codes of thought and behavior are intrinsically linked with health and healing. Health care professionals are faced with challenges to be open and responsive to different expressions, values, and viewpoints. The use of comics to illustrate theories and outline these themes can be beneficial. The often-exaggerated, artful premise of a comic can provide memorable images useful for the grounding of abstract moral principles and theories. This paper examines moral principles, both in philosophical and comic forms, which are crucial and unique to health care professions. In concert with certain moral theories, this paper provides a framework for health care professionals to use in the process of moral decision-making. Finally, through the use of comics, the paper concludes by reflecting on common moral issues affecting health care providers and what factors are involved in recognizing these issues.

INCORPORATING ETHICS AND PROFESSIONAL VALUES INTO A CLINICAL LABORATORY SCIENCE CURRICULUM

Donna M. Duberg, M.A., M.S., MT(ASCP)SM (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. 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. Materials were provided on ethics in general and on topics more specific to health care, including ethics case studies. An evaluation method for these activities without attaching a "right/wrong" value to the student's responses was developed. This presentation will include: 1) resources and the evaluation method used; 2) an evaluation of the students' responses to the case questions; and 3) the faculty's debrief comments of these activities which were given to the students.

THE ART OF MORALITY AND FORGIVENESS

Elaine E. Englehardt (Utah Valley University)

Susan A. Martinelli-Fernandez (Western Illinois University)

Michael S. Pritchard (Western Michigan University)

Recent literature on forgiveness suggests the complicated nature of the notion of forgiveness and the place it might occupy in various conceptual frameworks. The more meaningful discussions center on the role forgiveness plays in interpersonal relations and on developing a self-imposed ideal of exemplary conduct. As administrators who have had responsibilities for faculty and chair professional development and as professors of philosophy who understand the complicated nature of delivering course content with an eye to cultivating personal and social responsibility in our students, we wish to sketch an account of forgiveness in developing moral sensibilities from a theoretical and practical perspective. Ultimately, our goal is to demonstrate how understanding the circumstances and nature of forgiveness can result in improved administration/faculty relationships as well as administration/student/faculty relationships that is required for success in higher education and the personal and professional growth of all involved.

REMEMBERING BERNARD GERT

Elaine E. Englehardt (Utah Valley University)

Michael S. Pritchard (Western Michigan University)

Daniel E. Wueste (Rutland Institute for Ethics, Clemson University)

Philosopher Bernard Gert (1934-2011) was a founding member of the Society for Ethics Across the Curriculum (SEAC). A regular and prominent participant at SEAC meetings, his presence will be much missed. This panel, discussing some of his leading ideas, is offered in honor of his contributions to both theoretical and practical ethics, both at SEAC and worldwide. His many publications include *The Moral Rules* (1970), *Morality: Its Nature and Justification* (2005), *Common Morality: Deciding What To Do* (2004), and *Hobbes* (2010). He also published more than 150 articles on a wide range of topics, such as bioethics, business ethics, professional ethics, philosophy of mind, philosophy of language, and his favorite philosopher, Thomas Hobbes. In addition, he gave hundreds of talks and workshops on ethics around the world.

APPROACHES TO TEACHING RESEARCH ETHICS ACROSS DISCIPLINES

Adam Fried (Fordham University)

Opportunities for undergraduate students to plan and execute mentored research projects are rapidly growing across colleges and universities. Such experiences provide valuable opportunities to enhance student learning, promote a culture of innovation, and foster crit-

ical thinking skills (Council on Undergraduate Research, 2012). Indeed, federal funding agencies, such as the National Science Foundation, are actively encouraging undergraduate research initiatives through institutional grants and other support to foster a new generation of researchers. Undergraduate research opportunities are not limited traditional STEM (science, technology, engineering, and mathematics) students, as many from humanities disciplines are also engaging in undergraduate research scholarship, not to mention the growing interest in interdisciplinary research approaches. These exciting new developments call for innovative approaches to ethics pedagogy related to research.

This presentation will discuss approaches to responsible conduct of research (RCR) instruction for undergraduates across disciplines, including the humanities, social and natural sciences, and business.

The transmission of responsible research values and practices is multifaceted and relies on appropriate direct RCR instruction, the degree to which the institution or department climate is perceived as valuing ethics, mentoring experiences, modeling by faculty, and individual attitudes (Fisher, Fried, & Feldman, 2009; Fisher, Fried, Goodman, & Kubo-Germano, 2009). The extent to which undergraduate students performing research are receiving direct RCR instruction is often unclear and likely varies between institutions. Although there are some published curriculums for teaching research ethics related to specific disciplines (e.g., Fisher & Kuther, 1997), there is currently a paucity of scholarship related to teaching research ethics to undergraduates across disciplines. This presentation will discuss curricular approaches to RCR instruction aimed at undergraduate students engaged in research, including an overview of the research process, foundations in research ethics, and relevant decision-making approaches that promote scientifically valid and ethically sound research method planning, implementation, and dissemination.

