



The Society for Ethics Across the Curriculum

**SEAC 2022:**



23<sup>rd</sup> International Conference on Ethics Across the Curriculum  
University of Mississippi  
Oxford, Mississippi  
October 6 – 8, 2022

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# WELCOME

Welcome to Oxford, Mississippi and the 23<sup>rd</sup> International Ethics Across the Curriculum Conference at the University of Mississippi. This year's conference is hosted by the university's two newest centers:

**The Center for Practical Ethics**

**The Center for Community Engagement**

## **SEAC 2022 Conference Directors:**

Deborah S. Mower (University of Mississippi)  
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**THE UNIVERSITY of  
MISSISSIPPI**

The University of Mississippi, affectionately known as Ole Miss, is the state's flagship university. Included in the elite group of R1: Doctoral Universities - Highest Research Activity by the Carnegie Classification, it has a long history of producing leaders in public service, academics and business. Its 16 academic divisions include a major medical school, nationally recognized schools of accountancy, law and pharmacy, and an Honors College acclaimed for a blend of academic rigor, experiential learning and opportunities for community action. Recognized among the nation's most beautiful, Ole Miss' main campus is in Oxford, which is routinely acknowledged as one of the country's best college towns.

# **SEAC 2022**

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# SCHEDULE SUMMARY

## Thursday, October 6

### *The Inn at Ole Miss*

- 8:00 am – 4:00 pm Check-In (Ballroom Lobby)
- 10:00 – 10:50 am Welcome (Ballroom A)
- 11:00 am – 12:10 pm Concurrent Session 1 (A, B, C, D)
- 12:20 – 1:05 pm Lunch (Ballroom Lobby)
- 1:15 – 2:25 pm Concurrent Session 2 (A, B, C, D)
- 2:35 – 3:45 pm Concurrent Session 3 (A, B, C, D)

### *Bryant Hall*

- 4:00 – 4:15 pm Provost's Welcome: Noel E. Wilkin (Room 209)
- 4:15 – 5:00 pm Presidential Address: Elaine E. Englehardt (Room 209)
- 5:00 – 6:00 pm Opening Reception (Farrington Gallery)

### *Explore Oxford*

- Theatre Oxford, play @ 7:30 pm
- Oxford Blues Festival, music til 10 pm

## Friday, October 7

### *The Inn at Ole Miss*

- 8:00 – 8:50 am Breakfast (Ballroom Lobby)
- 9:00 – 10:45 am Concurrent Session 4 (A, B, C, D)
- 11:00 am – 12:30 pm Keynote: Brian Berkey (Ballroom A/B)
- 12:40 – 1:25 pm Lunch (Ballroom Lobby)
- 1:35 – 2:45 pm Concurrent Session 5 (A, B, C, D)
- 3:00 – 4:30 pm Oxford Outings
- 5:00 – 6:00 pm Cocktail Reception (Ballroom Lobby)
- 6:00 – 7:00 pm Banquet (Ballroom A)

### *Explore Oxford*

- Theatre Oxford, play @ 7:30 pm
- Oxford Blues Festival, music til 10:15 pm

## **Saturday, October 8**

### *Bryant Hall*

- 7:30 – 8:20 am Breakfast (Farrington Gallery)
- 8:30 – 10:15 am Concurrent Session 6 (A, B, C, D)
- 10:25 – 11:35 am Concurrent Session 7 (A, B, C, D)
- 11:45 am – 1:15 pm Keynote: Jason Baehr (Room 209)
- 1:15 pm – Conference Close, boxed lunches to go (Farrington Gallery)

### **Room Assignments**

- The Inn A: Ford Ballroom A
- The Inn B: Ford Ballroom B
- The Inn C: Ford Ballroom C
- The Inn D: Ford Ballroom D

- Bryant Hall A: Room 111 (first floor)
- Bryant Hall B: Room 200 (second floor)
- Bryant Hall C: Room 207 (second floor)
- Bryant Hall D: Room 209 (second floor)

## KEYNOTE SPEAKERS

SEAC 2022 Keynote Addresses are free and open to the public. For special assistance relating to a disability, please contact Brett King by calling 662-915-7020 or emailing [jbking1@olemiss.edu](mailto:jbking1@olemiss.edu) at least 3 business days before the event.

### Dr. Brian Berkey

Friday, October 7<sup>th</sup> 11:00 am – 12:30 pm, The Inn: Ballroom A/B  
Philosophy, Public Engagement, and Social Movements

Dr. Berkey is an Associate Professor in the Legal Studies and Business Ethics Department in the Wharton School at the University of Pennsylvania. For the 2022-23 academic year, he is a Visiting Associate Professor at the Georgetown Institute for the Study of Markets and Ethics. He received his Ph.D. from the Philosophy Department at UC-Berkeley, and has held positions at Harvard, Stanford, and the University of Melbourne, in addition to Penn and Georgetown. His research is in moral and political philosophy, and he has published articles on topics such as moral demandingness, individual and corporate obligations of justice, climate change ethics/justice, ethical consumerism, exploitation, effective altruism, animal ethics/justice, and autonomous vehicle ethics. His work has appeared in journals such as *Philosophy & Public Affairs*, *Mind*, *Philosophical Studies*, *Canadian Journal of Philosophy*, *Utilitas*, *Business Ethics Quarterly*, *Journal of Business Ethics*, and *Journal of Applied Philosophy*.

### Dr. Jason Baehr

Saturday, October 8<sup>th</sup> 11:45 am – 1:15 pm, Bryant: Room 209  
Intellectual Virtues and Ethics Education

Dr. Baehr is Professor of Philosophy at Loyola Marymount University in Los Angeles. His work focuses on intellectual virtues and their relevance to educational theory and practice. From 2012-2015, he was director of the Intellectual Virtues and Education Project at LMU, which was funded by a grant of over \$1 million from the John Templeton Foundation and included the founding of the Intellectual Virtues Academy of Long Beach, a charter middle school in Southern California. His books include *Deep in Thought: A Practical Guide to Teaching for Intellectual Virtues* (Harvard Education Press, 2021), *Intellectual Virtue and Education: Essays in Applied Virtue Epistemology* (Routledge, 2016), and *The Inquiring Mind: On Intellectual Virtues and Virtue Epistemology* (Oxford, 2012). Baehr has done extensive work with educators at all levels centered around the theory and practice of educating for virtues like curiosity, open-mindedness, intellectual humility, and intellectual courage. He lives with his family in Long Beach, CA.

# FULL PROGRAM SCHEDULE

## Thursday, October 6

### **Registration**

8:00 am – 4:00 pm, The Inn: Ballroom Lobby

### **Welcome**

10:00 – 10:50 am, The Inn: Ballroom A

### **Concurrent Session 1**

11:00 am – 12:10 pm, The Inn

**1A.** “An Educated Citizenry”: Ethics, Civic Education, and the Role of Public Universities

*Brian Birch, Utah Valley University*

Teaching Ethics in Political Action: Examining Forms of Political Participation and Pursuing the Common Good

*Kristyn Sessions, Villanova University*

Chair: Zach Vereb, University of Mississippi

**1B.** Addressing Decision Fatigue: Adopting an Ethical Reasoning Strategy and Developing Pattern Recognition for Moral Situations

*Christian Early, James Madison University*

The Ethics of Doing Ethics

*Christopher Meyers, California State University Bakersfield (Prof. emer.)*

*Dan Wueste, Clemson University*

Chair: Steven Skultety, University of Mississippi

**1C.** Transgender and Gender Nonconforming Inequalities in Healthcare

*Brooke Alder, Mississippi University for Women*

What Can We Do About Environmental Ethics?: The Stasis of Strategy and the Practical Lessons of Environmental Communication

*Tom Duncanson, Green Citizen Diplomacy Project*

Chair: Timothy Yenter, University of Mississippi

**1D.** Teaching ‘Engineering Ethics’ to Undergraduate Engineering Students: An Indian Perspective

*Satya Sundar Sethy, Indian Institute of Technology Madras (Chennai)*

Ethical Discussions in Bioarchaeology: Genetic Data at Chaco Canyon  
*Nikki Wilcox, University of Mississippi*

Chair: Dakota Layton, Independent Scholar

**Lunch**

12:20 – 1:05 pm, The Inn: Ballroom Lobby

**Concurrent Session 2**

1:15 – 2:25 pm, The Inn

**2A.** Ethics for Adults with Intellectual and Developmental Disabilities (Virtual)  
*Rachel Levit Ades, Arizona State University*

Un/Ethical Assumptions: Engagement and Research with Adults with Intellectual Disabilities (Virtual)

*Nicole DeClouette, Georgia College and State University*

*Kelley Ditzel, Georgia College and State University*

Chair: Elaine E. Englehardt, Utah Valley University

**2B.** Adding Engagement to “Ethics in a Digital Age”  
*Glen Miller, Texas A&M University*

Are Siri and Alexa good for us?

*Mark Doorley, Villanova University*

Chair: Wade Robison, Rochester Institute of Technology

**2C.** Learning Through Conversation: Using the Ethics Bowl Format in the Classroom

*Michael Falcetano, Villanova University*

An Anatomy of Classroom Engagement

*John Uglietta, Grand Valley State University*

Chair: Robert English, University of Mississippi

**2D.** Cognitive Maps as a Metacognitive Assignment to Develop Ethical Virtues  
*Benjamin Johnson, Utah Valley University*

Facilitating Metacognition as a Foundation for Meaningful Teaching of Ethics  
*Anton Tolman, Utah Valley University*

Chair: *Prasenjit Biswas, North-Eastern Hill University, Shillong*

### **Concurrent Session 3**

2:35 – 3:45 pm, The Inn

**3A.** Short, Focused Civic Engagement for Remote/Online Learning (Virtual)  
*Benjamin Hole, Marywood University*

Moral Critical Thinking: Higher-Education Course Content  
*Mark Herman, Arkansas State University*

Chair: Benjamin Johnson, Utah Valley University

**3B.** Finding Ethical Issues in Cases: How Kant Fails Us  
*Wade Robison, Rochester Institute of Technology*

Approaching Social Justice Topics through the Use of Social Norms  
*Laura Engel, University of Minnesota Duluth*

Chair: Brian Birch, Utah Valley University

**3C.** Building Trust and Collaboration in the Classroom  
*Stefanie Ashley, Eastern Kentucky University*

A Study of Perceptions Among Residence Life Staff Regarding Mandatory Training

*Kylee Shiekh, Colorado School of Mines*  
*Dean Nieuwma, Colorado School of Mines*

Chair: Cade Smith, University of Mississippi

**3D.** Developing Moral Awareness: Combatting STEM Student Disengagement  
*William Frey, University of Puerto Rico at Mayaguez*  
*José Cruz-Cruz, University of Puerto Rico at Mayaguez*

The Denial of Science, Emerging Technologies, and Stakeholder  
Engagement: Ethical and Anticipated Ethical Issues  
*Richard Wilson, Towson University*

Chair: Neil Manson, University of Mississippi

*Walk to Bryant Hall (see Maps on p. 41)*

**Provost's Welcome:** Noel E. Wilkin, University of Mississippi  
4:00 – 4:15 pm, Bryant: Room 209

**Presidential Address:** Elaine E. Englehardt, Utah Valley University  
4:15 – 5:00 pm, Bryant: Room 209

**Opening Reception**

5:00 – 6:00 pm, Bryant: Farrington Gallery

Generously sponsored by:

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**Explore Oxford**

Theatre Oxford, play @ 7:30 pm

Oxford Blues Festival, music 'til 10 pm

## **Friday, October 7**

### **Breakfast**

8:00 – 8:50 am, The Inn: Ballroom Lobby

### **Concurrent Session 4**

9:00 a.m. – 10:45 am, The Inn

**4A.** Panel: Using the APPE Ethics Bowl formats to Create an Applied Ethics Final Exam

*Bailey Elzinga (E-Sinc and Indigenous Affairs, Canada)*

*Megan O’Neill (E-Sinc and Alberta Health)*

*Elizabeth Quinn (E-Sinc and Concordia University of Edmonton)*

*Glenn Sinclair (E-Sinc)*

Chair: Mark Doorley, Villanova University

**4B.** Transgressive Teaching Without Dogmatic Teaching

*Joel Ballivian, University of Wisconsin Madison*

CRISPR and Gene Drives: Ethical and Anticipated Ethical Issues

*Richard Wilson, Towson University*

*Michael Nestor, Independent Scholar*

Foisting responsibility: The Boeing 737 MAX

*Wade Robison, Rochester Institute of Technology*

Chair: Timothy Yenter, University of Mississippi

**4C.** Cultivating ‘Mature Trust’ in Moral Leaders Despite a Disrupted and Diffuse World

*Laine Walters Young, Vanderbilt University*

Beyond Ethical Leadership: Cultivating Moral Leadership in Higher Education

*Michael Hartsock, Milliken University*

*Scott O’Leary, North Carolina State University*

*Michael Domeracki, Duke University*

Strategic Realignment of a Philanthropic Foundation in Light of DEI Initiatives

*José Gonzalez, Belmont University*

*Barry Padget, Belmont University*

Chair: Dan Wueste, Clemson University

**4D.** Engagement in the Classroom: The Ethics of Annotation Apps  
*Elisa Warford, University of Southern California*

Teaching Engineering Ethics by an Engineering Ethics Knowledge Rubik's  
Cube  
*Yuqi Peng, Nanyang Technological University (Singapore)*

Ethical blind-spots: A New Pedagogical Tool to Examine how Differences in  
Engineering Students' Personalities Impact Ethical Reasoning in Ethical  
Case Studies  
*Sam Snyder, Virginia Tech*

Chair: Qin Zhu, Virginia Tech

**Keynote:** Brian Berkey, University of Pennsylvania  
Philosophy, Public Engagement, and Social Movements  
11:00 am – 12:30 pm, The Inn: Ballroom A/B

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The Center for Practical Ethics, University of Mississippi

**Lunch**

12:40 – 1:25 pm, The Inn: Ballroom Lobby

**Concurrent Session 5**

1:35 – 2:45 pm, The Inn

**5A.** Student Activism and the Removal of Eponyms that Glorify  
Unethical Researchers: Class Projects with Applied Outcomes (Virtual)  
*Judith Newman, Penn State—Abington College*

How to make Dramatic yet Instructive Content Engaging and Inspiring  
*Yuliia Kravchenko, Columbia University*

Chair: Kyle Fritz, University of Mississippi

**5B.** Teaching Ethics of Decolonization: Gandhi, Tagore and Enrique Dussel  
*Prasenjit Biswas, North-Eastern Hill University, Shillong*

Critical Pedagogy and Ethical Engagement in a Postcolonial Literature Classroom

*Sukalpa Bhattacharjee, North-Eastern Hill University, Shillong*

Chair: Nikki Wilcox, University of Mississippi

**5C. Community Engagement to Advance Construction Ethics**

*Sarah Merrill, Moral ReSources*

Teaching Value Sensitive Design

*William Frey, University of Puerto Rico at Mayaguez*

Chair: David Schwan, Central Washington University

**5D. The Production of Fear and Loathing for Power and Profit**

*Stephen Scales, Towson University*

Care Ethics and Fake News: How Nel Noddings' Educational Reform Proposal Can Help Address the Fake News Problem

*Dakota Layton, Independent Scholar*

Chair: Glen Sinclair, E-Sinc

**Oxford Outings**

3:00 – 4:30 pm, pre-reserved tours around Oxford and UM

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**Cocktail Reception**

5:00 – 6:00 pm, The Inn: Ballroom Lobby

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Center for the Study of Ethics, Utah Valley University

**Banquet**

6:00 – 7:00 pm, The Inn: Ballroom A

**Explore Oxford**

Theatre Oxford, play @ 7:30 pm

Oxford Blues Festival, music 'til 10:15 pm

## **Saturday, October 8**

### **Breakfast**

7:30 – 8:20 am, Bryant Hall: Farrington Gallery

### **Concurrent Session 6**

8:30 – 10:15 am, Bryant Hall: Rms 111 (A), 200 (B), 207 (C), 209 (D)

#### **6A. Ethical Identity in Engineering and STEM professions**

*Grisselle Centeno, Florida Southern University*

*Elaine E. Englehardt, Utah Valley University*

*Michael Pritchard, Western Michigan University (Prof. emer.)*

Forming Ethical Engineers: From High School to the University Graduation  
*Glen Miller, Texas A&M University*

Implications of a Cross-Cultural Study of First-Year Engineering Students'  
Ethical Perceptions for Teaching Engineering Ethics  
*Qin Zhu, Virginia Tech*

Chair: Glenn Walker, University of Mississippi

#### **6B. Adult Life: Sexual Responsibility and the Pursuit of Happiness**

*Jill Drouillard, Mississippi University for Women*

Kierkegaard's Model for Ethical Communication  
*Sam Peters, Faulkner University (Best Graduate Student Paper)*

The Ancient Virtue of Hospitality  
*Laura Arcila Villa, Colorado State University*

Chair: Jason Robert, Arizona State University

#### **6C. The Viability of Using Shelley's Frankenstein to Teach Ethics Across the Curriculum**

*Josef Mendoza, Montclair State University*

Case Study: EthicsLab: Community Moral Engagement and Dialog  
*David Schwan, Central Washington University*

Ethics and Everyday Policing: Engaging Cases from an Interdisciplinary  
Learning Community  
*Gerald J. Erion, Medaille College*  
*Brian K. Patterson, Niagara Frontier Transportation Authority*

Chair: John Uglietta, Grand Valley State University

**6D.** Participatory Approaches to Community-based Learning: A Path to Racial Diversity and Equity in Higher Education (Virtual)

*Kelley Ditzel, Georgia College and State University*

*Sandra Godwin, Georgia College and State University*

How Comparing Nonconscious, Repressed, and Structural Racism Matters

*Kristen Golden, Millsaps College*

Teaching Critical Perspectives on the Philosophical Canon

*Moya Mapps, Yale University*

Chair: Kristyn Sessions, Villanova University

**Concurrent Session 7**

10:25 – 11:35 am, Bryant Hall: Rms 111 (A), 200 (B), 207 (C), 209 (D)

**7A.** Embedding Ethics Modules in Computer Science and Engineering Courses

*Adam Thompson, University of Nebraska Lincoln*

*Zach Wrublewski, University of Nebraska Lincoln*

*Colton Harper, University of Nebraska Lincoln*

Nanotechnology and CRISPR: Ethical and Anticipated Ethical Issues

*Richard Wilson, Towson University*

*Makaelan Bond, Towson University*

Chair: Glen Miller, Texas A&M University

**7B.** Teaching MBA students to Understand the Moral Foundations of Capitalism as a tool for Social Justice

*Aine Donovan, Dartmouth College*

Ethics Engagement over a Cup of Coffee

*José Gonzalez, Belmont University*

*Barry Padget, Belmont University*

Chair: Milorad Novicevic, University of Mississippi

**7C.** Adding Space to Your Class Discussions: Case Studies in Space Exploration

*Kelly Smith, Clemson University*

A One-Way Trip to Mars: Practicing Moral Imagination in the Ethics of Punishment

*J.K. Miles, Quincy University*

Chair: Steven Scales, Towson University

**7D.** Including Course Materials for Developing Interpersonal Compassion in  
General Education Courses  
*Gareth Fuller, Independent Scholar*

The Importance of Sentiment in Promoting Reasonableness in Children  
*Michael Pritchard, Western Michigan University (Prof. emer.)*

Chair: Amy Wells Dolan, University of Mississippi

**Keynote:** Jason Baehr, Loyola Marymount University  
Intellectual Virtues and Ethics Education

11:45 am – 1:15 pm, Bryant Hall: Room 209

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**Conference Close:** Boxed lunches to go  
1:15 pm, Bryant Hall: Farrington Gallery

# PRESENTATION ABSTRACTS

(Alphabetical Order by Last Name)

## ***Rachel Levit Ades, Arizona State University***

Ethics for Adults with Intellectual and Developmental Disabilities (Virtual) (2A)

Though we rightly consider bringing ethics to the general population, children, and incarcerated people, we rarely discuss what it would mean to offer ethics to adults with intellectual and developmental disabilities (IDD). People with IDD, unlike other populations we wish to reach, will often never encounter ethics in an academic setting. However, doing ethics with people with IDD is possible, rewarding, and important. The virtues of an ethics education are relevant and valuable to their lives, and the insights they can offer ethicists deserve to be taken seriously. Ethicists also have an obligation to do this work; philosophy in particular has been antagonistic towards people with IDD, often using examples of people with cognitive disabilities in distasteful thought experiments and perpetuating rhetoric which privileges normative thinking above all else. We have so far refused to engage seriously with the lived experience and insight of people with IDD, let alone provide them with the tools and knowledge we so value. This presentation provides inspiration and guidance for ethics-focused public philosophy that engages adults with IDD. I present insights and questions from the five “Big Ideas” classes I have created and taught, as well as practical guidance that I hope will encourage other ethics educators to bring similar programs to their communities.

## ***Brooke Alder, Mississippi University for Women***

Transgender and Gender Nonconforming Inequalities in Healthcare (1C)

Lack of lesbian, gay, bisexual, transgender, queer, or questioning (LGBTQ+) focused education in nursing schools contributes to a variety of healthcare disparities within a community that already faces marginalization and increased health risks. These inequalities include decreased access to care, increased stigma and discrimination, increased substance use, and mental and sexual health disparities. Under the guidance of [omitted to preserve anonymity], I completed an independent research study focusing on transgender and gender nonconforming (TGNC) inequalities in healthcare. My research revealed a lack of LGBTQ+ education in undergraduate nursing programs. Furthermore, studies found that schools in the southern United States taught fewer hours of content and fewer topics overall than any other region. In my presentation, I would like to present some personal narratives from TGNC patients navigating this unjust healthcare system, as well as some remarks from healthcare professionals working with this population. Then, I will address the importance of integrating LGBTQ+ or TGNC healthcare issues in undergraduate Nursing programs and suggest some possible means of integration such as school-initiated faculty training, toolkits, and standardized nursing-specific educational resources. Institutional engagement will be necessary to facilitate collaboration among faculty.

## ***Stefanie Ashley, Eastern Kentucky University***

Building Trust and Collaboration in the Classroom (3C)

The principles of group facilitation strive towards engagement and inclusion by creating a safe environment for sharing ideas. The techniques are designed to build trust and collaboration, by encouraging ‘psychological safety’, the term coined by Amy Edmondson, Harvard Business School, to describe a workplace environment where people feel ‘safe for interpersonal risk taking’. To illustrate that point, a survey conducted by Slido of 1500 remote workers found that 42% of attendees left a meeting without saying what was on their mind. That sense of freedom to explore, challenge, test, and just speak up is also important in the classroom. There are proven facilitation tools and techniques that can be used in the workplace and classroom to build a high-level of trust and collaboration. Participants in this session will leave with tips for moving a group or class through the various phases of group development to build trust, commitment, and openness. They will explore and practice methods that encourage a sense of inclusion and belonging. The group will discuss how

to build a safe classroom environment that inspires sharing, challenging, and questioning for deeper learning and understanding, even when discussing controversial topics. The session will conclude with a discussion about personal limits and just how far to take a group.

***Jason Baehr, Loyola Marymount University***

Keynote Address: Intellectual Virtues and Ethics Education (Virtual & In-Person) (Bryant: Room 209)

Many would agree that education should help students become better people and better citizens. Yet, the immediate focus of most teachers is academic: they are tasked with imparting knowledge and skills to their students. How, if at all, can academic teaching and learning promote the ethical and civic aims of education? I offer a response to this question that focuses on “intellectual virtues,” which are the character attributes of good thinkers and learners, such as curiosity, open-mindedness, intellectual humility, and intellectual courage. I explain what intellectual virtues are, how they are related to certain ethical and civic values, and why educating for intellectual virtues provides a way of promoting these values that can be deeply and naturally integrated across the academic curriculum.

***Joel Ballivian, University of Wisconsin Madison***

Transgressive Teaching Without Dogmatic Teaching (4B)

One of the primary goals of transgressive teaching (hooks, 1994) is to create a learning experience that awakens students to oppressive realities and empowers them to respond subversively to these realities. This approach can be contrasted with the “critical thinking first” approach (CTF) according to which the primary aim of a class (especially a humanities class) is to “teach students how to think, not what to think.” CTF aims for stance-neutrality and recommends that teachers avoid structuring courses that overtly encourage students to adjust their views or lifestyle on substantive moral and political issues. In fact, it is common for proponents of CTF to argue that transgressive teaching and related approaches elide these pedagogical values by being insufficiently stanceneutral and overly pushy. In this paper, I explain how transgressive teaching can take steps toward ameliorating these worries—what I’ll call “worries about dogmatism.” To this end, I argue that there are different worries about the alleged dogmatism of transgressive teaching. Some of these worries are legitimate and ought to guide the way we structure transgressive learning environments in philosophy, but I argue that a robust form of transgressive teaching can nevertheless survive these concerns.

***Brian Berkey, University of Pennsylvania***

Keynote Address: Philosophy, Public Engagement, and Social Movements (Virtual & In-Person) (The Inn: Ballroom A/B)

An examination of the ethical principles essential for social movements and public engagement.

***Sukalpa Bhattacharjee, North-Eastern Hill University, Shillong***

Critical Pedagogy and Ethical Engagement in a Postcolonial Literature Classroom (5B)

The paper proposes to theorize the ethical issues of evaluation/interpretation of post-colonial English texts in a classroom through critical pedagogy which continues to evoke the question of ethical agency –who speaks in the text? who reads it and interprets it in the class? There is often a problem in trying to justify the moral claims of the emerging counter-canon in postcolonial literatures that interrogate dominant hegemonic constructions of race, ethnicity class and caste. An ethical reading (in Levinasian sense) of a postcolonial text in a classroom shifts the paradigm from a postcolonial critique of race, class and gender to a critique of the postcolonial itself. Therefore a classroom in a postcolonial context inevitably becomes more of a radical and political space for creating an ethical sensibility among students. But teaching is much more difficult than learning because teaching calls for ‘to let learn’ (Heidegger). Contemporary critical pedagogy perceives the classroom as a shared liminal space of collaborative alter/native knowledge systems by the teacher and students through a production of mutual affectation between the two, designating the classroom as ‘that changeful site’ that generates a critique of racism, sexism and other forms of dehumanizing

violence accompanying global capitalism. The study would use concepts such as Ethical responsibility/Ethical singularity which according to Spivak is “ the engagement of the Other in non-essential, non-crisis terms” producing response from both sides in pedagogical practices. This is the project of ethical action in the classroom.

***Brian Birch, Utah Valley University***

“An Educated Citizenry”: Ethics, Civic Education, and the Role of Public Universities (1A)

Thomas Jefferson is credited with saying that “an educated citizenry is a vital requisite for our survival as a free people.” Though he likely never said or wrote these words, the connection between public education and democratic governance has been an important feature of the American constitutional tradition. This presentation will explore the role of ethics education in civics curricula and do so with specific attention to how this plays out in public institutions of higher education. It will examine key principles that inform these debates and apply them to concrete programming at select public universities—most notably Utah Valley University (UVU) and Arizona State University (ASU). Both institutions have received targeted state funding to advance civics education and are in the process of developing programming to meet the legislative mandates. In the case of UVU, ethics education will play an important role in its “Civic Thought and Leadership Initiative,” and significant questions remain as to how this will be ethically and effectively executed. The presentation will employ these cases to raise larger questions related to education, citizenship, and the public good.

***Prasenjit Biswas, North-Eastern Hill University, Shillong***

Teaching Ethics of Decolonization: Gandhi, Tagore and Enrique Dussel (5B)

Gandhi’s notion of Satyagraha (truth force), Tagore’s notion of ‘surplus in man’ gel with Enrique Dussel’s ethical critique of centrality of an “I” with ‘good conscience’ as the dominant image of self. It’s a cross-contextually shared ethical critique of a dominant political and ethical subject that creates an ethics of decolonization. Gandhi’s notion of ‘surrender without subordination’, Tagore’s idea of surplus as freedom of the human soul and Dussel’s notion of epistemic disobedience to dominant empire of knowledge bring out an ethics of liberation in terms of what Dussel characterized as metaphysical category of ‘fulfilled proximity’ that ultimately creates the joy of freedom. Tagore notion of surplus implies the joy of creative freedom in the fullest realization of proximity to the Infinite in the finitude of self and other. Gandhi’s idea of freedom as infinite empathy and compassion mixed with the goal of joy of freedom emerges closely bound up with Tagore’s ethical praxis of decolonization. Pedagogically one can locate the cross-contextual proximity of ideas of freedom and liberation that creates a sense of fairness, fearlessness and joy in performing an act of resistance that stems from an epistemic disobedience of the dominant that Dussel would have stood for. As opposed to an essentializing notion of “I”, decolonization introduces an ethical practice of re-orienting the self-other relation in a mode of creating fairness and freedom by removing domination. This is a deontic imperative that decolonization establishes within ethical paradigms.

***Makaelan Bond, Towson University***

***Richard Wilson, Towson University***

Nanotechnology and CRISPR: Ethical and Anticipated Ethical Issues (7A)

CRISPR technology, which can be used for gene modification and editing, has been revolutionary for the science community and research field due to its applications for disease and health. In addition, combining nanotechnology and CRISPR holds tremendous potential for expanding the opportunities for versatile applications, from diseases to agriculture. CRISPR and is a critical tool that can be used to find specific DNA within cells for the purpose of gene editing; this can also include turning a gene ‘on’ or ‘off’ without modifying the sequence. Conventional gene therapy methods have taken researchers years to gain traction and is expensive; while CRISPR has revolutionized this process into a cheaper and relatively simpler strategy for gene editing. CRISPR Cas9 proteins found in bacteria can be programmed to find and bind to targeted DNA sequences by providing a complimentary piece of RNA, which can guide the tool for its purpose. Once found, the Cas9 protein

can cut the target DNA, which during repair, can lead to mutations and the disablement and overall dysfunction of the gene. The use of nanotechnology in conjunction with CRISPR tool for diverse applications such as cancer, HPV treatment, as well as agriculture may advance the field of science and healthcare on a global scale. This analysis is aimed at discussing the ethical issues related to the use of Nanotechnology and CRISPR and the impact upon various stakeholders with a focus on the ethical and anticipated ethical issues related to Nanotechnology and CRISPR in the domain on medicine.

***Grisselle Centeno, Florida Southern University***

***Elaine E. Englehardt, Utah Valley University***

***Michael Pritchard, Western Michigan University (Prof. emer.)***

Ethical Identity in Engineering and STEM professions (6A)

Faculty and researchers from five universities are part of a National Science Foundation project that investigates how academia and industry are both formative elements of a STEM professional's identity. Our project aims to improve ethical sensitivity and reasoning skills by integrating student experiences in industry internships with their academic work. This project addresses the following pair of research questions: (1) To what extent do students' pre-existing attitudes, values, and goals related to ethics and perceptions of the ethical responsibility of engineers change with involvement in professional engineering ethics training? (2) How might instruction in professional engineering ethics, coupled with a co-curricular internship experience, enhance development of the ethical component of a student's professional STEM identity? Contemporary issues such as the Surfside condominium collapse, and Volkswagen emissions scandal highlight the fact that mere technical ability is insufficient in order for engineers to fully live out their mandate to serve society in the practice of their craft. Ethics is an equally important component of the engineer and STEM professional identity. Some researchers have found that loyalty to a company is more important to the new STEM professional than professional and personal ethics. Our project is focused on strengthening an ethical identity in the young STEM professional. The faculty members represent Florida Polytechnical University, University of South Florida, Southern Florida University, Utah Valley University and Western Michigan University.

***José Cruz-Cruz, University of Puerto Rico at Mayaguez***

***William Frey, University of Puerto Rico at Mayaguez***

Developing Moral Awareness: Combatting STEM Student Disengagement (3D)

This presentation will place reflection on emotions at the center of pedagogical approaches designed to promote the Hasting Center objective of increasing moral awareness. Emotions are built around appraisals which provide them with cognitive content. As Callahan puts it, the skill of moral awareness can be developed by reflecting on its constituent elements of appraisal and judgment, the cognitive contents around which emotions are built. This presentation will outline three activities designed to develop this skill in the STEM classroom. Each activity draws on a pivot from the emotion to the cognitive content around which it is built. (1) A role play based on the public debate into whether to install a radar facility in Lajas, Puerto Rico will provide an opportunity to reflect on fear. (2) A series of scenarios outlining "good corporations gone bad" will provide the opportunity to reflect on anger and its pivot to punishment or moral repair. (3) The scenario of "An Island Nation" will provide an opportunity to examine if compassion is an appropriate response to the sufferings of the island nation's inhabitants. A debate structured around compassion's three appraisals (size, desert, and circle of concern) has been used to promote STEM student reflection on the emotion of compassion. This presentation provides the authors with an opportunity to disseminate classroom activities designed to combat STEM student disengagement from the ethical, social, and global. These were developed through a grant, NSF SES 1449489.

***Kelley Ditzel, Georgia College and State University***

***Nicole DeClouette, Georgia College and State University***

Un/Ethical Assumptions: Engagement and Research with Adults with Intellectual Disabilities (Virtual) (2A)

People with intellectual disabilities have traditionally been a protected class by institutional review boards, ethically charged with protecting “vulnerable” human subjects in research projects. Recent research, however, calls into question the assumptions of vulnerability for a whole class of people. Like other protected groups, there exists a broad range of experiences within the class, leaving some researchers to ponder these questions: Is it ethical to think of individuals as a homogenous group? Is it unethical to exclude people with intellectual disabilities in research? What are we missing by excluding the perspectives and experiences of people with intellectual disabilities? Using these questions to frame the presentation, presenters will share the findings of a research study that involved adults with intellectual disabilities, their family members, and staff members from a creative arts-focused day program that serves adults with disabilities. The program was closed during the beginning months of the COVID pandemic, and then moved its programming to a virtual platform. The story of this transition will be told through the lens of one participant, Chloe (pseudonym), a woman with significant support needs related to her autism. Due to her support needs, Chloe was not initially considered a viable candidate for virtual services. When she was eventually provided access to virtual services, she blossomed into an individual who was barely recognizable by those who knew her previously. Chloe’s story makes a case for the ethical engagement and inclusion of the perspectives and experiences of adults with intellectual disabilities in research studies.

***Kelley Ditzel, Georgia College and State University***

***Sandra Godwin, Georgia College and State University***

Participatory Approaches to Community-based Learning: A Path to Racial Diversity and Equity in Higher Education (Virtual) (6D)

Universities do not exist in isolation; they are embedded in local communities with particular histories and are greatly affected by economic and political forces. Those forces often function as obstacles to a university’s goals of racial diversity and inclusion. For example, political and economic forces may manifest themselves in weak assessment of the extent to which students have developed a critical consciousness as a result of their work in service-learning courses (Shay 2020). We teach service-learning or community-based engaged learning (C-bEL) courses at Georgia College (GC), a small, public liberal arts university in rural, Middle Georgia. GC is a predominately white institution; however, the city in which it resides is significantly more racially diverse. In our service-learning courses, we use a participatory approach (Freire 1986, Smith 1997, Stoecker 2013) that centers knowledge generated by oppressed groups and thus helps to ensure that any institutional commitment to equity in all its forms is realized. More specifically, and perhaps more importantly than meeting broad institutional goals, our intention is to develop reciprocal relationships between GC and the surrounding community, build the capacity of our community partners to sustain their social justice efforts, and develop students’ critical consciousness. We argue that a participatory approach to service-learning/C-bEL courses will lead to effective and revealing assessment of student learning and is a necessary path to racial diversity and inclusion and ensuring that public universities truly serve the public good.