MORAL EDUCATION OR SOCIAL INSTITUTION?

Samuel Girwornauth (Western Michigan University)

On a plausible account of moral education the purpose of teaching ethics is to inculcate genuine moral virtues within persons. Moral education is for the sake of truly moral people, truly moral people have moral characters, and moral characters require genuine virtues; hence the need for a robust virtue ethics. This conception is under harsh attack, however, by a social psychological tradition and by many philosophers as well. Situationists recommend in place of moral education a program emphasizing the production of certain forms of socialization. Behaviors are all that are of concern. I suggest, however, that this taken as a *sufficient* account of morality is seriously lacking when moral education is at stake. A plausible a priori defense of the coherency of virtue ethics, and thus the proper conception of virtue, can be given such that genuine moral education is unaffected by situationist criticism.

NARRATIVE ADVENTURES IN ETHICS EDUCATION

Janet Grover (Mt. Aloysius College)

Moral sensitivity is best achieved through experience but teaching ethics across the curriculum can enhance the students' own experiences. In bioethics education, using case narratives and the students' perceptions of the ethical dilemmas provides an opportunity to become more sensitive to both the ethics and the actors involved.

Creative writing assignments offer students an opportunity to explore issues and cases from different viewpoints within that narrative. In particular, this writing helps students focus their attention on the ethical issues and questions presented. An interesting twist is to distill that narrative into 55-words and focus on understanding of diverse perspectives. Asking participants to write from a viewpoint that they do not share can provide valuable insight into both dilemma and solution. Exercises in viewpoint assists in developing moral sensitivity. Sharing narratives, whether fact or fiction, enables us to become aware of the moral community we share.

MORAL SENSITIVITY IN A NUDGE CULTURE

Clifton F. Guthrie, Ph. D. (Husson University)

We increasingly live in a ubiquitous computing and media culture that interacts with us at an intuitive, unconscious level. Smartphones, GPS, video surveillance, and "New Media" platforms record and nudge behavioral and intuitive reactions not fully shaped by our conscious ethical reasoning. If we assume that experimental moral psychologists are right, that most of our moral judgments happen intuitively and automatically, then these technologies are profoundly altering our social and moral worlds. There are good reasons to worry about this for the sake of human autonomy, but there are also reasons to embrace if it canalizes human behavior toward pro-social activity. This paper will not critique or celebrate these developments but inquire what they may mean for the individual human moral life. Thus the question: what does individual moral sensitivity mean when our intuitive and sensory world is increasingly surveilled and managed?

ETHICAL REASONING ACROSS THE CURRICULUM: TOOLS FOR THE MORAL ARTIST

Lesley Henderson (School of Education, Flinders University)

Central to the new National Curriculum in Australia is the focus on the ideal student, who is described as a successful learner, a confident and creative individual and an active, informed citizen. Adopting a general capabilities approach, the new curriculum aims to become the vehicle for developing seven general capabilities, one of which is ethical behaviour. Ethical behaviour incorporates both cognitive and motivational components. If

schools want students to behave ethically, they need to provide students with the cognitive strategies to perceive, reason and reflect on ethical issues in order to develop the 'art of morality'. This paper will report on the scope and sequence of ethical behaviour as a general capability in the Australian National Curriculum and describe a recommended approach to developing ethical reasoning across the curriculum.

DEVELOPING MORAL SENSITIVITY IN BIOETHICS: STRATEGIES FOR TEACHING

Janine Marie Idziak, Ph. D. (Loras College)

Bioethicist David Smith advocates a model of reasoning in medical ethics which involves attention to the affective dimension of a human being. I discuss three strategies for teaching bioethics which help students develop moral sensitivity by recognizing and taking into account the affective dimension --- the "heart stuff" --- of ethical dilemmas. The first is to replace traditional printed case studies with excerpts from films and videos which show individuals actually "living through" an ethical dilemma. The second is to rewrite traditional case studies in the form of role play which includes students having to "imagine the feelings" of the individuals involved in the case. The third strategy is to include experiential learning in the course. Participants will be given a packet of materials to assist them in implementing these teaching strategies in their own courses.

ECOLOGICAL UNDERSTANDING, SYMPATHY AND ACTION IN THE CONTEXT OF THE CLIMATE CHANGE CRISIS

Lisa Kretz, Ph.D. (Grand Valley State University)

Borrowing from David Hume's account of the moral relevance of sympathy I explore the relationship between sympathetic *response* and moral *action*. Knowledge of what instigates an active response is certainly important, but so too is knowledge of forms of sympathetic interaction that fail to lead to a fitting response. My research questions are situated in the context of the current climate change crisis. Andrew Fiala argued recently that painting a grim picture of the future is needed to stimulate adequate action in a timely manner, but that same grim picture is used to justify the rationality of "fiddling" while Rome burns (2010, 53). Through looking at the importance of framing and messaging for active response I highlight the counter-productivity associated with catastrophic messaging. Educators and conservation psychologists are finding that despair leads to terror management, where problems are downplayed and hyper-materialism serves as an inef-

fective panacea (Elin Kelsey 2012). I thus argue that a robust theory of sympathetic response in the context of climate change must make inroads regarding general psychological limitations that lead to emotion-overloading and inaction. I recommend positive psychology as a fruitful direction for identifying ways in which to facilitate appropriate moral responses in the context of climate change.