***Michael Domeracki, Duke University***

***Michael Hartsock, Milliken University***

***Scott O’Leary, North Carolina State University***

Beyond Ethical Leadership: Cultivating Moral Leadership in Higher Education (4C)

The current political and social tumult emphasizes the need for transformative, values-based leadership to confront new challenges, ideas, and realities. We argue that this requires reconceptualizing leadership - especially for high-achieving students who often feel tension between leadership roles and their personal and professional responsibilities. We argue this is a false dilemma. Leadership should not be viewed as a separate class of action but rather as a way of

engaging in the full range of human activity. We highlight examples of moral leadership from different programs that aim to demonstrate that leaders are not just those who are most visible. We adopt a lay distinction between “ethical” and “moral” leadership. Ethical leadership recognizes and applies legal and ethical norms to current actions. Ethical leaders meet ethical standards. Moral leadership looks to the future to transform the present. Moral leadership (re)shapes the evaluative framework of a group, organization, or society. This panel demonstrates ways in which leadership happens through expression, ideation, and articulation of values. We will utilize examples from different areas of the academic experience: research, ethical debate, critical inquiry, and mindfulness-based practices to show how students can transcend stereotypical leadership and to model ways higher education can - and should - cultivate moral leadership. In the process, we will articulate a new form of moral leadership development grounded in the praxis of programs and colleges.

***Aine Donovan, Dartmouth College***

Teaching MBA students to Understand the Moral Foundations of Capitalism as a tool for Social Justice (7B)

Most MBA students are well acquainted with Adam Smith’s seminal work, “Wealth of Nations” but few have ever come across his foundational book, “Theory of Moral Sentiments”. This glaring omission is a dangerous curriculum choice. Future business leaders in MBA programs are increasingly persuaded that capitalism is inherently corrupt and fuels the inequality gap. The neglected study of Smith’s moral foundation for capital markets is at odds with this assessment and needs to be addressed within the core electives of every MBA program. This paper will provide an example of how (and why) Capitalism’s moral foundation deserves a prominent place in the curriculum.

***Mark Doorley, Villanova University***

Are Siri and Alexa good for us? (2B)

In this session I aim to present reflections on the increasingly significant role of artificial intelligence in shaping the contours of civic life and engagement. Many have written about the impact of the algorithms of social media in creating “ideological bubbles” around groups of people, impacting the opportunity to engage content and people who are essentially “othered” by the work of the algorithms. What we’ll examine is the impact that AI, whether in our smart speakers, phones and computers, is having and might have on our relational skill development. Since the AI learns from what it receives from us, and then offers us more of what is similar to what it has received, is the impact similar to that of social media algorithms, or is something different going on? I will highlight the work of Chirag Shah and Emily M. Bender in their March 2022 paper entitled “Situating Search” in which they argue that the language models in use for search functions create an expectation in the human users that the AI-based interface, e.g. Siri, understands the response to the users search query. What are the possible consequences of this move in artificial intelligence on the cognitive and affective skills that make deliberation and related activities, possible and effective? In the end, it is worth wondering about whether or not the increasing ubiquity of artificial intelligence in human affairs is contributing to human well being.

***Jill Drouillard, Mississippi University for Women***

Adult Life: Sexual Responsibility and the Pursuit of Happiness (6B)

My presentation will discuss how I taught John Russon’s Adult Life: Aging, Responsibility, and the Pursuit of Happiness alongside Amia Srinivasan’s The Right to Sex: Feminism in the Twenty-First Century in order to foster a discussion centered on sexual responsibility. In Russon’s “Character and Reality,” he identifies two virtues that are required of adulthood, sōphrosunē and andreia, noting that proper exhibition of such virtues entails an acknowledgement of intersubjectivity and co-habitation (sugchōrein). In “Aging,” Russon examines the different biological stages of life and their accompanying levels of responsibility. He asserts that adolescence is a “growing time of social

responsibility,” noting an aspect of this social development is the “emerging experience of romantic and erotic bonds, and adolescence is importantly experienced as the opening up of sexuality.” Russon doesn’t explore this “opening up of sexuality” more fully, but I have requested that my students do so. We read “Talking to My Students About Porn” to discuss the ubiquity of internet porn and how it affects the erotic bonds that students are able to have. We also read “The Right to Sex” in order to address issues related to entitlement (i.e., incels) and consent. Students were asked to think about how to display the aforementioned virtues amongst the ubiquity of internet porn and how to properly consider the intersubjective dimension of life in their own pursuit of happiness.

**Tom Duncanson, *Green Citizen Diplomacy Project***

What Can We Do About Environmental Ethics?: The Stasis of Strategy and the Practical Lessons of Environmental Communication (1C)

After the careful discernment of an environmental problem, thoughtful analysis of the issue using ethical theory, and the deliberate formulation of policy responses, comes a stasis of great interest to many students-- the strategic and tactical consideration of how one goes about effectively acting on their environmental ethics. This presentation provides teachers and potential environmental advocates with ten brief case studies illustrating the obstacles to effective environmental communication including (1) the fear of communicating in public, (2) the institutional obstacles to participation, the current trap (3) of being positive or negative, hopeful or angry, and strategies and tactics for increasing the likelihood of success, including (4) knowing the likely problems going in and planning to surmount them, (5) going "meta" when the usual talk does not work, making the communication itself the issue (6) the uses of shame, (7) showing and telling and toxic tours, (8) juxtaposing human realities with institutional arguments, (9) answering insults and the jobs challenge, and (10) the luxury of celebrity endorsement. Cases briefly but incisively documented include classics such as Love Canal and old growth forest in the U.S. and Canadian Pacific Northwest, but also much newer cases such as persistent noise pollution problems, closing coal fired electricity generating plants in Chicago, the sanitation campaigns of India, stopping dam building in Brazil, and failures of the United Nations Framework Convention on Climate Change negotiations.

**Christian Early, *James Madison University***

Addressing Decision Fatigue: Adopting an Ethical Reasoning Strategy and Developing Pattern Recognition for Moral Situations (1B)

Decision fatigue has emerged as a phenomenon impacting the lived experience of post-pandemic life. The accumulation of choices that we are having to make contributes to a felt sense of overwhelm, and we can end up making bad decisions. The pandemic amplifies the situation as even small decisions, such as going shopping, seem risky and uncertain. Psychologists who describe the phenomenon provide general but bland guidance such as "life is hard, be kind to yourself and others." Ethical theory also seems of little practical use as there are too many decisions in a single day for anyone to think through. This paper suggests that we turn instead to the (Aristotelian) tradition of practical reasoning and look to decision-making strategies such as Eight Key Questions (8KQ) and develop habits of pattern recognition in moral situations to manage the stress of daily life in a risky and uncertain world.

**Bailey Elzinga (*E-Sinc and Indigenous Affairs, Canada*)**

**Megan O’Neill (*E-Sinc and Alberta Health*)**

**Elizabeth Quinn (*E-Sinc and Concordia University of Edmonton*)**

**Glenn Sinclair (*E-Sinc*)**

Using the APPE Ethics Bowl formats to Create an Applied Ethics Final Exam (4A)

The Panel Presentation will include an overview of the evolution of this process from a doctoral dissertation, which occurred prior to the concept of applied ethics being commonly used, to today. Then four participants will provide their assessments of the value of this format as an evaluative device re the learning of applied ethics: Elizabeth Quinn will discuss her recent experience during the

pandemic when classes and evaluations were conducted in on-line formats only (thus there was no role play component yet had final debates). Bailey Elzinga will comment on her experience first as student in an earlier setting wherein all was conducted live and in-class and then as judge in the on-line Final Debates portion of the final exam, coming as she does now as a Public Health Officer in the federal government (of Canada). Megan O'Neill will also give a student's perspective from a live and in-class setting and her involvement as judge in those years where judging had to occur remotely relative to the participants, coming as she does now as an Environmental Health Officer in the provincial government (of Alberta). She will highlight the importance of the shift to the proponent & commentary design when training Environmental Health Officers to present on ethical dilemmas. The panel will enter into conversation with attendees, answering questions and otherwise discussing possibilities going forward for such approaches to be utilized more broadly in education.

***Laura Engel, University of Minnesota Duluth***

**Approaching Social Justice Topics through the Use of Social Norms (3B)**

When teaching topics related to social justice, instructors are frequently faced with significant pushback from their students. If they take an individualist approach, which typically focuses on people's mental states when explaining injustice (e.g., explicit or implicit biases), they are frequently met with defensiveness or denial ("I'm not racist!"). If they take a structuralist approach, students may find the topic difficult to grasp or be overwhelmed ("how can one person possibly make a difference?"). These responses not only produce a barrier to learning, but also serve to deflect responsibility for combating injustice. This paper argues that a promising method for avoiding these problematic responses is to discuss the relationship between social justice and social norms. Social norms (SNs), the often unspoken rules regarding which behaviors are acceptable, required, or forbidden for different people in a society, are typically learned and followed automatically by members of the relevant community. Since they are often seen as "natural," learning about SNs helps students understand why they may fail to recognize instances or patterns of injustice. Moreover, while discussing the social context of injustices can minimize defensiveness, individual responsibility is maintained given that SNs are perpetuated by individuals. Research on SNs also provides us with a promising avenue for change. Finally, learning about human psychology is not only fascinating, but provides students with empirical work to draw on as they discuss theories of injustice and oppression. I therefore maintain that teaching students about SNs is a promising way to begin discussions regarding social justice.

***Gerald J. Erion, Medaille College***

***Brian K. Patterson, Niagara Frontier Transportation Authority***

**Ethics and Everyday Policing: Engaging Cases from an Interdisciplinary Learning Community (6C)**  
For the past four years, the Applied Ethics in Criminal Justice (AECJ) project has developed and piloted an ethics-across-the-curriculum model at Medaille College in Buffalo, NY. This model was designed to offer students multiple opportunities to apply ethical theories to meaningful real-world problems in their chosen field of criminal justice across a full academic year. As one part of the AECJ project, our team planned and implemented a paired-course learning community during the Fall 2021 semester linking CRJ 211 Law Enforcement and PHI 310 Ethics with Criminal Justice Applications. Building from a presentation at last year's SEAC conference, this panel paper proposes to share goals, experiences, and lessons learned from two key features of the AECJ learning community: [1] its reflection and discussion activities built around everyday policing applications, and; [2] its novel final project weaving together student research from both classes. These elements aim to boost student engagement with lively and significant applied ethics cases, and the AECJ team remains eager for feedback and insights from SEAC as we continue to develop our pilot as a permanent and distinguishing feature of Medaille's criminal justice curriculum.

***Michael Falcetano, Villanova University***

**Learning Through Conversation: Using the Ethics Bowl Format in the Classroom (2C)**

In teaching ethics, my primary goal is to give students a framework for teaching themselves how to think about big moral questions, identify their most unshakeable underlying assumptions and principles, and test out those principles by following them to their logical conclusions and complexities. The theme of my course is “conversations,” which we study in a variety of ways – through literary depictions of ethical conversations, tracking ethical disagreements between historical figures, and most importantly, conversing together in class. To encourage this, I structure part of my class after the Ethics Bowl, a high school and intercollegiate level competition wherein students are rewarded for engaging in respectful, thorough, and thoughtful civil discourse. In the competition, students give presentations, ask each other questions, and answer to their peers in turn. They “win” not by defeating the other team’s arguments, but by finding ways to truly listen to each other and move the conversation forward with respect, rather than dominance – whether in debate or agreement. In this paper, I will explain how the Ethics Bowl works, how I have adapted this conversation format for my classroom, how I facilitate this process more as a “coach” than as a lecturer, and some of the primary challenges that arise. I will also reflect upon the way this format allows students to treat the exercise as a practice “drill” to hone specific skills while at the same time fostering student-directed conversations, encouraging active participation, teamwork, and agency in the study of ethics.

***William Frey, University of Puerto Rico at Mayaguez***

Teaching Value Sensitive Design (5C)

Value sensitive design responds effectively to the disengagement of STEM students from ethical issues. It is interdisciplinary and consists of discovering, translating, and verifying values. This presentation will disseminate three projects that use VSD to promote research in community engagement: A graduate student studied a community’s development, management, and governance of an aqueduct designed to produce and distribute clean water. She found that the community aqueduct design is robust and can also be applied to community managed microgrids to generate electricity. A graduate student studied the flight of STEM graduates in Puerto Rico to North America; this brain drain has intensified Puerto Rico’s diaspora. She identified eleven work expectations (“expectativas laborales”), tested their robustness in western Puerto Rico, and ranked them in terms of their importance. This list will help technically oriented businesses in western Puerto Rico recruit and retain STEM graduates. It also provides a preliminary list of the constituents of meaningful work for this group. Two natural disasters have caused a shortage of affordable housing in Puerto Rico. One group of STEM students examined the feasibility of micro-homes while another examined houses built from recycled storage containers. This presentation will introduce value sensitive design using a “heuristic” developed by Flanagan, Howe, and Nissenbaum. It will also incorporate work on resolving value conflicts by Diego Gracia. Finally, it will focus on disseminating the projects supported by NSF SES 1449489, Cultivating Responsible Wellbeing in STEM.

***Gareth Fuller, Independent Scholar***

Including Course Materials for Developing Interpersonal Compassion in General Education Courses (7D)

The importance of compassion in all walks of life has often been stressed. The importance in, say, healthcare or education is often written into statements of professional organizations. Teaching general education courses, our students that wind up in these, and many other fields. While professional organizations and fields of study have their own courses for teaching compassion relevant to their field, this does not mean that it has no place in general education. While compassion can be understood in many ways, I focus on compassion for interpersonal relationships. I argue that one key component for teaching compassion is examining questions of moral agency. I argue that incorporating materials that highlight the role of circumstance and luck in the outcomes of behavior is important and how this interacts with our evaluations of people can help develop compassion. In the remainder of this paper, I examine the problem of incorporating compassion as a measurable outcome in a general education course. While reading and lecture is an important component to

learning, assignments are especially important. I present some potential in-class and take home assignments that might be incorporated into a variety of general education courses. I then discuss some potential shortcomings of my approach, in particular its limited application in some general education science and math courses. To highlight application of my approach, I draw on experience teaching several general education philosophy courses.

***Kristen Golden, Millsaps College***

How Comparing Nonconscious, Repressed, and Structural Racism Matters (6D)

If for many whites, complacency with racial advantage can be highly unintentional, the question in this inquiry is: unintentional in what way? Are we talking about denied racially-biased beliefs that, though disavowed and ignored, remain accessible to consciousness? Or a deeper kind of denial repressed in Freud's sense? Do some white people become unable to face inner racist feelings or beliefs once a post-civil rights world tells them they are morally bad? The analysis explores how concepts in neuroscience surrounding anti-Black implicit bias by whites are distinct from Sigmund Freud's concepts of the unconscious and repression. It examines whether and how unintentional white racism relates to the neuroscience and psychoanalysis concepts, respectively. I ground the paper in foundational studies in implicit race bias of the early 2000s. In studies by Elizabeth Phelps and Mahzarin Banaji, white subjects consciously affirm belief in racial equality, but nonconsciously prefer their ingroup. In a companion study, Black subjects—unlike the whites—consciously affirm their ingroup, but nevertheless show a lower ingroup preference than the whites. The studies suggest both groups' conscious avowals are masking complicated competing feelings. They anticipate subsequent results of two decades of white anti-Black bias in implicit association testing. I conclude that white anti-Black racial bias is not a repression in Freud's sense, and that the more primary goal than fairness in psyches is fairness in societal structures.

***José Gonzalez, Belmont University***

***Barry Padget, Belmont University***

Strategic Realignment of a Philanthropic Foundation in Light of DEI Initiatives (4C)

Community Wellness Foundation (CWF) is a fictional name for an actual foundation that distributes several million dollars each year to various local nonprofits. This case study examines efforts by the board and executive team of CWF to explore and define their beliefs and approach to equity. These intentional efforts lead to a total realignment of the mission, values and procedures of the organization, in the wake of civic and racial disruptions. In this particular example, DEI was not simply an initiative but became the catalyst for a transformational rejuvenation of the organization. This case will provide an account of how the senior-level leadership guided the organization through a reframing of its mission which then translated into specific action items. CWF made a 180-degree shift in its focus, beginning with an emphasis on supporting BIPOC led non-profits and elevating the cause of racial equity and social justice. Among some of the initiatives, minority internships were created to support diversity, and to give interns experience in developing their social justice perceptions and sensitivities. Attention was also given to more equitably distribute funding and other reputational assets among constituents. Additional efforts, focused on inclusivity, were made to ensure that disenfranchised communities were civically engaged. The ultimate goal of this realignment for health outcomes to no longer be predicted by race.

***José Gonzalez, Belmont University***

***Barry Padget, Belmont University***

Ethics Engagement over a Cup of Coffee (7B)

In this presentation we discuss the promotion of ethical awareness through a study abroad trip to Guatemala. The economics of coffee serves as the catalyst for an exploration of cultural, personal and social values in business. We 'follow the bean' from picking it on the mountain alongside ordinary growers, through the supply chain to it getting roasted, processed and brewed into a \$7 latte at a local coffee shop here at home. Particularly for business students, this presents an opportunity to

discuss a wide array of ethical issues: we talk a lot about fair trade, social justice, corporate social responsibility, and the social implications of the economics of coffee. One will often hear from students, “I’ll never drink a cup of coffee again without thinking about all who are impacted and what it takes to get here.” Participation in this series of adventures creates a lot of empathy and moral sensitivity towards the people in this industry. Our presentation highlights the benefits and challenges of using a study abroad experience as a means to increase social awareness and critical reflection. It provides a first-hand context to discuss several issues in business ethics, especially: cultural relativism, globalization, consumerism, fairness and justice.

***Colton Harper, University of Nebraska Lincoln***

***Adam Thompson, University of Nebraska Lincoln***

***Zach Wrublewski, University of Nebraska Lincoln***

Embedding Ethics Modules in Computer Science and Engineering Courses (7A)

Technology-focused anxieties run high. Reasonable concerns about things like the erosion of privacy, nano-scale innovations, autonomous vehicles/weapons, roboworker replacements, deep fakes, coded inequities, voter manipulation, algorithmic bias, and the rise of artificial intelligence loom large. Fortunately, we can mitigate many of those concerns. For one, we can be more responsible tech-consumers and support effective regulation. For another, as educators, we can more effectively teach future computer programmers and engineers critical thinking and moral reasoning. Our interdisciplinary project, Embedded Ethics is focused on the latter. The Department of Philosophy, the School of Computing, and the Ethics Center at the University of Nebraska-Lincoln (UNL) have teamed up to embed modules on ethics in computer science and engineering courses. Our design is based on Harvard University’s successful model—there, a multidiscipline team of graduate students, postdoctoral students, and a few faculty members develop and deliver the embedded modules. We emulated this to a degree in a pilot program at UNL in the fall of 2021 with a \$1000 internal grant. This resulted in four modules being embedded in four distinct courses. The success of the pilot motivated UNL to bring a full-fledged Embedded Ethics program to campus in the School of Computing. With a \$20,000 grant from the Gladys Kriebel Delmas Foundation, we roll out phase two this fall. In this talk, we will discuss the grass roots effort that led to the program’s establishment, challenges unique to us at a large, public, land-grant university, and our plans for scaling it up.

***Mark Herman, Arkansas State University***

Moral Critical Thinking: Higher-Education Course Content (3A)

This presentation regards content on moral critical thinking that befits courses in higher education, especially critical thinking, and applied ethics courses. I present a taxonomy and exemplars of content drawn from a survey of (1) 10 texts dedicated to topics approximating moral critical thinking (though usually not using that terminology), (2) sections on reasoning and critical thinking methods found in ethics and moral philosophy textbooks, (3) chapters regarding moral reasoning and ethical decision-making in critical thinking textbooks, and (4) texts on behavioral ethics (i.e., an approach modeled on cognitive heuristics, biases, and debiasing that leverages findings from empirical moral psychology to improve morally-relevant behaviors). Particular attention is paid to (1) the extent to which the methods covered are morality-specific (as opposed to “merely” applying domain-general methods to moral content), (2) the emphasis upon belief formation vis-à-vis decision-making/action, and (3) the relevance of methods to “day-to-day life” versus academic philosophy. I also discuss issues such as challenges regarding skill transfer that stem from tensions between the moral psychological presuppositions of some prescriptive methods and descriptive constraints, especially within day-to-day life, suggested by empirical moral psychology.

***Benjamin Hole, Marywood University***

Short, Focused Civic Engagement for Remote/Online Learning (Virtual) (3A)

The pandemic, and the shift to more remote learning, makes civic engagement (CE) pedagogy difficult. It is difficult find meaningful ways for students to engage civically in an online format. One strategy is to design short, focused CE assignments that ask students to identify issues of public concern they are passionate about around different topics, and then ask them to engage online in structured ways. CE in ethics courses helps reduce moral skepticism, casuistry, boredom, apathy, and cowardice, by making ethical goals student-centered. Focused CE assignments for online ethics courses retain much of this value, while reducing the student burden to figure out how to engage remotely. For example, when studying consequentialism, a CE assignment might ask students to choose a civic issue related to making the world a better place, and advocate for that change by writing a letter to a public official, or participating in a protest or demonstration. Or, when studying rights issues, students might research a public policy, write a policy brief, make a short video explaining the brief to potential participants in advancing or blocking the policy, and then post it on a local community forum. These short, focused CE assignments aligned with common ethics course themes, so different instructors can choose what works for them, given their teaching contexts and pedagogical goals. This presentation will share general strategies, sample assignments and rubrics, which can be incorporated into different course designs, as well as a few success stories.

***Benjamin Johnson, Utah Valley University***

***Anton Tolman, Utah Valley University***

Using Metacognitive Assignments to Facilitate Student Ethical Virtues (2D)

Many students come to Higher Education because they were expected to, or because they have been told it is necessary for future work or careers. Despite faculty efforts in General Education courses to encourage a broader vision of the value of education, students are often resistant to changing their attitudes and behaviors. Intentional use of metacognitive assignments that increase student awareness of how they approach learning, the methods they are using to learn, and the meaning or purpose of their education beyond “jumping through hoops” hold the potential to deepen development of ethical virtues related to responsibility to self and others, including society in general. A teaching approach focused on metacognition may also boost student development of their “personal narrative” as a scholar or educated person and how they contribute to society now and in the future. This session will describe innovative approaches and metacognitive assignments to nudge student development in these directions and that can be applied across the curriculum. We will present data from a recent study conducted in General Education courses and explore the implications of these assignments as methods for promoting ethical development. The first presenter will focus on facilitating students’ sense of their own responsibility for learning as a foundation for ethical thinking. The second presenter will focus on the use of concept maps as a way to challenge students to think of their ethical responsibility to those close to them and to society at large.

***Yuliia Kravchenko, Columbia University***

How to make Dramatic yet Instructive Content Engaging and Inspiring (5A)

The young generation needs constantly updated educational programs and educational practices. This also applies to the ethics education. “The 1960s and the Dissident Movement: A Festival for Young People” is a innovative educational practice in promoting virtue and formation the culture of Human Rights. It began in 2017 in Kyiv, Ukraine, and has since then taken place annually. It is sponsored and organized by the National Centre “Junior Academy of Sciences of Ukraine.” This is an extra-curricular four-day in-person or two months online event. The aim of the festival is to popularize knowledge among school students about scholars and creative figures (writers, poets, directors, actors, designers, composers) who resisted the repressive Soviet system by placing their faith in human rights and by using culture to spread their message. Soviet dissidents’ heritage teaches us how to be responsible citizens and critically thinking personalities. The festival makes the dissidents’ topic fashionable and attractive, especially for youth, thankful for uniquely designed programs based on non-formal learning approaches. Through leaning on dissident heritage, the

festivals promote democratic values. The educational experience of the festival is a good example of an alternative way of teaching ethics.