RECOGNIZING THE VALUE OF PEOPLE, PLANET AND PROFITS

Dr. Marcia J. Kurzynski (Lock Haven University)

Concern for the environment has taken a newer form and shape in corporate America -- think Patagonia, Nike, McDonald's for example. Even small businesses today are increasingly doing what they can to put into place environmentally friendly - sustainable - business practices as a way to deal more effectively and profitably with economic, social and environmental problems in ways that create value for their business as well as the planet. Business students learned the value of treating the planet respectfully by partnering with area small businesses that have made sustainability a key part of their business model. Student teams conducted Sustainability Impact Assessments (SIA) for businesses owners in search of ways to help them reduce costs and waste, and improve social responsibility both in process and procedure. Students learned that the art and science of running a small business can be congruent with sustainable business models that address social, economic and environmental problems in morally responsible ways that create value for the enterprise and the common good.

TRAINING POLICE OFFICERS TO ENGAGE IN ETHICAL IMAGINATION

Joanne M.C. Lalonde, Ph.D. (University of Ottawa)

Michelle Yu, MA Public Ethics (Canadian Intellectual Property Officer)

Can having a well-developed moral sensitivity lead to better ethical conduct in our police officers? Are there certain factors that can help shape the development of such an ethical sensitivity or imagination? Can we operationalize the four components of ethical behavior (Rest & Narváez, 1994) in order to effectively teach police recruits to critically evaluate morally courageous acts that translate into better decisions?

Our presentation will suggest ways in which to train officers in how to identify ethical dilemmas since it is essential that the training of police recruits prioritize the development of a creative moral imagination as much as it emphasizes the legal and physical aspects of the use of force. Evidence has shown and confirms that it is not enough to know the rules

of moral grammar presented in codes of ethics, nor it is enough that officers be limited to the vocabulary of ideal ethical theory.

RAISING THE LEVEL OF MORAL CONVERSATION IN SOCIETY: A DISCUSSION OF THE ROLE OF UNIVERSITIES AND COLLEGES

Joanne M.C. Lalonde, Ph.D. (University of Ottawa)

Michelle Yu, MA Public Ethics (Canadian Intellectual Property Officer)

Dr. G.W. Sinclair (Simon Fraser University and University of Prince Edward Island)

Participants will be invited to engage in a debate of how we could go about increasing the moral sensitivity and moral reasoning of our students, and consequently, the level of ethical conversation in society.

Point:

Has today's increasingly commodified higher education that makes our universities open to everyone (in fact our desire to recruit every possible body) lowered the quality of moral conversation in academic institutions and ultimately in society as a whole? Yes, it has and if we really want to move forward to a better world, one wherein better ethical choices are made, it seems it may be time to get back to the notion that not only is the university not for everyone, but that it may best function when it considers itself somewhat elite.

Counterpoint:

There is no doubt that the trends of escalating enrollment in colleges and universities has resulted in a wider demographic of students entering our hallowed halls, but this simply provides institutions of higher learning an opportunity to impact a greater proportion of society and thus, truly move the ethical conversation forward. With higher student enrollment comes exposure to a greater diversity of perspectives, values, life experiences and moral exemplars for all members of the academy, and this in turn can lead to greater moral sensitivity and better developed moral reasoning for our society.

THE ART AND MORALITY OF FORGIVENESS

Susan A. Martinelli-Fernandez (Western Illinois University)

Elaine E. Englehardt (Utah Valley University)

Michael S. Pritchard (Western Michigan University)

Recent literature on forgiveness suggests the complicated nature of the notion of forgiveness and the place it might occupy in various conceptual frameworks. The more meaningful discussions center on the role forgiveness plays in interpersonal relations and on developing a self-imposed ideal of exemplary conduct. As administrators who have had

responsibilities for faculty and chair professional development and as professors of philosophy who understand the complicated nature of delivering course content with an eye to cultivating personal and social responsibility in our students, we wish to sketch an account of forgiveness in developing moral sensibilities from a theoretical and practical perspective. Ultimately, our goal is to demonstrate how understanding the circumstances and nature of forgiveness can result in improved administration/faculty relationships as well as administration/student/faculty relationships that is required for success in higher education and the personal and professional growth of all involved.

EVERY PICTURE TELLS A STORY: PHOTOGRAPHY AS A MORAL MEDIUM

Michael B. Mathias (Philosophy Dept. Frostburg State University)

In her influential work *On Photography* (1977), Susan Sontag argues that, although they can goad the conscience, photographs cannot possibly convey moral knowledge. This is because photographs cannot narrate, and, hence, they cannot provide the sort of understanding Sontag thinks necessary for moral knowledge. I aim to show that photographs can narrate in the relevant sense. The work of documentary photographer Sebastião Salgado—a self-described “storyteller”—is considered as an example. More fundamentally, I challenge Sontag’s claim that a work of art must be narrative in order to convey moral knowledge. I close by considering how photographs might be used in the classroom to promote moral education.

FAIRNESS AND UTILITY IN THE DISTRIBUTION OF SCARCE MEDICAL RESOURCES

David K. McGraw (Dept. of Integrated Science & Tech., James Madison University)

The two ethical traditions of fairness (or justice) and utility are often in tension with each other. When faced with ethical decisions regarding the allocation of scarce medical resources, some of the allocation systems developed by the medical community and legislative bodies in the United States seem to reflect the values favored by the ethical tradition of fairness, while at other times allocation mechanisms appear to reflect the logic of utility. To illustrate this tension, this paper will contrast the case of organ transplantation, in which decision-makers seem to have applied the principle fairness, with that of influenza vaccine distribution, where the principle of utility seems to prevail.

WHEN LANDSCAPE PAINTING BECAME THE WAY OF MORAL ARTISTRY IN KUBAI’S CHINA (1279-1368)

Terri McNichol (Developer imagining)

"The nation is broken; only the mountains and rivers remain." This line by the Tang Dynasty (618-907 C.E.) poet Tu Fu not only encapsulates the rise and fall of dynasties over China's long history of alternating peace and discord but also the endurance of its ancient wisdom traditions over the millennia. At no time in its long history was this put to test more than during the Yuan Dynasty (1279-1368) when all of China was under Mongol rule. In the process of reviving its ancient wisdom roots, a small band of Confucian scholars began a tradition based on literati landscape painting theory (文人画, pinyin : wenrenhua) that came to include models of global governance, experiments in universal education, and "open studios" in art, all of which spread over all of East Asia by means of an expanded network of motivated diverse individuals committed to human flourishing.

MEMORY, MENTAL TIME TRAVEL, AND MORAL SENSITIVITY: A THEORY AND PRACTICE PRESENTATION

Robert Muhlnickel (Monroe Community College)

In this session I show how focused responses to photographs can enhance students' moral sensitivities. I describe links between three phenomena: memory, mental time travel, and moral sensitivity. I then demonstrate a writing assignment I use in an Ethics course called "What's Wrong in this Picture?" The assignment draws on our mental time travel ability and aims to develop moral sensitivity. Students spend time mentally traveling to the scene of a photograph, reflect on where they find themselves, their empathic responses, and their imagined reconstruction of the events in the photograph. They are then asked to write what's wrong in the picture. Those attending the presentation will have an opportunity to participate in a version of the exercise. I will share student responses to the assignment and selections from student writing, with some comparison of responses from immediate post-high-school students and returning students preparing for medical and technical professions. Samples of photographs from the activities will be presented.

TEACHING ETHICS TO THE RIGHTEOUS MIND

Dr. Peter Murphy (University of Indianapolis)

What does current empirically-informed moral psychology imply about what goals can be realistically achieved in college-level ethics courses? This paper attempts to answer this question from the vantage point of Jonathan Haidt's Social Intuitionist Model of moral judgment. After explaining Haidt's thesis that *intuitions come first, strategic reasoning second*, and reviewing some of the empirical support he gives for this thesis, I argue that two of the loftiest goals of ethics education – namely substantial belief revision and substantial changes in behavior – are not within realistic reach if his thesis is correct. I then look at

three goals that can be realistically achieved if Haidt's theory is correct; but I argue that these goals lack significant value. I end by identifying three goals that are of significant value and are attainable on Haidt's theory of the moral mind.

RESEARCH ETHICS FOR GRADUATE STUDENTS: A CRITICAL REVIEW FROM THREE PERSPECTIVES

Laura Newhart (Eastern Kentucky University)

Shana Goggins (Eastern Kentucky University)

Jaleh Rezaie (Eastern Kentucky University)

Last spring the Graduate School at our university piloted a weekly seminar entitled Research Ethics for Graduate Students. The seminar was conducted by a series of faculty speakers representing fields in applied ethics intended to shed light on the different areas of research in which our graduate students participate. The seminar concluded with a Graduate Student Mini-Conference on Research Ethics where each seminar participant presented a project based on a specific case involving ethical issues in research within their particular field of study. This panel discussion will present a critical review of the seminar from the perspectives of a graduate student participant in the seminar, the primary faculty facilitator for the seminar, and the Associate Dean of the Graduate School.