### ***Dakota Layton, Independent Scholar***

Care Ethics and Fake News: How Nel Noddings' Educational Reform Proposal Can Help Address the Fake News Problem (5D)

Nel Noddings identifies four problems with the primary education system in the United States: First, there is no established caring relationship between educational authorities and students. Second, there is no continuity in student-teacher relationships. Third, Common Core neglects deep existential questions and thereby leaves students' existential longings unsatisfied. Fourth, Common Core does not emphasize connections between the disciplines to each other or to real-life problems. Noddings proposes that instead of uniting around the purpose of financial security, the primary education system should unite around the purpose of producing better adults, through a care ethics framework. The Associated Press defines fake news as, "deliberately false stories that appear to come from credible, journalistic sources...designed to be spread around the internet — previously as jokes, but increasingly often, to influence political opinion." Today, social media platforms like Facebook enable users to relay fake news stories to other users that aren't fact-checked, and these stories have the potential to reach as many people as media outlets like CNN, Fox News, and The New York Times. The four problems with the primary education system identified by Noddings contribute to the fake news problem in the following way: The first two problems sow the seeds for future distrust of expertise; The third problem deadens students' critical thinking skills and curiosity for knowledge; and the fourth problem plays into the structure of how fake news is designed and consumed. I will argue that Noddings' educational reform proposal is the ideal solution for addressing these problems.

### ***Moya Mapps, Yale University***

Teaching Critical Perspectives on the Philosophical Canon (6D)

Many figures in the philosophical canon are problematic. Take Kant, for example. Kant is arguably the most influential moral philosopher in all of Western history — but he was also deeply racist and sexist. Consider his remark that the female philosopher is so unnatural, she "might as well even have a beard." Or consider this passage, a one-two punch of misogyny and racism: "Father Labat reports that a Negro carpenter, whom he reproached for haughty treatment towards his wives answered: "You whites are indeed fools, for first you make great concessions to your wives, and afterward you complain when they drive you mad." And it might be that there were something in this which perhaps deserved to be considered, but in short, this fellow was very black from head to foot, a clear proof that what he said was stupid." These are not mere off-hand comments: they are published parts of Kant's philosophical system. What should we do with a figure like Kant? Is there any principled way to divide the "good" Kant from the "bad" Kant? Is it possible to square his racism with his moral universalism, or is his philosophical system incoherent? Should we study Kant in ways that acknowledge his racism and misogyny? Should we stop studying him altogether? In my upcoming course, Critical Perspectives on the Philosophical Canon, my students and I will explore these difficult questions together.

### ***Josef Mendoza, Montclair State University***

The Viability of Using Shelley's Frankenstein to Teach Ethics Across the Curriculum (6C)

To commemorate the 200th Anniversary of the publication of Mary Shelley's Frankenstein (1818), an introductory philosophy course curriculum was designed and taught in 2018 that reached across disciplines and focused on Shelley's narrative segments that illustrate both classical and contemporary ethical theories, metaphysics, and epistemology. Students were assigned readings and audiobook selections to engage with the inaugural genre of science fiction. Supplemental readings and audio OER texts concerned with the Mind-Body Problem (Descartes), Virtue Ethics (Aristotle),

Kant's Pragmatic Imperative, What Utilitarianism Is (Mill), and Feminist Moral Theory (Held; Noddings) were also used to ground an understanding of Shelley's unconventional approach to ethics and moral decadence. Previously, self-directed and transformational learning theories framed analyses of Shelley's fictional adults showing the need for 'narrative exchange' as a growth technique supporting self-realization and prospective identity adaptations suitable to social and career changes resulting from training, new skills acquisition, and advanced education. This paper concentrates on ethical representations of (i) the secular Virtue Ethics of Aristotle, (ii) themes of Christian morality, (iii) Kantian Justice Ethics, (iv) Utilitarian Consequence Ethics, and (v) a Feminist Ethic of Care as depicted in Shelley's novel. The goal of my presentation is to show the viability of using Shelley's Frankenstein novel to teach ethics across the curriculum as it relates to interpersonal, civic, institutional, and community engagement.

***Sarah Merrill, Moral ReSources***

**Community Engagement to Advance Construction Ethics (5C)**

While teaching Ethics to engineering and construction industry students extending back to the late 1980s, I was asked to collect the case studies of construction contractors and others, concerning major ethical stress in the building trades and construction process. Behind most disastrous collapses, (e.g., the Rana Plaza case of 2013) are serious ethical issues. My new book *The International Casebook in Construction Ethics* (and Ebook with limited on demand print copies), field tested on my engineering/construction technologies students, has over one hundred case studies on all aspects of construction ethics, including newer issues like Adaptation to Climate Change, Mandates for Improving Ventilation in an era of Respiratory Viruses, Sustainable and Regenerative Building, and Sick Building Syndrome. I need more exposure (being retired since 2017) and ideas for community engagement as well as public policy initiatives to get this material into the hands of workers in the skilled building trades, construction managers, and the public. I would lead a short discussion about Construction Ethics and hear ideas from this wonderful forum of participants in Ethics Across the Curriculum, a field I helped to found many years ago. Unless more community engagement occurs, construction will not see the changes we need to make, to reduce its damaging global environmental impacts, energy use, and production of unhealthy buildings.

***Christopher Meyers, California State University Bakersfield (Prof. emer.)***

***Dan Wueste, Clemson University***

**The Ethics of Doing Ethics (1B)**

A telling irony has long existed in the work of practical ethics. While we have been only too happy to weigh in on best practices within an array of professions and businesses, that same attention is rarely turned inward: How should one manage ethical concerns present in directing an ethics center, providing consulting, teaching ethics courses, conducting ethics seminars for professionals, and engaging in research? It is not as if such concerns are absent from ethics work; for example, center directors must navigate fundraising quandaries and maintain an ethical workplace; consultants must tread the line between being helpful counselors and being co-opted by their organizations; teachers must balance presenting a neutral stance on controversial topics against coming across as at least passively endorsing unjust structures and practices; and researchers must eschew "compliance mentality" and yet maintain their integrity and that of the research enterprise in the face of institutional expectations and economic opportunities, to say nothing of their own ambitions. We will provide a brief overview of the "ethics of doing ethics" and then give attention to a few of the more telling concerns: conflict of interest, appropriate limits of activism, and the "terms of ethical engagement" when teaching or helping professionals promote and sustain an ethical environment in their practice. Because, we argue, such issues are endemic to the type of work we do, the realistic goal is producing practical strategies for how best to avoid the worst of them, while also managing their most problematic impacts.

***J.K. Miles, Quincy University***

#### A One-Way Trip to Mars: Practicing Moral Imagination in the Ethics of Punishment (7C)

Aristotle understood that ethical engagement is cemented by practice, not just study. The Stoics suggested that one way we practice is by imagining ourselves in scenarios where we should respond ethically, so that when the time comes, we can do the right thing. If true, teaching moral imagination may be as important as teaching moral reasoning. In this paper, I reflect on teaching a course on the Ethics of Punishment to several sections of criminal justice majors. The students had trouble conceiving of criminal justice as anything different from the U.S. system, where the morality of punishment has been affected by race, class, and gender. When students compared the philosophy of punishment in Norway, their response mirrored the objections of American prison officials: “That just would never work here.” What was needed was a comfortable way to engage with the U.S. punishment system, examining common justifications for punishment. Throughout the course, I asked my students to imagine they were members of a “Penal Committee” headed for a new Mars colony. Their job was to build an ethically justified penal philosophy from the ground up, far away from Earth and before touchdown. Three results were significant. 1) The fiction seemed to free up the students' moral imagination to concentrate on moral reasoning. 2) This daily thought experiment created a kind of “Original Position” where differing moral intuitions were tested. 3) Students seriously questioned their previous intuitions about punishment.

#### ***Glen Miller, Texas A&M University***

##### Adding Engagement to “Ethics in a Digital Age” (2B)

This paper describes the outcome of a number of enhancements added to PHIL 282 Ethics in a Digital Age that were funded by an internal Texas A&M University Presidential Transformational Teaching Grant. The interdisciplinary course explores some of the ethical and social implications of digital technologies, including questions of privacy and surveillance, artificial intelligence, digital citizenship, and geopolitical relations. The fundamental aim of the grant proposal was to develop the infrastructure to give my students the opportunity to contribute (even if on a small scale) to the research mission of the university, to produce works that which, in their dissemination, enrich public discourse and are widely available to as many people as appropriate, including (but not at all limited to) students who take the course in the future. I describe the improvements made to the assignments and course schedule; the development of an online module that is a stepwise guide to doing efficient research, writing papers, and developing presentations; my collaboration with the university library to create an open access faculty-curated collection of student work in text, audio, and video forms; and some practical lessons learned over the past two years.

#### ***Glen Miller, Texas A&M University***

##### Forming Ethical Engineers: From High School to the University Graduation (6A)

Funded by an NSF ER2 grant, this study seeks to analyze and improve instructor training, interventions, and student outcomes in high schools and universities to improve awareness and commitment to ethical practices in STEM coursework. It aims to generate a robust snapshot of the ethical competence of thousands of incoming engineering undergraduate students. This snapshot will inform the development of a program that helps high school STEM teachers incorporate ethical issues into their courses. A second snapshot of engineering students in their capstone courses will measure ethical competence and self-efficacy and allow researchers to determine the efficacy of various interventions and improve future interventions.

#### ***Michael Nestor, Independent Scholar***

#### ***Richard Wilson, Towson University***

##### Nanotechnology and CRISPR: Ethical and Anticipated Ethical Issues (4B)

CRISPR is short for “clustered regularly interspaced short palindromic repeat.” It’s a bit of DNA that scientists first noticed in the immune system of bacteria. This inspired the gene-editing technique that everyone now calls CRISPR. A gene drive is a natural process and technology of genetic engineering that propagates a particular suite of genes throughout a population by altering the probability that a

specific allele will be transmitted to offspring (instead of the Mendelian 50% probability). They have been proposed to provide an effective means of genetically modifying specific populations and entire species. While it may be technically feasible to assemble a gene drive system that would function in human cells, that system would be very inefficient in terms of spread because humans have a relatively long generation time (20 years) and few offspring (the global average fertility rate is ~2.5 children per woman). Gene drive should not be confused with gene editing, which is being used in some human gene therapy applications. Gene therapy involves only the genetic alteration of somatic cells (cells making up parts of the body other than sperm or eggs), and those alterations will not be transmitted to the next generation. This analysis is aimed discussing the ethical issues related to the use of CRISPR and gene drives in humans and to various stakeholders as well as the ethical and anticipated ethical issue related to engaging stakeholders to develop an ethical and anticipatory ethical analysis of the use of DRISPR in Humans.

***Judith Newman, Penn State—Abington College***

Student Activism and the Removal of Eponyms that Glorify Unethical Researchers: Class Projects with Applied Outcomes (Virtual) (5A)

In early October 2019, I concluded my presentation at the SEAC conference near Philadelphia with a brief mention of the fact that the Common Theme for my Penn State campus for that academic year was Student Activism and how we could incorporate such activism into our classrooms. Since my 2019 presentation was about some serious ethical violations in the research of famous Autism scholars like Asperger, Kanner, and Wakefield, I decided that it might be interesting to mention a bit at the end about a research project just being undertaken by two undergraduates in my Ethics course that semester. They were beginning a campaign to remove or contextualize eponyms like “Asperger Syndrome” from common usage given the dark history of the person being glorified in this eponym. Then the pandemic occurred. I had not attempted to update members of SEAC as to the results of the efforts of these students. I do mention this work in an Epilogue to a newly expanded and updated version (Hornblum, Newman & Dober, 2022) of a book originally (2013) entitled *Against their Will: The Secret History of Medical Experimentation on Children in Cold War America*. But since I’m not sure that this book has the same audience as does this conference, I would hope to virtually inform SEAC members of how student activism and protest has contributed to the removal and/or contextualization of eponyms for unethical researchers (e.g., Asperger, Kligman, Parran) as this topic seems rather relevant to this year’s 2022 SEAC conference theme.

***Dean Nieuwma, Colorado School of Mines***

***Kylee Shiekh, Colorado School of Mines***

A Study of Perceptions Among Residence Life Staff Regarding Mandatory Training (3C)

Resident Advisors (RAs) are students selected to be moral and emotional guides for students living in on-campus housing. They live among the students they care for, enforce policy, host events to encourage socializing and learning, and provide guidance for individuals. During the interview process, professional staff attempt to select for traits suited to this. Then student staff is further taught during formal training sessions. This training involves policy review, to prepare staff as upholders of institutional rulings. A high focus is put on role playing and discussion, to learn effective communication and responsiveness. Training is developed to create effective staff, teaching interpersonal skills for their fellow staff and residents, civic engagement by hosting educational events, and developing community between students who may otherwise be disconnected. The aim of this study is to explore this training and its outcome on students. The intended messaging of the week long affair seems not to be aligned with the outcome students express. Student share their experience with training, including formats which are most effective for them. They’re also encouraged to anonymously share their perception and experience with training. By exploring the student staff experience, and the intentions by the professional staff who design training sessions, we aim to understand the divide between intention and effect in this kind of teaching. We aim to adjust

the teaching approach to better develop the student staff in the desired areas of empathy, community engagement, and policy enforcement by addressing communication and curriculum.