ETHICAL DESIGNERS: CONSIDERATIONS AND TECHNIQUES FOR MORAL PRACTICE

Julie E. Peterson, Ph.D., WRID, IDEC, IES (University of Wisconsin, Stout School of Art + Design)

The field of design is directly connected to human interaction: people using designed products for day-to-day living, people interacting with digital interfaces for work and play, people living and working in designed spaces and environments. These designed end-products are a culmination of human needs, wants, desires, values, and beliefs. How then, can a designer be shaped and taught to think with a morally sensitive mind? The information shared in this session will benefit instructors from a variety of fields. Material will include how an ethics in design course was developed and what considerations were included for a new Master of Fine Arts in Design graduate program. In addition, teaching techniques such as computer-simulated case studies for the morally sensitive designer and related learning outcomes will be reviewed.

MORAL SENSITIVITY ROOTED IN MORAL COURAGE AND COMPASSION

Charles F. Piazza, Ph.D. (John F. Kennedy University)

In today's highly competitive, profit-driven business environment, transactions and professional relationships often become mere contractual arrangements between legal entities. The human element of relationship is often lost, as is the notion that healthy relationships are to enhance or mutually benefit all of the parties involved. When at their best, professional relationships are between "people" interacting as individuals or organizations not "objectified" markets.

In a winner-take-all business environment, how does a professional who has an obligation to work for the organization's success not treat customers as mere objects or sources for professional or corporate gain? How can (s)he prudently challenge the current business philosophy, see the "human face" of markets and business partners, and treat them with respect, dignity and care? How can (s)he develop the courage to risk taking such a position even if it does not directly profit him/her as a professional or the organization as a business enterprise?

MORAL SENSITIVITY AND THE EXTENSION OF COMPASSION: MENCIUS CARES (AND SO SHOULD WE)

Alan A. Preti (Rosemont College)

The distinction between reason and the emotions which has been a prevalent theme throughout the history of Western moral philosophy was never recognized in the Confucian tradition, in which the emotions have long been considered an integral component of moral self-cultivation and growth, itself a necessary condition for human fulfillment. In this paper, I will be concerned with the extent to which morally charged situations eliciting one such emotion – compassion – can serve as pedagogical opportunities for developing student moral sensitivity. First, I will discuss Mencius's account of the extension of the emotions, focusing on compassion and the associated virtue of benevolence; next, I consider the extent to which recent empirical research on the emotions supports the Mencian account; I then consider viable pedagogical practices and procedures bearing on the cultivation of sympathy, concluding that particular service-learning opportunities are best suited for such an enterprise.

WORKS OF WONDER: EMOTION AND AESTHETIC EXPERIENCE

Jesse Prinz

THE GOOD, THE BEAUTIFUL, THE BAD AND THE UGLY?

Wade L. Robison (Rochester Institute of Technology)

Among 18th century writers in ethics, a relation between ethics and aesthetics was presumed. David Hume is representative of the tie: "There is no spectacle so fair and beautiful as a noble and generous action; nor any which gives us more abhorrence than one that is cruel and treacherous" (*Treatise of Human Nature*, III.I.II.2). We shall explore the nature of the connection with a view to determining whether finding that what is bad is ugly and what is good is beautiful adds any moral weight to the claims that something is bad or good. It may well be that our moral and aesthetics judgments both cause pleasure or pain in us, as Hume claims, or have relevantly similar causes, or share something other than similar effects or causes, and yet share no other discernible feature that would explain why, even today, we find ourselves saying of something bad, for instance, that it is ugly -- as though saying something is bad is not good enough, but must be supplemented by the aesthetic judgment that it is ugly. What could such a judgment add morally?

ETHICS AS TRANSFORMATION: A PERSPECTIVE ON LIBERAL EDUCATION IN THE GLOBAL AGE

Stephen Rowe (Grand Valley State University)

Insofar as liberal education is concerned with the transformation of the person toward maturity or the fullness of human development, the teaching of ethics is basic. However, for this very reason, teaching ethics is perhaps the most delicate of arts. Ethics taught in philosophy departments is often overly abstracted from life situations and the dynamics of ethical development, laboring under an unexamined assumption that ethics consists in construction and application of the one best theory. Ethics in professionally oriented programs often veers off in the opposite direction, toward limited discussion of cases, under the banner of relativistic "values clarification." Centered on the essentially ineffable quality of good or right action, this essay aims to bring these and other challenges to the teaching of ethics to light, and to offer a suggestion as to the design and pedagogy of an interdisciplinary ethics course suited to the global age. Components of this suggestion include: consideration of cases/situations and the alternative positions which might be taken on them; inquiry throughout the course, in both collective and individual aspects, into the question as to the nature of good or right action; examination of the philosophical and cultural perspectives (or "theories") which inform the positions people take in particular cases/situations; experience of dialogue/deliberation as the practice through which we can cultivate ever expanded ethical awareness; and appreciative recognition of ethical maturi-

ty as it is articulated in the great traditions – for example, as practical wisdom (*phronesis*) in the West, and “action of non-action” (*wu wei*) in the East.

CASES AND THE “BOTTOM-UP” APPROACH TO MORALITY

Dr. Stephen Satris (Clemson University and the Rutland Institute for Ethics)

This is a paper in support of a bottom-up approach to morality rather than a top-down approach, and strongly recommends the use of case studies in promoting students’ moral perception and reasoning skills. A rough way of marking out the difference between these two approaches would be to say that “top-down” approaches generally use principles as their starting points, and bring those principles to bear on particular cases, while “bottom-up” approaches begin with the particulars of cases (either real or hypothetical) and proceed to the principles. Through the use of the case method, by the end of the semester the students will be able to draw from a wide variety of stories and cases that will enhance their moral perception and judgment. The paper concludes with some practical suggestions about the sources of case studies for use in ethics classes across the curriculum.

MORAL AND ARTISTIC APPRENTICES

Stephen Scales (Towson University)

By the late 1980’s, the connectionist program in neurophilosophy began to exhibit signs of great progress in providing a new and nondiscursive understanding of such basic epistemological concepts as learning, recognition, and theoretical understanding. Rather than being primarily sentence-crunching devices, it became clear that human brains are primarily prototype construction, activation, and deployment machines, and that the prototypes we use to understand the world are not sentences, but are rather embodied in the synaptic strengths among networks of neurons. Since 2000 or so, neurophilosophers have taken up the challenge of applying this prototype-activation model of cognitive understanding to ethics, and providing connectionist glosses on such diverse concepts as moral learning, moral perception, moral ambiguity, and moral progress. But taking brains out of social/cultural context cannot be the best way for us to understand how moral learning occurs or how we ought to teach ethics. Each of us would be as morally inept as an average chimp were it not for the social/cultural inheritance bequeathed to us by those upon whose shoulders we stand. Hence, moral cognition and response are not essentially discursive or sentential, but without the discursive and sentential process of improving social/moral understanding which has occurred over the past 50,000 years or so, we would each be blind to the moral world we currently inhabit.

The same is true of the aesthetic brain. My ability to appreciate a complex novel or painting is a result of the interaction (or dance) between my biologically inherited tendencies to gravitate toward (for example) symmetrical faces or social approval and the entirety of my

culturally inherited understanding of art and its place in the human condition. Hence, both artists and ethicists learn to do their crafts both by integrating and also by expanding upon (or “adding a twist to”) the traditions which embed their practices. In this paper, I draw this analogy with respect to some specific cases of artistic and moral appreciation and contemplate the implications for ethics pedagogy.

THREE PERSPECTIVES ON INFUSING ETHICS INTO THE CURRICULUM: AN ETHICIST, A DESIGNER, AND A MANAGER

Timothy Shiell (UW-Stout)

Julie E. Peterson

Jeannette Kersten

In this session three faculty members from the University of Wisconsin-Stout will discuss their infusion of ethics into the curriculum. Tim Shiell will discuss some general features and examples of ethics across the curriculum at UW-Stout including programs and resources offered through the Center for Applied Ethics, work completed by various departments and individuals, and a new General Education “Social Responsibility and Ethical Reasoning” requirement for all undergraduates. Julie Peterson will introduce ideas incorporated into an ethics course developed for a new M.F.A. in Design multidisciplinary graduate program as well as an ethics case-study software program she has successfully utilized in undergraduate courses to prepare for professional practice in the design fields. Jeannette Kersten will discuss methods used to incorporate Ethical guidelines of the Organizational Development profession in the classroom and in applied research projects with organizations. Kersten will also provide an overview and analysis of a recent case with students in an applied research setting and how the learning from this case were shared with students and incorporated into related coursework.

TEACHING APPLIED ETHICS: THE CHALLENGE OF EMPATHETIC BIAS

Aaron Simmons (Grand Valley State University)

One challenge in teaching issues in applied ethics is getting students to adequately empathize with others’ suffering. This challenge is especially evident when teaching ethical issues such as vegetarianism and famine relief. Empathy is important for good moral reasoning because it makes us feel concern for others’ suffering and give their suffering its due weight in moral deliberations. Yet empathy is vulnerable to biases, including biases against those who are less familiar to us and those who are distant from us in space or time. I consider some ways in which this bias can be counteracted in the classroom, encouraging students to empathize with others’ suffering more widely and equitably. This

includes the idea of “recruiting” people’s empathic bias and the strategy of using graphic video footage in the classroom. I evaluate the potential benefits and challenges of these strategies.

THE ETHICS OF INTRUSION: FROM TIBET TO THE AMAZON, THE ART OF MINDFULNESS WHEN ENCOUNTERING PEOPLE OF DIFFERING CULTURES

Dr. Kim Skoog (University of Guam)

For millennia, people have encountered other people either intentionally or accidentally and the reaction has led to avoidance, reciprocal relations, or hostilities. Generally when interactions occur—especially in the past—the more advanced group dominates and even exploits the lessor people. In more recent times, for the most part, there is decidedly more sensitivity and awareness of the rights of the indigenous people, at least compared to earlier attitudes when engaging in “discovery” of previously unknown people.

This presentation will exam ethical guidelines set out by professional associations of social anthropologists (AAA and ASA), example of intrusive activity that have occurred in the last 50-100 years, as well as the author’s nearly 20 years of experience traveling and living in Tibet. It will end with a brief look at the Buddhist notion of “mindfulness” as a means to deal with intrusive activity. Though originally a meditative concept, more recently “Engaged Buddhism” movements in Asia have adopted the term to denote an approach toward reconciliation based upon sympathy for and identification with *all* parties engaged in hostilities, injustice, or mistreatment.

PROBLEMS FOR MORAL EDUCATORS

Michael Slote

LEARNING TO LOOK: LESSONS FROM IRIS MURDOCH ON MORAL GROWTH

Nancy E. Snow

Iris Murdoch’s complex approach to ethics gives pride of place to such concepts as looking, attention, sensitivity, and introspection. Her work is directly relevant to cultivating capacities for looking, attention, and discernment that are essential for moral growth. My presentation seeks to mine her work for its relevance to cultivating students’ skills of moral attention and sensitivity. It falls into three sections. In the first, I discuss central aspects of Murdoch’s philosophy as they relate to moral growth. In the second, I consider how the use of literature and film in the classroom can help to develop in students forms of moral

sensitivity. Finally, I'll share some examples of my own experiences with literature and film in the classroom as a way of illustrating promises and perils of their use.

THE SUPERMAN-DARK KNIGHT SYNDROME

Paul Sukys (North Central State College)

Many students have an idealized view of American exceptionalism and are, therefore, morally confused by the effects of American interventionism abroad. This is the Superman-Dark Knight syndrome—the romanticized image of a people who see themselves as Superman—a savior who protects and preserves global order—but who are seen by others as a dangerous Dark Knight, who threatens international peace. This paper contends that the Superman side of the syndrome is a myth and proposes that Americans have always been the Dark Knight, despite what they think of themselves. The argument is based on the proposition that American ethical philosophy emerged not from the beliefs of John Locke or the religion of the Puritans, but from the philosophy of Thomas Hobbes, the secular views of Sir Francis Bacon, and the principles of *Realpolitik* as proposed by Machiavelli, and actualized by the architects of American foreign policy.

JONATHAN HAIDT'S SOCIAL INSTITUTIONIST MODEL OF MORAL JUDGEMENT: A CHALLENGE TO TEACHING ETHICS

Louis Tietje (Metropolitan College of New York)

We teach ethics because we want students to make better moral judgments through good moral reasoning. As a result, we hope that moral behavior will also change for the better. Jonathan Haidt's social intuitionist model of moral judgment challenges these aspirations. In his model, intuition and emotion have priority over reason. Intuition is an automatic cognitive process that produces a moral judgment after a triggering event. Reasoning, which is a conscious cognitive process, follows in an attempt to justify the judgment. Moral judgments are not arrived at through reasoning. Haidt does not seem to be very optimistic about what can be accomplished in the classroom. He does not think that expertise in moral reasoning will improve moral behavior, and he is afraid that ethics classes will simply help students rationalize intuitions more effectively. The classroom instructor needs to change the focus from the mastery of moral reasoning to the activation of moral intuitions through "emotional experiences that tune up moral sensitivity and intuition."

ADVOCACY IN THE BUSINESS ETHICS CLASSROOM

Alan Tomhave, Ph.D. (Youngstown State University)

Should professors engage in classroom advocacy? One argument against such advocacy is the autonomy argument offered by Joel Kupperman. Advocacy, in the sense that Kupper-

man is concerned with, undermines a student's making informed decisions about important issues. This paper seeks to do two things. First, it extends the argument against advocacy by buttressing the autonomy argument with an argument from citizenship. This will strengthen Kupperman's general rule against advocacy by expanding beyond concerns merely with individuals to cases where the concern is with groups, at least where the groups are composed of citizens.

Second, while the autonomy argument provides a general prohibition against advocacy, it does permit exceptions, as does the citizenship argument. Thus, the question is: what criteria leads to a justified exception? The identification of a criterion for justified exceptions is the second goal for this paper. In identifying this criterion, we will look at business ethics courses. Business ethics provides a legitimate case against the general rule against advocacy and nicely clarifies the criterion for justified exceptions.

THE COMBINATION OF REASON AND MORAL SENSITIVITY IN THE FORMATION ON ETHICS AND CITIZENSHIP

Norma Velasco (Tecnologico de Monterrey)

Teaching Ethics and Citizenship at universities around the world is a change that has assumed growing importance in recent years, there are many universities around the world who have been introducing ethics and citizenship, that is, the competency to develop the capacity to reflect critically on themselves, the profession and society. It is to prepare students not only to be good citizens of their community, but also to be good human beings committed to look for the population that is at defect, vulnerable, discriminates, oppressed, exploited. It is through different paradigms on education, through the reform in the thought process, viewing thought as a mean to generate debate and dialogue promoting individual and group reflection.

It is though the general education courses on humanities that students will have a well-rounded education, where students develop a humanistic view of their reality.

In this paper I will prove that a higher education with more than 50,000 students can have both strategies reasoning skills and the moral sensitivity through several action in the students college years.

NOT ANOTHER FRANKENSTEIN: TEACHING MEDICAL ETHICS THROUGH FILM AND LITERATURE

Ruth Washington

The National Science Foundation and the National Institutes of Health mandate that all persons working on federally funded grants receive training in Responsible Conduct of Research. Integration of the *Arts and Edutainment* was piloted tested into two summer research programs as a tool to introduce research conduct and integrity to create *respon-*

sible learners focusing specifically on the role of medical ethics in films, literature and the arts in a multicultural environment. The undergraduate student participants attended research conduct workshops and a seven-week popular feature film and book club series. This design allowed the programmers to use poetry, popular feature films and a bestseller book as a medium of teaching responsible conduct of research. The program incorporated prose and performance by the use of *Haikus* into the research conduct workshops. While students viewed a different film each week ranging from sci-fi like *GATTACA* to historical movies such as *Something the Lord Made*, the book club centered on the non-fictional book *Medical Apartheid* by Harriett Washington. Lastly, to create a *cross-curriculum* environment, programmers selected book club chapters that corresponded with classroom topics in *biology* and *chemistry*. The students integrated research opportunities into their *English* course by writing final papers related to the unethical treatment of various groups in medical research both within and outside of the United States throughout history. Presenters will discuss *challenges* and *successes* of integrating arts and edutainment as a vehicle to introduce research integrity and medical ethics in a multicultural environment.

ENVIRONMENTAL ETHICS THROUGH ENVIRONMENTAL ART

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

One way to approach the issue of teaching environmental ethics is through the discussion of environmental aesthetics. By discussing value issues related to environmental aesthetics as well as the natural beauty of the environment, we can begin to introduce ethical issues related to environment, environmental art and ethics, to students across curricula. This discussion will focus on how to engage students in environment ethics through what we will call "Environmental Art Adventures". An environmental art adventure is a trip out into the environment with the idea of using the creation of artworks as a basis for increasing an understanding and awareness of the environment and ethical issues. These adventures, which are examples of "experience education", can then be used as the basis for increasing an awareness of issues related to aesthetics, the environment and environmental ethics. A series of records can be created through photography and words, of environmental adventures. The records of these environmental adventures will be presented as showing how the creation of environment art can be used as the basis for increasing awareness of the environment, environmental aesthetics and art, as well as issues of environmental ethics.

THE DUTY TO CARE: MORAL SENSITIVITY AS A MORAL IMPERATIVE

Dr. Erik Wingrove-Haughland (United States Coast Guard Academy)

Both of the main approaches to the ethics of care and empathy have major problems; the "moral sentiments" tradition of Hume and Smith overstates the universality of moral senti-

ments, while the feminist ethic of care seems to imply that we only have obligations to those we care about. Michael Slote attempts to resolve these problems by distinguishing between “normal” empathy that people actually feel and “fully developed” empathy which results from education, but fails to provide a compelling reason why “fully developed” empathy is morally preferable to “normal” empathy. Such a reason would show that we *ought to care*, which is the key to a coherent ethic of care and empathy. While the question “why should I care?” has no single answer, each moral theory amounts to a different answer, and the fact that everyone *does* care about someone or something provides an answer within the ethic of care.

MORAL SENSITIVITY IN THE MILITARY: DEHUMANIZATION AND THE RULES OF WAR

Dr. Erik Wingrove-Haughland (United States Coast Guard Academy)

While the claim that we should maximize moral sensitivity is plausible for most individuals, including most professionals, the combat mission of military professionals requires them to dehumanize enemy combatants, and thus to restrict their moral sensitivity, at least to some extent. As philosophers since Plato have noted, however, military professionals must have high levels of moral sensitivity towards their own people, and towards non-combatants; achieving this while restricting moral sensitivity towards enemy combatants is a significant challenge. The best way to accomplish this is to recast the rules of war as justifications for the use of force, rather than limitations on the use of force. The role enemy combatants play justifies both the use of force against them and the restriction of moral sensitivity towards them, while neither the use of force nor restricted moral sensitivity is justified towards those not playing that role.

PROMOTING INTEGRITY INTEGRITIVELY: AVOIDING THE SCYLLA AND CHARYBDIS OF ABDICATION AND ZEALOTRY

Daniel E. Wueste (Clemson University)

The discussion focuses on the challenges we face in an effort to promote integrity, for example, a lack of clarity about what integrity is, misconceptions of ethical reasoning and ethical responsibility that jeopardize good faith efforts to promote them, and a tendency to either deny complexity and nuance in the interest of certainty, or the possibility of right answers, because of the complexities of life.

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