***Yuqi Peng, Nanyang Technological University (Singapore)***

Teaching Engineering Ethics by an Engineering Ethics Knowledge Rubik's Cube (4D)

As future engineers, engineering students should have a good understanding of engineering ethics. But the current problem is, first, there are still many engineering students who have not been exposed to engineering ethics and have not taken relevant courses. One of the reasons is that many faculties do not know how to offer this course. Second, some students who have taken engineering ethics courses report that they are not sure what they have gained from this course or how to apply what they have learned, and some students even doubt the necessity of engineering ethics. This study proposes to establish an engineering ethics knowledge framework based on the Rubik's Cube, which is beneficial for educators to teach, students to learn engineering ethics, and even for other engineering ethics laymen, designers and managers of school education programs to understand engineering ethics. This Engineering Ethics Rubik's Cube divides engineering ethics knowledge into six aspects: engineering ethics codes, engineering categories, ethical theories and values, stakeholders, engineering whole life cycle, and micro-ethical and macro-ethical issues of engineering. It can not only be used by an educator to sort out the knowledge system before class, and survey students' existing understanding of engineering ethics knowledge, but also be used as an after-class assessment tool, and a model that students borrow as a reference for analyzing engineering ethical issues. Engineering Ethics Rubik's Cube combined with case discussion and other means should be able to better help students learn engineering ethics.

***Sam Peters, Faulkner University***

Kierkegaard's Model for Ethical Communication (6B)

(Best Graduate Student Paper)

Moral education is generally tasked with teaching information about ethics. Lecturing on ethics, however, likely has little effect on morality. There seems to be a meaningful difference between what students care about and their ethical aptitude, the former of which has more import on one's lifestyle. Thus, more than seeing moral education as the communicating of information, it needs to be seen as a reforming of what students care about. In light of this distinction, how should the teacher communicate ethics so as to change the cares of students? As information? Or as something else? In answering this question, this paper consults Soren Kierkegaard, whose life work was concerned with how the individual becomes ethical, and it specifically analyzes his 1847 lecture notes titled, "The Dialectic of Ethical and Ethical-Religious Communication." My thesis in this essay is that Kierkegaard's model of ethical communication should be considered as an ethical pedagogical, as it, being aimed at reforming the sentiments and mode of existence of the student, situates the teacher as a distant midwife and communicates "the ethical" in the aesthetics of literature. Until we understand how to communicate the ethical, moral education will render itself ineffective.

***Michael Pritchard, Western Michigan University (Prof. emer.)***

The Importance of Sentiment in Promoting Reasonableness in Children (7D)

Following their English predecessor Joseph Butler, eighteenth-century Scottish philosophers Thomas Reid and Adam Smith identified key elements in the makeup of young children that support the idea that they can begin to acquire fundamental features of reasonableness. I will discuss my recently published, *The Importance of Sentiment in Promoting Reasonableness in Children* (Anthem, 2022), which revisits their accounts. Special attention is given to how their views on sentiments can support current efforts to promote the philosophical thinking of children. Despite his admiration of Butler's work and his familiarity with the writings of Reid and Smith, their contemporary David Hume did not directly discuss Butler's reflections on these matters. However, in "Meekness and 'Moral' Anger" (Ethics, January 2012), Glen Pettigrove offers an account of eighteenth-century Scotland's regard for meekness as a virtue that might shed some light on why

Hume took a different path. Pettigrove discusses in detail how meekness was standardly regarded as a moral virtue in eighteenth-century Scotland. Hume shared this view of meekness. Today meekness is commonly regarded as a sign of weakness and moral submissiveness. However, Hume and his contemporaries understood it as exhibiting moral strength and anything but submissiveness. In line with Reid and Smith, supporters of meekness as a virtue subjected anger to critical resistance, suggesting that Hume could have shared the concern to advance the development of reasonableness in children as an alternative.

I conclude that all of this should be welcomed by today's supporters of the philosophical thinking of children.

### ***Wade Robison, Rochester Institute of Technology***

#### **Finding Ethical Issues in Cases: How Kant Fails Us (3B)**

Kant argues that rules of skill can have no ethical content because one end of such rules may be bad. As he puts it, "The prescriptions for the physician thoroughly to cure his man, and for a poisoner reliably to kill him, are of equal worth, in so far as each serves to effect its purpose perfectly." So no rule of skill can have ethical content. The underlying premise seems to be that the form of a proposition matters ethically. Only a categorical imperative has the right form. But if we examine cases which raise ethical issues and let them speak for themselves, we find that rules of skill can be ethical and that if we approach cases with Kant's theory in hand, we will misunderstand and miss the ethical issues. Rules of skill are a profession's norms, what a professional ought to in order to be a competent professional. There are rules of skill for lawyers making out wills, and a failure to do it in accordance with those rules will invalidate the will and leave the heirs without what they would have received. "Applied ethics" is thus a misnomer, leading us to believe that all we need to do to understand the ethical issues in cases is to "apply" an ethical theory.

### ***Wade Robison, Rochester Institute of Technology***

#### **Foisting responsibility: The Boeing 737 MAX (4B)**

Children learn early on that one way to avoid punishment is to blame someone else. Corporations are adept at foisting responsibilities on others, partly to avoid legal liability, partly to avoid bad publicity. Boeing did this with the two 737 MAX crashes that killed over 346. They blamed the pilots, saying, in effect, that had they been competent, the crashes would not have happened. It is an ethical fault if you fail to take responsibility for harm you cause and ethically worse to deflect responsibility by blaming someone else. Corporations that cry "Operator error!" after an incident involving their products are guilty of this double ethical fault when their products caused or contributed to the harms. Worse, in deflecting blame, they risk more harms by not examining and fixing what it was about their products that contributed to the harms. A careful examination of the changes Boeing made for the 737 MAX because they put larger engines on the original 737 structure shows that any pilot would have been hard-pressed to avoid a crash—as Boeing should have known because one of its own test pilots took over 10 seconds to respond despite knowing of the changes that Boeing kept from everyone else.

### ***Stephen Scales, Towson University***

#### **The Production of Fear and Loathing for Power and Profit (5D)**

There are people in the world who benefit politically and financially from keeping the American public divided, cynical, and distrustful of central institutions and experts. Such people have devised and implemented strategies to skillfully manipulate the American public, leading us to misdirect our engagement and thwarting collective action. These strategies are recognizable and rely upon our genetically inherited tendencies to focus our attention on potential threats, to prefer simple explanations over more complex realities, and to unite in "tribes" which include some and exclude others.

We all swim in a sea of influences which aim to bypass our autonomy and shape our beliefs and behaviors (often against our own best interests). Our students are no exception; hence, part of the

task of fostering civic engagement among them must include working to overcome the influence of those who intentionally produce fear and hatred among us. The stakes could not be higher: When people lose trust in each other and in their capacity to shape the systems of rules and norms that guide their social lives, they enter upon a downward spiral of increasing corruption, division, and mistrust which jeopardizes all the goods that come from cooperative living. I look at strategies that have been used to produce fear and loathing among us, explain a bit about how they exploit our genetically inherited brains, and offer some suggestions about how we can lead our students to combat such malign influences.

***David Schwan, Central Washington University***

Case Study: EthicsLab: Community Moral Engagement and Dialog (6C)

The EthicsLab is a public-facing practical ethics initiative housed in the College of Arts and Humanities at Central Washington University (CWU). The Lab seeks to promote critical thinking, ethical reflection, and to facilitate improved communication on moral problems in the region. In 2020-2021 the Lab hosted public discussions on racial justice, propaganda and social media, responses to the pandemic, the ethics of protest, bias in artificial intelligence, and civil dialog. Presently the Lab is working with community collaborators to support two projects. The first is the Good Life community discussion series (a collaboration with Ellensburg Public Library and Hal Homes Community Center) which focuses on what it means to be human and live well. Topics include happiness, meaningful activity, technology, community, work, and family. The purpose of this project is to provide a new community space for civil discussion and to cultivate civic friendships among diverse constituents in the community. The second project is Moral Perception Workshops. These feature practical tools and methods from the humanities and social sciences to foster understanding and communicate across moral differences. Our first workshop was titled 'Better Moral Disagreement' and we will hold two workshops on improving moral dialog in May 2022. Each of these projects is designed to strengthen and promote democratic virtues, provide space for education and productive discussion, and provide members of the campus, community, and region with tools and techniques for improved moral dialog and civic engagement.

***Kristyn Sessions, Villanova University***

Teaching Ethics in Political Action: Examining Forms of Political Participation and Pursuing the Common Good (1A)

Beyond fostering academic excellence, many colleges and universities strive to cultivate responsible, productive citizens who seek the common good. In this paper, I describe my Ethics in Political Action course, which contributes to this vision by weaving together civic education and practical ethics to equip students with the knowledge and skills they need to politically engage effectively and ethically. The course begins by reflecting on the U.S. political context and the moral reasons people have for participating, or not, in the ways that they do. Students begin to understand that ethics are not irrelevant to civic engagement but threaded throughout, in the outcomes desired and the methods by which they are achieved. From there, the course centers on investigating various forms of political participation, both conventional and unconventional, so that the political life is demystified for students as they recognize the range of actions available to them when seeking the common good. Drawing on literature that profiles the work of community organizing groups, the Coalition of Immokalee Workers, and Indigenous activists, students grow in their awareness of social justice efforts and wrestle with ethical issues woven in political participation, such as inequality in political voice, violence, and allyship. By the end of the course, students demonstrate their civic competence by crafting a political action plan in which they identify a pressing community issue and propose concrete steps they and others might take to address it, carefully assessing the moral significance of their choices.

***Satya Sundar Sethy, Indian Institute of Technology Madras***

Teaching 'Engineering Ethics' to Undergraduate Engineering Students: An Indian Perspective (4D)

Ethical concerns about engineering education are a contemporary phenomenon. Engineering Ethics, as an academic subject for engineering curriculum, has been a debatable issue concerning its curriculum design, instructional design, assessment and evaluation practices and engineering council policy across the globe. 'Engineering Ethics' course is taught to undergraduate engineering students in many institutions and countries. But the challenge still lies with attaining the course objectives, preparing ethical and professional engineers to meet societal expectations, and assisting future engineers in designing humane technology for the benefit of people. In this background, the paper aims to discuss the Engineering Ethics course's curriculum design, instructional design, assessment and evaluation practices adopted in a premier engineering institute in India. It elucidates the methods and approaches used to take care of the large class. It highlights the strategies followed to engage students in the course contents learning and active participation in the classroom discussion. Further, it describes the methods of collecting students' feedback about the course for the betterment of teaching and learning, preparing for future ethical and professional engineers, and thereby meeting societal expectations to a large extent.

***Kelly Smith, Clemson University***

**Adding Space to Your Class Discussions: Case Studies in Space Exploration (7C)**

We explore 15 case studies written by a team of students examining a variety of ethical issues in space exploration. These sorts of issues have not received much scrutiny yet, largely because humanities scholars still think of them as the stuff of science fiction. But over just the last 25 years, our knowledge of the universe beyond Earth has exploded and new technologies are coming online that make bold new missions possible. Indeed, multiple nations are currently vying to secure historic firsts, often with disturbing implications (e.g., Israel has already accidentally contaminated the moon with terrestrial lifeforms and planned human missions to Mars pose significant risks to any indigenous life that might be there). And private companies wanting in on the action are beginning to offer potentially lucrative activities like space tourism. Whatever the merits, when five different companies are in competition to create and exploit this new market, it's hard to deny that we have reached a true tipping point. Without more discussion of the complex ethical issues involved (and soon), we are in great danger of creating a "wild west in space" where pretty much anything goes. To avoid that, we simply must begin grappling with these challenges in a serious way. We submit that all instructors should consider injecting a dose of space into their class discussions to prepare for this future, to bring an interesting new perspective to classic problems, and to take advantage of the enormous public interest in all things space-related.

***Sam Snyder, Virginia Tech***

**Ethical blind-spots: A New Pedagogical Tool to Examine how Differences in Engineering Students' Personalities Impact Ethical Reasoning in Ethical Case Studies (4D)**

Our research team created six case studies used to assess engineering students' ability to identify and reason through ethical dilemmas while utilizing relevant ethical theories as their basis for their reasoning. The six case studies we created to contrast two personality measures: person-thing orientation and the spheres of control. By designing similarly structured case studies across the differing personality measures, we aim to examine how students with varying levels of comfort across the three domains within the spheres of control (intrapersonal, interpersonal, and sociopolitical control), identify and respond to ethical issues with increasingly complex environments. Similarly, by creating case studies that examine ethical dilemmas centering on both people interacting with things (thing orientation) and with other people (person orientation) we hope to highlight how students may respond differently depending on their affinity for certain environments. The six case studies incorporate every combination of subscales from the spheres of control and person-thing orientation to create unique contexts for the students to reason through. Through the use of these case studies, we aim to highlight how an engineering student's ethical awareness and ethical reasoning are contextual across environments, which can be used to help tailor future lessons on ethical reasoning.

***John Uglietta, Grand Valley State University***

An Anatomy of Classroom Engagement (2C)

On the college campus we find requests for engagement in a variety of areas. We are asked to engage the community, the alumni, the administration, and the government, to name just a few. I would like to focus on a type of engagement that is more fundamental to our role as teachers than these other worthwhile endeavors – the engagement of students in the classroom. We are often urged to engage our students, and we are told that this will enhance their learning or their experience. However, reflecting on this request, it becomes less clear to me just what we are seeking. Is engagement a method used to achieve some other educational goal? If so, what is that goal and does engagement achieve it? Even after investigating a variety of methods of engagement and the goals they might achieve, the justification for the emphasis on student engagement remains elusive. Still, I think engagement is very important, perhaps more important than some of the suggested goals. Following a line of argument John Stuart Mill develops in *On Liberty*, I will argue that while engagement may further these goals, it is important in a deeper way in developing the very habit of engagement and the ability to significantly engage a question. These skills themselves are at the heart of what we seek when we attempt to educate students and create lifelong learners with active minds and critical thinking skills.

***Laura Arcila Villa, Colorado State University***

The Ancient Virtue of Hospitality (6B)

Hospitality is concerned with the welcoming of the stranger. This practical disposition has been central to the ethics of all major religions of the world since antiquity and is conspicuously present in their foundational texts. In spite of this widespread prominence, hospitality has received very little attention in philosophy, and most surprisingly in ethics, save for Ricoeur and Levinas, whose work is influenced by their religious outlook, and Derrida's ruminations about "radical hospitality" in relation to language and translation. In the face of a world disrupted by environmental disasters and alarming numbers of political and climate refugees, the silence of philosophy concerning the welcoming disposition of hospitality is inexcusable. In this paper, I bring attention to the virtue of interpersonal hospitality and discuss its philosophical treatment in the recent work of Richard Kearney, and to some extent, in the writings of Ricoeur, Levinas, Derrida, and Habermas, upon which Kearney's work builds. I attempt to make sense of the disposition to welcome the stranger in non-religious terms. The analysis presented aims to avoid understanding the moral force of interpersonal hospitality in terms that require adherence to particular religious outlooks, although I discuss the significance of the question whether hospitality is truly possible outside such perspectives. A concluding section explores briefly how the virtue of hospitality could be discussed and cultivated in college ethics curricula using the framework proposed.

***Elisa Warford, University of Southern California***

Engagement in the Classroom: The Ethics of Annotation Apps (4D)

The online reading platform Perusall facilitates collaborative annotation of texts and other media. Using this app, students and instructors can annotate the assigned text, respond to other students' annotations, and upvote other students' comments. The annotations are automatically scored by a machine learning algorithm based on criteria commonly used by social media platforms, such as the annotations' content, number of annotations, amount of time spent on the app, and number of responses and upvotes received. The app aims to increase students' engagement with the texts and with each other while reducing the grading burden on the instructor. Based on a semester of experience using the app in two ethics classes (one large lecture class and one small seminar class), I found it useful in achieving these pedagogical aims. However, it raises ethical questions around algorithmic interpretability, privacy, and the gamification of education. This paper considers these questions, which apply not only to Perusall but also to other educational technologies. It provides an overview of the app, reports on my experience and students' experience using it in two classes, and

engages with the ethical questions by drawing on student comments from course evaluations and the philosophical literature.

***Nikki Wilcox, University of Mississippi***

Ethical Discussions in Bioarchaeology: Genetic Data at Chaco Canyon (1D)

Biological archaeologists are taught to value science and the scientific method in their research. In recent years, there has been much controversy regarding how human remains are stored, handled, and studied. Analysis, particularly destructive analysis, on skeletal remains has been conducted without consent under the pretense of obtaining priceless knowledge. Now, there is a growing awareness that the western scientific pursuit should not be the standard in all situations. Western scientists claim that they are objective knowledge collectors; however, science is neither objective, global, nor universal. Knowledge creation is loaded with political meaning. All aspects of research, from the hypothesis to the final published paper, are impacted by an individual's lived experience. Therefore, research should not be solely based on the western scientists agenda. Biological archaeologists have moral and ethical obligations to respect human remains in curation and analysis and to the communities whose ancestors they study. A case study of the use of genetic data in Chaco Canyon shows how problematic 'objective' science is and highlights ethical considerations in anthropology.

***Richard Wilson, Towson University***

The Denial of Science, Emerging Technologies, and Stakeholder Engagement: Ethical and Anticipated Ethical Issues (3D)

Science denial has a long history of causing harm in contemporary society when ignored. Recent discussions of science denial suggest that correcting people's false beliefs rarely has an impact on eliminating the adherence to false beliefs and assumptions, which is called the backfire effect. The use of epistemic understanding of knowledge production in science with a focus on avoiding the backfire effect may increase the potential for science education research to produce fruitful strategies which advance students' attitudes toward science and deepen students' understanding of how science works through divergent perspectives. There are some areas that need to be focused on and investigated for their potential to combat science denial and the backfire effect while foregrounding the role(s) epistemic understanding of knowledge production for science instruction. Emerging technologies are technologies whose development, practical applications, or both are still largely unrealized, such that they are figuratively emerging into prominence from a background of nonexistence or obscurity. These technologies are generally new but also include older technologies. Emerging technologies are often perceived as capable of changing the status quo. This analysis is aimed at discussing issues related to The Denial of Science, Emerging Technologies, and Stakeholder Engagement with a focus on the Ethical and Anticipated Ethical Issues. The aim is to identify strategies of engagement in order to overcome the denial of science.

***Laine Walters Young, Vanderbilt University***

Cultivating 'Mature Trust' in Moral Leaders Despite a Disrupted and Diffuse World (4C)

Trust so often is considered foundational to leadership studies and definitions of good leadership (Mendonca and Kanungo 2007; Caldwell 2012; Schmitz 2011) that it is sometimes assumed and taken for granted in the areas of moral and change leadership (Franklin 2019). In our postmodern era, trust—mature, authentic, and cosmopolitan conceptions of trust—need to be explicitly drawn into conversations about ethical education and mechanisms for increasing ethical literacy. I outline and argue for what this might look like using the work of Solomon and Flores' concepts of basic, mature, and authentic trust in *Building Trust: In Business, Politics, Relationships, and Life* (2013) and connect it to complexity science as reviewed by Raei and Rasmussen (2022) regarding creating holding environments in which those we work with can see and feel clarity of direction despite not knowing necessarily how we will get there. These ideas—of mature trust binding together a chaotic world—are connected to and underscored by the future leadership literacies of Johansen (2017) and

developmental leadership practices for complex times developed by Garvey Berger (2015). I conclude by showing that explicit techniques for developing trust in postmodern complexity advance the aims in psychological safety literature about helping participants in experiential learning situations (Clark 2020; Daniels et al. 2021; Davey et al. 2020; Tschannen-Moran 2014; Zhu et al. 2019) and therefore can and should be used in many settings.

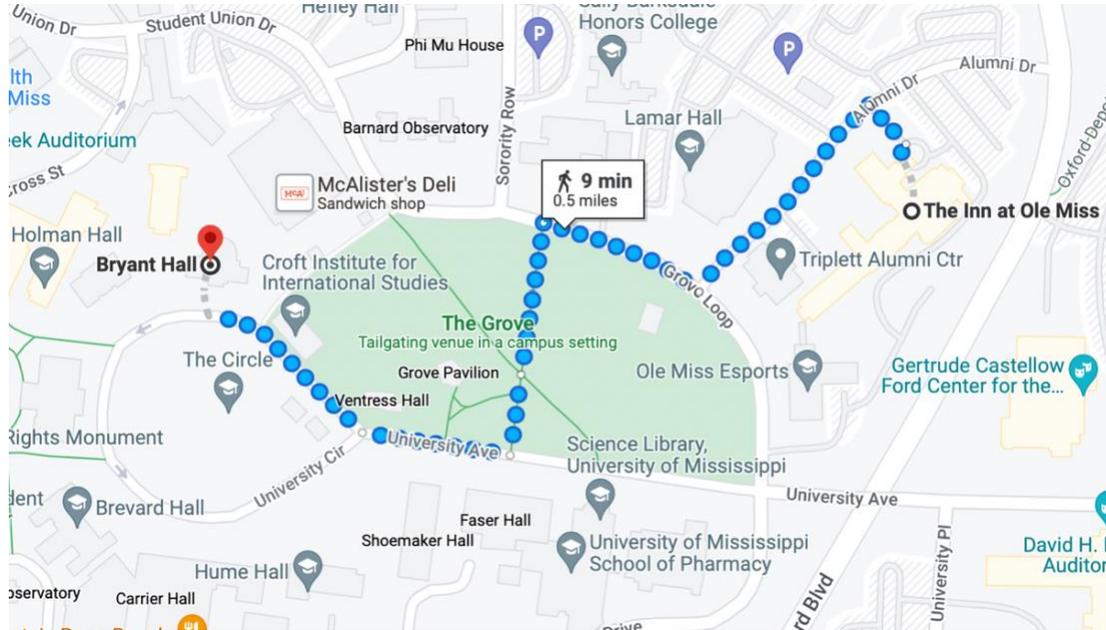
***Qin Zhu, Virginia Tech***

**Implications of a Cross-Cultural Study of First-Year Engineering Students' Ethical Perceptions for Teaching Engineering Ethics (6A)**

This paper discusses the implications of some preliminary findings from a study that compares first-year engineering students' ethical perceptions across three cultures (United States, Netherlands, and China) for engineering ethics education. In this study, we surveyed how first-year engineering students perceived the public welfare beliefs, examples of (un-)ethical behaviors in engineering, and personal ethical values. We adopted part of the well-known instrument on moral disengagement developed by Erin Cech to assess how students perceived public welfare beliefs. We asked students to provide an example of unethical behavior in engineering and possible ethical problems they anticipate in their future careers. We asked them to list three most important values for defining a good engineer. This paper will first provide a brief introduction to the motivations of this project (e.g., empirically informed research needs to be culturally responsive, engineering ethics pedagogies need to accommodate diverse cultural backgrounds). It will then synthesize some preliminary empirical findings from our cross-cultural study. It will then discuss how these empirical findings in such a cross-cultural context will help us develop a more empirically informed and culturally responsive approach to engineering ethics education. In doing so, this paper will provide critical analyses of some dominant ideas, assumptions, and practices in current dominant approaches to engineering ethics education in the United States. This paper is of particular interest to scholars and educators who are interested in translating empirical education research to instructional innovations in and beyond the engineering classroom.

# WALKING MAPS

## From The Inn to Bryant Hall:



## From The Inn to The Square:

