October 5-7, 2017

Education for Ethical Leadership

19th International Conference on Ethics Across the Curriculum
Courtyard Marriott
Downtown Grand Rapids

**All events take place on the 2nd floor of Courtyard Downtown**
Welcome to Grand Rapids for the 19th International Conference for Ethics Across the Curriculum

Peggy Vandenberg (Grand Valley State University)

Conference Co-Director

Erik Wingrove-Haugland (US Coast Guard Academy)

Conference Co-Director

Dani Dunayczan

GVSU Intern

** Contact Dani during the conference via text/call at: (616) 610-3132

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

Total Students: 25,049
Undergraduate Students: 21,937
Graduate Students: 3,112
Supporting Institutions and Donors

Grand Valley State University Provost Office
GVSU College of Liberal Arts and Sciences
GVSU Philosophy Department
Dr. James Dale Ethics Center at Youngstown State University
The Ezra A. Hale Chair in Applied Ethics at the Rochester Institute of Technology

Officers

President: Deborah Mower, University of Mississippi (2nd term, until 12/31/19)

Executive Committee:
Courtney Campbell, Oregon State (2nd term, until 12/31/17)
Elaine Englehardt, Utah Valley University (1st term, until 12/31/18)
Alan Preti, Rosemont College (2nd term, until 12/31/19)
Michael Pritchard, Western Michigan University (1st term, until 12/31/18)
Wade Robison, RIT (1st term, until 12/31/17)
Phyllis (Peggy) Vandenber, Grand Valley State University (2nd term, until 12/31/17)
Daniel Wueste, Clemson University (1st term, until 12/31/19)
Erik Wingrove-Haugland, United States Coast Guard Academy (2nd term, until 12/31/19)

Editors of Teaching Ethics:
Alan Tomhave and Mark Vopat, Youngstown University (until 12/31/19)
ArtPrize is an open, independently organized international art competition which takes place for 19 days each fall in Grand Rapids, Michigan. More than five hundred thousand dollars in prizes are awarded each year, which include a $200,000 prize awarded entirely by public vote and another $200,000 prize awarded by a jury of art experts.

Any artist working in any medium from anywhere in the world can participate. Art is exhibited throughout downtown Grand Rapids—museums, bars, public parks, restaurants, theaters, hotels, bridges, laundromats, auto body shops, vacant storefronts and office spaces. Artists and venues register for the competition then find each other through an online connections process in late spring. No one at ArtPrize selects a single artist or artwork, directs an artist where to show work or directs a venue what to show. In 2016, 1,453 works created by artists from 40 states and 44 countries were exhibited in 170 venues.

From: https://www.artprize.org/about
Schedule Summary

Wednesday, October 4
5:00 pm – 7:00 pm Registration (Courtyard Downtown 2nd Floor – Meeting Room Lobby)

Thursday, October 5
8:00 am – 6:00 pm Registration (Meeting Room Lobby)
8:30 – 9:30 am Coffee (Meeting Room Lobby)
9:00 am Conference Welcome (Kent Room)
9:30 – 10:45 am Concurrent Session 1
10:45 – 11:00 am Break
11:00 am – 12:30 pm Keynote Address: Joanne Ciulla (Kent Room)
12:30 pm Lunch (Ottawa Room)
1:30 – 2:45 pm Concurrent Session 2
2:45 – 3:00 pm Break
3:00 – 4:45 pm Concurrent Session 3
4:45 – 5:30 pm Publishing Workshop (Ottawa Room)
5:30 – 6:30 pm Cocktail Reception (Meeting Room Lobby)
Dinner on Own

Friday, October 6
8:00 – 10:00 am Registration (Meeting Room Lobby)
8:00 – 9:00 am Buffet Breakfast
9:00 – 10:45 am Concurrent Session 4
10:45 – 11:00 am Break
11:00 am – 12:15 pm Plenary: Jessica McManus Warnell (Kent Room)
12:15 – 2:30 pm Walking Bag Lunch (Meeting Room Lobby)
2:30 – 3:45 pm Concurrent Session 5
3:45 – 4:00 pm Break
4:00 – 5:45 pm Concurrent Session 6
6:30 – 9:00 pm Banquet and Presidential Address (Grand River Room)

Saturday, October 7
8:00 – 9:00 am Registration and Hot Buffet Breakfast (Meeting Room Lobby)
8:00 – 8:45 am Business Meeting – Open to all (Ottawa Room)
9:00 – 10:15 am Concurrent Session 7
10:15 – 10:30 am Break
10:30 – 11:45 am Concurrent Session 8
12:00 – 1:00 pm Lunch (Ottawa Room)
Conference Schedule

Thursday, October 5

Registration: 8:00 am – 6:00 pm (Courtyard Downtown 2nd Floor – Meeting Room Lobby)

Coffee: 8:30 am – 9:30 am (Meeting Room Lobby)

Welcome: 9:00 am (Kent Room)

Welcome to GVSU, Grand Rapids and Artprize!
John Uglietta, Chair, GVSU Philosophy Department

This year’s theme - Education for Ethical Leadership
Erik Wingrove-Haugland, U.S. Coast Guard Academy

Concurrent Session 1: 9:30 am – 10:45 am

1A. Ethical Leadership through Design Thinking (Directors Room A)
Chair: Lisa Kretz, University of Evansville

“Accelerating Ethical Leadership through Design Thinking”
Judy Whipps, Danielle Lake and Justin Pettibone, Grand Valley State University

1B. Leadership Psychology (Directors Room B)
Chair: Christopher Meyer, CSU Bakersfield Kegley Institute for Ethics

“Rethinking Mental Disorders: Educating Leaders on the Ethical Implications of Psychopathology”
Hannah Venable, University of Dallas

“Fostering Empathy in Health Administration Students: the UOPX Novel Initiative”
Eve Krahe, Erica Fitzgerald and Christopher Wilson, University of Phoenix
**1C. Developing Character** (Directors Room C)
Chair: James Spence, Adrian College

“Leadership for Academic Integrity”
*Stephen Satris, Clemson University*

“Recovery in Ethics”
*Daniel Wueste, Clemson University*

**Break:** 10:45 am – 11:00 am

**Keynote Address:** 11:00 am – 12:30 pm (Kent Room)
**Leadership Ethics - Joanne B. Ciulla**
Professor of Leadership Ethics, Department of Management and Global Business Academic Director, Institute for Ethical Leadership Rutgers Business School-Newark and New Brunswick

**Lunch:** 12:30 pm (Ottawa Room)
**Concurrent Session 2:** 1:30 pm – 2:45 pm

**2A. Character and Identity Development** (Directors Room A)
Chair: Dominic Scibilia, St. Peters Preparatory School

“Aiming Professional Ethics Courses Toward Identity Development”
*Glen Miller, Texas A & M University*

“The Negative Duty to Reduce the Risk of Becoming a Perpetrator of Sexual Assault by Developing Positive Character Traits”
*Sean Walsh, University of Minnesota Duluth*

**2B. Ethical Leadership in the Healthcare Professions** (Directors Room B)
Chair: Hannah Venable, University of Dallas

“Ethical Leadership in Healthcare Professions: Navigating the Social Contract with Society”
*Kimberly Peer, Kent State University*
“Leading by Example: Preventing Moral Distress and Empathy Decline through Education”
*Kimberly Peer, Kent State University*

**2C. Anticipating Problems** (Directors Room C)
*Chair: Cliff Guthrie, Husson University*

“Developing Anticipatory Bioethics Through Media Influences”
*Tyler Jaynes, Utah Valley University*

“Virtual Integration and the Adventures of Edutainment”
*Myron Jackson, Grand Valley State University*

**2D. Ethical Challenges of Academic Administration** (Kent Room)
*Chair: John Uglietta, Grand Valley State University*

“Revising Ethical Challenges of Academic Administration: A Panel Discussion”
*Elaine Englehardt, Utah Valley University; Michael Pritchard, Western Michigan University; Susan Martinelli-Fernandez, Western Illinois University; Daniel Wueste, Clemson University; and Sandra Borden, Western Michigan University*

**Break:** 2:45 pm – 3:00 pm

**Concurrent Session 3:** 3:00 pm – 4:45 pm

**3A. Analytical View of Ethics and Leadership** (Directors Room A)
*Chair: Alan Tomhave, Youngstown University*

“A Broader Concept of Leadership and Its Relation to Ethics”
*John Uglietta, Grand Valley State University*

“Leadership Ethics: What Do We Think We are Doing?”
*Alan Preti, Rosemont College and Cliff Guthrie, Husson University*
3B. Effective Pedagogy (Directors Room B)
Chair: Victoria Vuletic, Western Michigan University Cooley Law School

“Ethical Leadership in Human Services: Preparing students for Moral Courage within Organizational Contexts”
Joan Groessl, University of Wisconsin – Green Bay

“Ethics and Social Change, Making a Major”
Lisa Kretz, University of Evansville

“How to Encourage Social Activism in a Critical Thinking Course: Make it their final exam!”
Carlos Bertha, US Air Force Academy

3C. Models of Ethical Leadership (Directors Room C)
Chair: Sean Walsh, University of Minnesota Duluth

“Les Miserable and Rest’s Moral Schemas”
Robyn Dean, Rochester Institute of Technology

“Moral Exemplars and their Influence on Ethical Thinking of Interpreting Students”
Robyn Dean, Rochester Institute of Technology

Publishing Workshop: 4:45 pm – 5:30 pm (Ottawa Room)
“Playing the Publishing Game” (invited)
Ulrike Guthrie, Academic Book Editor

Cocktail Reception: 5:30 pm – 6:30 pm (Meeting Room Lobby)

Dinner: (on your own)
Friday, October 6

**Registration:** 8:00 am – 10:00 am (Meeting Room Lobby)

**Buffet Breakfast:** 8:00 am – 9:00 am (Meeting Room Lobby)

**Concurrent Session 4:** 9:00 am – 10:45 am

4A. **Pre-College Ethics** (Directors Room A)
   Chair: Dan Wueste, Clemson University

   “Ethics Across Early Childhood Education”
   **Michael Burroughs**, CSU Bakersfield Kegley Institute of Ethics

   **Tim Jung**, Northside College Preparatory High School

   “Discerning Ethical Profiles”
   **Dominic Scibilia**, St. Peters Preparatory School

4B. **Developing Courageous and Ethical Leaders** (Directors Room B)
   Chair: Robert Muhlnickel, Monroe Community College

   “Using Historical and Community Leaders as a Focus for Creating a Multidisciplinary, Multi-generational Educational Vehicle for Developing Courageous and Ethical Leaders”
   **Victoria Vuletich, Devin Schindler, Cody Brooks, Kris Johnson**, and **Mary Anne Simmering**, Western Michigan University Cooley Law School

4C. **Educating Engineers as Ethical Leaders** (Directors Room C)
   Chair: Richard Wilson, Towson University

   “Educating Engineers as Ethical Leaders: Addressing the critical need for effectively translating ethics education into the engineering workplace”
   **Jonathan Beever**, University of Central Florida; **Ilissa Rassner**, Lilly & Co.; **Michael Hiles**, Cook Biotech, Inc.; and **Andrew Brightman**, Purdue University
4D. **Four Philosophical Views** (Kent Room)
Chair: Courtney Campbell, Oregon State University

“Ethical Leadership Round Table: Four Views”
**David McGraw**, James Madison University; **Qin Zhu**, Colorado School of Mines; **Alan Preti**, Rosemont College; **Cliff Guthrie**, Husson University; and **Allison Cohen**, Langley HS/American University

**Break:** 10:45 am – 11:00 am

**Plenary Presentation:** 11:00 am – 12:15 pm (Kent Room)
“Millennials and Ethical Leadership”
**Jessica McManus Warnell**, University of Notre Dame
Associate Teaching Professor, Department of Management & Organization
Fellow, Liu Institute for Asia and Asian Studies
254 Mendoza College of Business | University of Notre Dame

**Walking Bag Lunch:** 12:15 pm – 2:30pm (Meeting Room Lobby)
* Grab bagged lunch, an Artprize map and check out the exhibits! *

**Concurrent Session 5:** 2:30 – 3:45 pm

5A. **Individual Responsibility** (Directors Room A)
Chair: James Quinn, Oakland University
“The Character Experiment and Self-Regulated Learning”
**Robert Muhlnickel**, Monroe Community College

“Leading Through Value: Leadership Absent Threats or Offers”
**Michael Hartsock** and **Eric Roark**, Millikin University

5B. **Community Leadership** (Directors Room B)
Chair: Brian Coffey, Eastern Michigan University

“Deemed Vulnerable, yet Exercising Leadership”
**Minerva Ahumada**, Arrup College of Loyola University Chicago
“Ethical Leadership: Facilitating the Development of Deliberative Communities”

Ruth Porritt, West Chester University

5C. Ethics for Structural and Developmental Planning (Directors Room C)

Chair: Alan Preti, Rosemont College

“Teaching Ethics in Engineering”
Wade Robison, Rochester Institute of Technology

“Ethics and Development”
Bertrand Andre Rossert, World Bank

5D. Professorial Presence (Kent Room)

Chair: Michael Burroughs, CSU Bakersfield Kegley Institute of Ethics

“Just How Do We Make a Difference? A Pedagogy of Professorial Presence”
Daniel Wueste, Clemson University; Christopher Meyers, CSU Bakersfield Institute for Ethics; David Ozar, Loyola University; and Allison Cohen, Langley HS/American University

Break: 3:45 pm – 4:00 pm

Concurrent Session 6: 4:00 pm – 5:45 pm

6A. Graduate Program in Leadership (Directors Room A)

Chair: Jon Borowicz, Milwaukee School of Engineering

“Training for Social Responsibilities as an Essential Component of Leadership Training”
Mark Bourgeois, Notre Dame

“Creating Ethical Cultures through Graduate Student Leadership Development”
John Lubker, Laura Carlson and Ethan Fridmanski, Notre Dame

“Student Perspectives on Ethical Leadership and Social Responsibility Training”
Heather M Fruscalzo and Catherine Flanley, Notre Dame
6B. When we start with Suspicion and Failure (Directors Room B)
Chair: Tim Jung, Northside College Preparatory High School

“Promoting Civil Discourse in Polarized Society”
Edgar Velez, Columbus State Community College

“Failures of ‘Ethical Leadership’ in American Civic Life”
Stephen Scales, Towson University

“Information Deception, Fake News, and Security in the Cyber World”
Richard Wilson, Towson University

6C. Leadership Development for Engineers (Directors Room C)
Chair: Wade Robison, Rochester Institute of Technology

“Faculty Development for Integrating Ethics into Applied Science and Engineering: The Daniels Fund Faculty Fellows Program at Colorado School of Mines”
Sandy Woodson and Qin Zhu, Colorado School of Mines

“Assessing the Ethical Training of Entrepreneurial Engineers”
Patrick Croskery and Mark Dixon, Ohio Northern University

6D. Case Studies, Experiential Learning, and the Ethics Bowl (Kent Room)
Chair: Tyler Klaskow, Mott Community College

“Learning Styles Don’t Work: Using the Myth of Learning Styles to Engage Students in Ethical Reasoning.”
James Quinn, Oakland University

“Making the Case for Experiential Learning in Ethics: A Student’s Perspective”
Madison Tluczek, Adrian College

“Using an Ethics Bowl Style Competition to Teach Ethics Students How to do Philosophy”
Brian Coffey, Eastern Michigan University

Banquet and Presidential Address: 6:30 pm – 9:00 pm (Grand River Room)
Saturday, October 7

Registration and Hot Buffet Breakfast: 8:00 am – 9:00 am (Meeting Room Lobby)

Business Meeting – Open to all: 8:00 am – 8:45 am (Ottawa Room)
2018 conference announcements, Teaching Ethics journal news
Society reports

Concurrent Session 7: 9:00 am – 10:15 am

7A. Government and Ethical Leadership (Directors Room A)
   Chair: Ruth Porritt, West Chester University
   “Ethical Leadership: Should the State Teach Morality?”
   Landon Frim, St. Joseph College NY
   “Whose Heritage? Interrogating the Ethics of Historical Place-Making in Public Memorialization”
   Keith Snedegar, Utah Valley University

7B. Developing Ethical Leaders in Medical Professions and Administrators (Directors Room B)
   Chair: Elaine Englehardt, Utah Valley University
   “The Constituent Parts of Ethical Leadership in Hospitals”
   Jeffrey Byrnes, Grand Valley State University
   “A Defense of Moral Expertise in Clinical Ethics Consulting”
   Christopher Meyers, CSU Bakersfield Kegley Institute for Ethics

7C. Preparing Professionals for Ethical Leadership (Directors Room C)
   Chair: Qin Zhu, Colorado School of Mines
   “Professionals, Philosophers, and the Friendship of Taste”
   Jon Borowicz, Milwaukee School of Engineering
   “CRISPR, Germ Line Editing and Leadership”
   Michael Nestor, Hussman Institute
Break: 10:15 am – 10:30 am

Concurrent Session 8: 10:30 am – 11:45 am

8A. Weapons and Narratives (Directors Room A)
Chair: Stephen Scales, Towson University

“Leadership, Killing, and Autonomous Weapons”
Richard Wilson, Towson University

“Leadership and Narratives and Master Narratives of Hate”
Richard Wilson, Towson University

8B. Online Graduate Ethics (Directors Room B)
Chair: Christopher Wilson, University of Phoenix

“Interprofessional Graduate Ethics: Actively Engaging Online with a Case Study”
Karen Stock and Pamela Ritzline, Walsh University

8C. Integrity and the Common Good (Directors Room C)
Chair: Myron Jackson, Grand Valley State University

“Digital Artifact Production in Teaching Ethics to Future Professionals”
Tyler Klaskow, Mott Community College

“College Faculty Members and Ethical Social Media Use”
Carrie Pritchett, Brazosport College

Lunch: 12:00 pm – 1:00 pm (Ottawa Room)
Keynote Speaker
“Leadership Ethics”
Joanne Ciulla

Joanne B. Ciulla is Academic Director of the Institute for Ethical Leadership and Professor of Leadership Ethics in the Department of Management and Global Business, Rutgers Business School. Ciulla founded and served for 25 years as the Coston Family Chair of Leadership and Ethics at the Jepson School of Leadership Studies, University of Richmond, the first liberal arts, degree granting, undergraduate school of leadership studies in the world.

Prof. Ciulla has also had numerous academic appointments and was also the first person to hold of UNESCO Chair in Leadership Studies at the United Nations International Leadership Academy in Jordan. Ciulla has received prestigious awards for outstanding teaching while at Richmond.

In 1991, Ciulla began to develop the field of leadership ethics and later co-edited the first major reference work for the field, Leadership Ethics (3 volumes). Her other books include, The Ethics of Leadership; Ethics, The Heart of Leadership; The Quest for Moral Leaders; andLeadership at the Crossroads (3 volumes).

Ciulla also serves on the editorial board for Leadership Quarterly and Leadership, as well as, Leadership and the Humanities and as a member of the board of Business Ethics Quarterly. Ciulla edits one of the most extensive series of books on leadership called, New Horizons in Leadership Studies. Ciulla has held the position of president for two of the main business ethics organizations, The Society for Business Ethics and International Society for Business, Economics, and Ethics. Her past board associations include the Desmond Tutu Peace Foundation and the Center for Principled Problem Solving at Gilford College.

Plenary Presentation
“Leadership and Millennials”
Jessica McManus Warnell

Jessica McManus Warnell is an associate teaching professor in the Department of Management & Organization at the University of Notre Dame Mendoza College of Business. She teaches the required undergraduate-level business ethics course, and elective courses in sustainable business, values-based decision-making, managing millennials, and business and culture in Japan. Her research and presentations explore moral reasoning and business ethics curricula, sustainability education, managing millennials toward effective, ethical leadership, and business ethics in the U.S. and Japan. A faculty fellow of the Notre Dame Liu Institute for Asia and Asian Studies, she served as visiting faculty fellow at Reitaku University 麗澤大学, Kashiwa, Chiba, Japan, March – July 2013 with ongoing visits and research. Jessica is a graduate of Saint Mary’s College (BA) and the University of Chicago (MA) and has completed the Notre Dame Executive Education Certificate in Executive Management and Global Reporting Initiative (GRI) Sustainability Reporting Certification from LEAD Canada. Jessica is the author of Engaging Millennials for Ethical Leadership: What Works for Young Professionals and Their Manage.
Deemed Vulnerable, yet Exercising Leadership (5B)
Minerva Ahumada (Arrup College of Loyola University Chicago)

Teaching at a two-year college brings one in contact with students who have had intimate experiences with systemic injustice and who are often labeled as “vulnerable.” Through the teaching and application of philosophical concepts such as intersectionality, the white gaze, and systemic injustice and oppression, students find a way not only to make sense of their place in society but to use their talents and experiences in order to imagine (and then volunteer in) organizations that serve those who are at the crossroads of intersectional and institutional injustice.

Through a Practicum (their final project) students are asked to think about the creation of a movement or organization that can help remedy some of the problems we encounter in our current society. Students are asked to do research about the issue they wish to address and to identify who their potential allies are. Students see themselves as agents who can help alleviate the suffering of others, but they also restore a sense of who they are and what they can accomplish in the future. As one of my students wrote “I was starting to believe that maybe I can actually create such organization, it is the least I can do…”

The presentation will approach the philosophical tenets behind this project and will also share some of the work students have produced as part of this engaged and imaginative activity.

Educating Engineers as Ethical Leaders: Addressing the Critical Need for Effectively Translating Ethics Education into the Engineering Workplace (4C)
Jonathan Beever, Ilissa Rassner, Michael Hiles and Andrew Brightman (University of Central Florida, Lilly & Co., Cook Biotech, Purdue University)

In light of the recent and persistent examples of ethical failures in engineering practice (e.g. VW emissions scandal) there clearly is a problem with the translation of ethics education into ethical practice for engineers. While very few engineering educators expect that a course in ethics will be sufficient to ensure ethical behavior, how to support a culture of ethical engineering in practice through ethics education is not understood. The hope remains that better preparation for practice will result in safer and more just practices in engineering. Indeed, in the majority of individual cases this is true; however, ethical failures still occur far too regularly. In this paper, we will address two key points directly related to this problem.

First, there are significant limitations in the translation of current education in engineering ethics into ethical practice and leadership in industrial settings. Second, overcoming these limitations will require more direct conversation between industry and academia about ethics education. There are pressures in the current culture of the engineering workplace that greatly challenge the ethical engineer on a daily basis to maintain and encourage a high ethical standard of practice. This paper will identify key pressures and discuss strategies for preparing future and current engineers to understand and to successfully deal with such enormous pressures on their ethical standards and understanding. The perspectives are from
the healthcare products industry that employs many engineers and from academics who have collaborated with this industry to better understand how to educate engineers for ethical leadership.

How to encourage social activism in a critical thinking course: make it their final exam! (3B)
Carlos Bertha (US Air Force Academy)

Moral Indignation is that feeling we get when we experience something that we deem to be wrong. Depending on the strength of this feeling, we may be compelled to act, but that action is on a spectrum that spans from a purely individual commitment (“from now on, I won’t eat meat”), to compelling others (“my family is now vegetarian”), all the way to Social Activism, i.e., engaging agents of political and/or social change directly (“I’m going to lobby Congress to increase taxes on red meat”).

Social activism, however, is tricky. First, we must accept that sometimes our moral indignation is misplaced. Is this perceived wrong really wrong? How would we know? Second, do we understand what processes are most effective in bringing about the necessary change? How do we know who to engage?

I have found that an undergraduate course in Critical Thinking is a perfect place to explore these questions. Critical Thinking is all about careful, considered exploration of issues; identifying pitfalls in our reasoning, as well as our weaknesses and biases. In this pedagogical demonstration, I intend to share how I incorporated a Social Activism project in the curriculum of my Critical Thinking course. I’ll detail where and how various assessment methods can be incorporated in the student’s real-world activism endeavors.

Students feel strongly about moral injustices. Why not take a Critical Thinking course as an opportunity to explore (a) whether their indignation is well founded and (b) what can plausibly be done to right this wrong?

Professionals, Philosophers, and the Friendship of Taste (7C)
Jon Borowicz (Milwaukee School of Engineering)

Joseph Raelin suggests that bureaucratic professionals constitute a corporate resource for the promotion of ethical consciousness. Professionals are expected to exercise autonomous judgment which can include the conscientious critique of management decisions. Nonetheless, organizational dynamics present impediments to the actual exercise of autonomous judgment of bureaucratic professionals such as engineers, accountants, and actuaries. Autonomy ought not be taken for granted. The paper will argue for the institutionalization of a form of moral friendship as integral to the professional lives of those who are provoked by this structural failure of professional autonomy. The professional’s condition relative to autonomy recalls the original Socratic understanding of the philosopher as one who seeks wisdom she knows that she can never possess. Modeling moral friendship, Stoicism incorporated exercises designed to train perpetual attention that the Stoics themselves understood to be ultimately impossible. The analogous condition of the professional is failure to notice conditions for moral judgment. The analogous practical response would be the perpetual cultivation of a moral taste of which one could never be sure. Kant identifies what he coins the “friendship of taste” characterized by the relationship of persons of different backgrounds. Thus, two scholars could not have a friendship of taste while a scholar and a merchant could. The philosopher as moral friend paired with a community of professionals would provide
and solicit examples designed to cultivate professionals' moral taste. Such conscientious professionals would provide the moral leadership to which Raelin refers.

Training for social responsibilities as an essential component of leadership training (6A)
Mark Bourgeois (Notre Dame)

At our university, since 2014 we have been providing specialized training in broad social responsibilities to STEM PhD students. At the same time, our colleagues have been providing leadership training to the same population. In preparing to eventually merge these training programs, we have discovered essential connections between leadership and social impact. This presentation will discuss how enabling students to closely consider the social relevance of their research is essential not only to ethical research but to ethical leadership as well.

What is required for an individual to be an ethical leader, specifically in the context of STEM research? Training in leadership promotes the cultivation of many admirable personal behaviors, such as striving for clarity, being credible, trusting in others and leading by example. However, beyond personal traits, most varieties of leadership training posit that an essential part of leading is offering a clear, values-driven vision that people collectively want to work towards and achieve. After all, one cannot lead if one cannot articulate what he or she is leading others towards and why.
Yet most leadership training struggles to address the content of this vision in any detail. The reason is clear: it is far too dependent upon the particulars of the given activity. Yet in higher education, few options exist that equip students to address this crucial need. One type of training that could supply this insight is interdisciplinary training in the social responsibilities of researchers, which emphasizes the social relevance and impact of scientific research.

Ethics Across Early Childhood Education (4A)
Michael Burroughs (CSU Bakersfield Kegley Institute of Ethics)

Early childhood ethics education has been of longstanding interest for philosophers, psychologists, and those with interests in child development and education more generally. The significance of early childhood education remains vital today, with an expanding focus on ethical, social, and emotional education in pre- and primary classrooms. Taken together, and given the confluence of several areas of development in early childhood – cognitive, moral, social, and emotional – this period of life presents robust opportunities for ethics education. I conceptualize ethics education in early childhood in two broad ways: first, as an educational process embedded in the child’s experience of the school as a sociomoral environment that can provide important, if indirect, opportunities for ethical learning and development. Second, I take up ethics education in the child’s participation in specific ethics and social-emotional learning programs for classroom, home, and broader community use. While presenting a range of approaches to early childhood ethics education, I argue for the benefits of methodological pluralism, identifying the many continuities and opportunities for collaboration across the theoretical and practical divisions set up in the field of ethics education, and call for collaborative teacher-researcher partnerships in order to develop effective ethics education programming.
The Constituent Parts of Ethical Leadership in Hospitals (7B)
Jeffery Byrnes (Grand Valley State University)

The administrative leadership of a hospital has a significant ethical responsibility to the patients, employees, and broader communities they serve. The broad ethical agreement among the patients, patient families, employees, and broader communities means that most ethical issues are resolved quickly, simply, and without notice. Yet, broad ethical agreement can have unfortunate side-effects of causing ethical issues to appear rare, and ethical leadership to appear either merely intuitive or a matter of management skill. At best, broad ethical can allow for swift ethical action that all parties agree upon, but, at worst, it can allow for the subjugation of diverse opinion. In light of these concerns, it would seem the on-going ethical education of hospital administrative leadership is of great importance. This ongoing education takes three forms: observation, participation, and reflective discussion around a positive conception of health. Observation, I mean that administrative leaders should receive regular reporting back about that ethical challenges that the hospital community faces. Participation should include regular involvement in the ethics committee or research review boards. Finally, and most importantly, hospital administrative leaders should contribute to an on-going discussion about how their hospital positively understands what health is. The current trend in American hospitals is to only say what health is not, but this approach too covers over disagreement and inconsistency. Hospital administrators should hear and contribute to a continually revisable account of how health is defined and understood in their hospital. These three elements constitute an ethical leadership which does not merely subjugate difference.

Using an Ethics Bowl Style Competition to Teach Ethics Students How to do Philosophy (6D)
Brian Coffey (Eastern Michigan University)

Of all the branches of philosophy, ethics should be among the easiest to pitch as relevant to the ‘real world’! I started thinking about what I could do to get my students to really engage with the ethical theories we learned. Among the several changes I instituted, the most exciting and promising change was introducing an Ethics Bowl style competition as a class assignment. In my presentation I will discuss both how I converted the standard Ethics Bowl competition into an in-class assignment, and how I prepared my students for this assignment. Essentially, I broke down the process of thinking through a moral scenario into a few separate tasks—tasks that I modeled and had the students practice in low-stakes assignments throughout the course. The Ethics Bowl assignment promoted collaboration, careful ethical thinking, and sensitivity to the various morally relevant features of real world scenarios. My students demonstrated an ability to detect flaws in moral reasoning, offer objections, and even reply to those objections. In short, my students were actually doing moral philosophy—not just reading about it.

Assessing the Ethical Training of Entrepreneurial Engineers (6C)
Patrick Croskery and Mark Dixon (Ohio Northern University)

Our university belongs to the Keen “Engineering Unleashed” partnership between universities cooperating to “graduate students with an entrepreneurial mindset.” The engineering college came to us asking for our help in assessing and developing the ethical foundations for such an education in the
Professional Ethics class required of all engineers. The university as a whole has been drawing on the assessment tools created by the Association of American Colleges and Universities (AAC&U), so we proposed grounding the assessment in that organization’s Ethical Reasoning Value Rubric.

In this paper we explore the intersection of the Keen objectives (which have been enhanced to reflect the specifics of our campus) and the AAC&U ethical reasoning rubric. Given the importance of leadership for entrepreneurs, we draw out the dimensions of the resulting account that are particularly relevant for educating ethical leaders. Finally, we discuss the elements of the professional ethics class that can help achieve these outcomes, focusing on the use of an in-class ethics bowl.

The AAC&U ethical reasoning rubric can be understood as a series of stages of development, building from ethical self-awareness to a proper use of ethical theories in social context and on to the capacity to evaluate different perspectives. The Keen objectives, meanwhile, emphasize general skills and capacities like fostering creativity, forging connections, and creating value. The Keen objectives can be seen to be relevant in different ways at different stages of development. Activities like an ethics bowl engage the students at all stages.

**Moral Exemplars and their influence on ethical thinking of interpreting students (3C)**

*Robbyn Dean (Rochester Institute of Technology)*

Interpreters who work in service settings such as doctors’ offices and courtrooms base their behaviors on threshold ethics. That is, for decades interpreters were begrudgingly granted permission to enter domains where they did not belong that just getting in the door was deemed a success. Even with the advent of new US laws that require interpreting services for clients who are deaf or not proficient in English, the ethical frame has not changed. The interpreting profession encourages interpreters to act as if they were a machine relaying utterances or as if they were invisible.

It is not surprising therefore that several cohorts of interpreters who took the Defining Issues Test (DIT) scored low on principled reasoning and had high scores in the maintaining norms realm. However, when the DIT was given to approximately 30 interpreting students, the cohort’s principled reasoning score was significantly higher than that of practicing interpreters. Moreover, almost half had scores that were well above typical scores for their age and education level. These results beg the question of whether or not professional education compromises the moral reasoning skills of interpreters.

This paper reports on preliminary results of a study that investigates the degree to which moral exemplars influence the ethical thought of interpreting students. High DIT scoring interpreting students were given a written survey that asked them to report on their moral exemplars from real life, literature, history, or the entertainment industry. These results are compared with interpreting students who had low principled reasoning scores.
Les Miserable and Rest’s Moral Schemas (3C)
Robyn Dean (Rochester Institute of Technology)

Moral psychologist James Rest refashioned Kohlberg’s six stages of moral development into three moral schemas: personal interest, maintaining norms, and post-conventional. These moral reasoning schemas operate tacitly, or beyond an individual’s awareness.

Personal Interest Schema (PIS) describes behavior that is impelled by concern for self and kindred others. Maintaining Norms Schema (MNS) describes behavior that is impelled by one’s duty or compliance to the rules or norms. Post-conventional Schema (PCS) describes behavior that is impelled by cooperation or by capitalizing on shared values between parties. These three moral schemas are aptly represented by Victor Hugo in three characters from Les Miserable: The inn keeper, Thenardia (PIS), the police chief, Javert (MNS), and the protagonist, Jean Val Jean (PCS).

Selected scenes from the movie and selected prose from the novel are exemplified in this paper as possible teaching and learning opportunities with students. Excerpts from either source can be employed by instructors to aid students in both understanding each schema as well as aids for explaining and modeling moral behavior.

Revisiting Ethical Challenges of Academic Administration: A Panel Discussion (2D)
Elaine Englehardt (Utah Valley University), Michael Pritchard (Western Michigan University), Susan Martinelli-Fernandez (Western Illinois University), Daniel Wueste (Clemson University), and Sandra Borden (Western Michigan University)

This panel discussion is designed to reflect on the ethical dimensions of academic administrators and their choices and decisions. The components of the daily decision-making of academic administrators include legal, economic, managerial and leadership considerations. However, ethical considerations are also often a component in these decisions. Invoking merely managerial principles cannot substitute for the ethical reflection required when ethical components are present, and decision making which does not take the ethical considerations into account is tragically flawed. The first ethical task of the academic administrator is to be able to recognize ethical issues when she or he encounters them. One objective of this panel is to include a variety of cases and scenarios with ethical components.

Academic administrators include department chairs, center directors, deans, vice presidents, presidents and others occupying positions at varying levels of administrative responsibility in higher education. We refer to them as academic administrators because, largely, they come into their positions from the ranks of faculty, typically with no special training or preparation for managing the affairs of the academy. That is, they are academics who, at least for a time, assume administrative responsibilities.

Some of the members of this panel (and SEAC) convened a multi-year discussion on this topic that resulted in a book with Springer, Ethical Challenges of Academic Administration (2014). In keeping with this year’s theme, we propose to revisit this important topic.
Ethical Leadership: Should the State Teach Morality? (7A)

Landon Frim (St. Joseph College NY)

Basic to the contemporary liberal paradigm is the notion of a neutral state. In particular, the legislation, programs, and executive decisions of a government cannot be founded upon any particular comprehensive doctrine, i.e., a well-defined or “thick” worldview, whether this be metaphysical, ethical, or theological. (Rawls, 1993) This idea extends to public school education, where lessons in civics (currently making a come-back) are applauded, as are seminars against cyber-bullying. Lectures on “sin” and “grace” are not.

This paper will question whether Rawls, and the tradition of liberal neutrality, is itself coherent. In particular, can the state teach civics, and civility, without preaching a particular ethics? And if the state is in the business of teaching ethics, might it not (at least implicitly) need to affirm some or another comprehensive doctrine or worldview upon which that ethics is founded? The idea of the state-as-ethicist (however frightening that may sound) will be explored through three figures: (1) John Rawls himself, representing the above claim that the state has no such business; (2) Jacques Hébert – of the French Revolution’s “Cult of Reason” – who represents the affirmative, and finally (3) Baruch Spinoza, who’s political rationalism affirms a comprehensive doctrine of the state, but tempers this with a very robust toleration doctrine (i.e., the “freedom to philosophize”).

All of this will be explored against the practical background of values-education within the public school system. This includes the aforementioned courses on civics and bullying, but also programs on sexual and reproductive health, and drug-awareness.

Student Perspectives on Ethical Leadership and Social Responsibility Training (6A)

Heather M Fruscalzo and Catherine Flanley (Notre Dame)

Ethics training is often crafted with the best intentions but what do they look like from the student’s perspective? Two student participants from a pair of unique but interrelated training programs for STEM graduate students will share their perspectives on the ethical training. These NSF funded programs, Ethical Leaders in STEM and the Social Responsibilities of Researchers, both provided in depth training in ethics and communication skills culminating in a student developed and led project. While the former program sought to cultivate ethical decision making frameworks and develop self-awareness concerning personal strengths and weaknesses in leadership, the later focused on interactions with the public and the broader impacts of the students’ research. The importance of affective, interdisciplinary, and comprehensive training experiences such as these impacts not only students but also those they will lead in the future. One participant from each of the programs will provide an outline of their project and provide insights into what they gained from their respective programs, the similarities and differences, as well as areas of improvement.
Ethical Leadership in Human Services: Preparing students for Moral Courage within Organizational Contexts (3B)
Joan Groessl (University of Wisconsin - Green Bay)

Using moral courage concepts as a foundation, this presentation will highlight organizational challenges which influence the ability to be ethical leaders in human service organizations. The presentation will highlight educational strategies to assist students to adhere to ethical standards with the transition from student to professional. Finally, those strategies will be adapted for supervisors to promote ethical responses to those challenges in the workplace.

Leadership Ethics: What Do We Think We are Doing? (3A)
Cliff Guthrie (Husson University) and Alan Preti (Rosemont College)

This presentation is a dialogue between a skeptic and a proponent of leadership ethics programs, both of whom have taught in such programs.

The Skeptic’s View:
We’ve created countless avenues to promote the idea and practice of ethical leadership. But critics have argued that for all the energy and money poured into these efforts the “leadership industry” has produced no proven theory or measurable results. Moral psychologists have been likewise skeptical of the ability of ethics education to drive changes in real-world behavior. The skeptic will argue that most leadership ethics education efforts are really forms of virtue-signaling and serve a role today similar to the role that public religious affiliation played a previous era: they are meant to act as proxies for pro-social intentions.

The Proponent’s View:
The proponent’s view is limited to undergraduate leadership ethics programs in the liberal arts college setting, which are typically designed to examine the phenomenon of leadership from a variety of perspectives and/or to prepare students for leadership roles that may arise in the context of their personal and professional lives. Skeptics may point to a weak evidentiary basis supporting purported program outcomes, with the implication that program descriptions claiming to develop, for example, “strong leaders committed to the common good,” may well be snake oil. Contra the skeptic, the proponent will argue that ethical leadership programs, if well-designed and implemented, are quite capable of preparing students to serve as effective and ethical leaders.

Leading Through Value: Leadership Absent Threats or Offers (5A)
Michael Hartsock and Eric Roark (Milikin University)

One might conceptualize “Leadership” as a kind of motivational activity. Indeed, this is very likely the pre-theoretic understanding. On this view, an effective leader motivates her followers to effectively and efficiently accomplish some preordained goal. We think this misunderstands the nature of leadership and misunderstands the relationship between leader and followers. One can motivate with threats or offers but neither should be countenanced as leadership. Instead, we shall argue that a leader motivates followers to act by creating value in the minds of followers that offer direct and intrinsic reason to pursue
some end, something we call "psychological value". We further argue that the creation of psychological value for followers, all things being equal, is preferable to other forms of motivation (i.e., threats or offers). We argue that when a person engages in some activity because she values the activity as an end, then the reason for action involves an unmediated motivation to act. This unmediated motivation to act reduces alienation from the activity that is implicit when the motivation is extrinsic via a threat or an offer. An action motivated by a threat or an offer is different in that it provides a mediating reason to perform some task such as getting paid or praised or alternatively not being bothered by a boss to perform the task. Lastly we will discuss ways in which leadership is either ethically or unethically practiced depending upon the object to which the creation of psychological value is affixed.

Virtual Integration and the Adventures of Edutainment (2C)
Myron Jackson (Grand Valley State University)

In You Must Change Your Life (2013), Peter Sloterdijk argues for an ethics of "anthropotechnics." Attentiveness to our methods and practices of self-design underscores the need to address those habits of discerning and evaluating moral scruples from systems of exercises and diversified disciplines. Since we are compelled to act as metadispatchers—informal practitioners of unknown professions—it seems counterproductive if education does not stress interdisciplinary approaches to learning. Such pedagogies seek to persuade rather than coercé others into settling on what they judge to be good or bad. It is a schooling for those who want to enter their own training academies rather than just resort to the lifeless repetitions of machinations, in which, as A. N. Whitehead contends, “the lilies of the field toil not, neither do they spin (Matthew 6:28).” This magnifies the difference between those who either love or despise what they do! Moral education hinges upon the need to respect and care for one’s adopted training imperatives. The situation of our age demands that ethical inquiries provide diplomatic means for the construction of persuasive over compulsive agencies amid a perceived deficiency of believable and competent authorities. Under the spectrum of anthropotechnics, ethics becomes concerned with weighing means and ends as self-inscribed training practices of polytechnics. As more fields of action open up through virtual integration, people will be expected to wear many hats and act with a versatility of agency, which is never without moral consequence. Wider worlds of engagement mandate that metadispatchers recognize how responsible moral compasses can have a positive impact for the immunologies of social networks.

Developing Anticipatory Bioethics Through Media Influences (2C)
Tyler Jaynes (Utah Valley University)

There seems to be a disconnect between anticipatory thought and bioethics in regards to future-defining arguments. Much of what is currently being written focuses on how past events have shaped the society of today, while failing to sufficiently provide guidance for professionals on how to shape society’s opinions in the near and/or far-flung future. While the argument can be made that one needs to build upon the experiences of the past to develop the future, there is relatively little history that displays how telecommunications have impacted the development of societies. This will inevitably lead to misconstrued advice, given the relative lack of empirical data when compared to several thousand years
of history, and thus fail to sufficiently allow bioethicists the opportunity to make a lasting impact on medicine and social policy moving forward. As such, there needs to be a push to develop arguments that incorporate telecommunications (namely, entertainment media sources), to ensure that bioethicists are sufficiently able to assist in the development of policy across a wide range of disciplines and industries. Taking from Amartya Sen’s Capabilities Approach, as opposed to the more restrictive Deontological or Utilitarian Approaches, arguments can be generated that can incorporate the ever-changing media of today and provide both ethicists and educators alike with a method to overcome the weakness that currently resides in anticipatory, bioethical, thought. What is aimed for in this argument is not a slackening of academic discipline in bioethical thought, but rather an enforcement between culture and bioethical thought to better aid academics in this Digital Era.

High School Students and Moral Truths: A Cross-Curricular Philosophical Foundation for Future and Current Social Justice Advocates and Activists (4A)
Tim Jung (Northside College Preparatory High School)

I teach English in Chicago Public Schools at Northside College Preparatory High School, where most students are mostly liberal or progressive. Despite their clear calls for social justice and equity in matters of race, gender, and sexuality, students overwhelmingly declare themselves to be relativists. Students often organize and protest for different political causes—like Black Lives Matter—but do not necessarily think that moral truths exist. This philosophical disconnect may be pedantic—but it is important for educating future activists to understand the breadth and depth of ethics that influence their thinking and even future policy suggestions. To help discuss this issue, I’ve taught several lessons to help students approach the existence of moral truths, including a lesson wherein I am a stenographer, noting student ideas responding to questions that I’ve made.
This presentation will discuss how to incorporate lessons into a unit that either deals with history or literature by exemplifying how I incorporate my ethics lessons into a unit on *Heart of Darkness*, through an examination of external sources not limited to but including letters about King Leopold and the Congo, Chinua Achebe’s response to *Heart of Darkness*, and a modified Socratic Discussion about whether or not moral truths exist. This final activity can be used in a social science, biology, or English classroom, and yields interesting results and dissonance that classmates and the teacher can later probe and question. I also have a writing-intensive activity (beginning with sources from the Congo and concluding with an article about moral facts from the *The Stone* in *The New York Times*) that is geared more towards examining and focusing student thoughts on the unethical foundations of colonialism.

Digital Artifact Production in Teaching Ethics to Future Professionals (Panel 8D)
Tyler Klaskow (Mott Community College)

It has been a widely-held belief that current college students are so-called "digital natives." That is, that students are comfortable working with all things digital from coding to web design to audio/video production. Under the sway of this belief I developed an assignment designed to facilitate a sharpening of students’ skills at ethical reasoning while relying upon their technological acuity. What I found is that
students are less comfortable with digital media than I believed. This however, made the assignment more powerful because it required the deployment of problem solving skills and built up their resilience while still serving the function of sharpening their ethical reasoning skills.

In this assignment students collaboratively produce digital artifacts as the culminating activity for a Professional Ethics course. Student projects have varied from podcasts, to YouTube videos, to animated short films. In these projects students build upon a semester-long blogging assignment in which they are required to write ethical analyses of current news items. For their final projects students form groups based upon shared interests (either ethical or professional). They then research, script, and produce their digital artifact—on a platform of their choice—in the final weeks of the term.

In the production of their digital artifact students in an ethics class become makers and have an opportunity to practice artistic skills in learning more about ethics. The synthesis of digital media and ethical reasoning prepares students to be ethical advocates of art.

In this presentation I will describe the assignment in greater detail and explain its expected and unexpected results. In the course of the presentation I will share selections from artifacts produced by students to illustrate the point. I would also like to suggest how this type of assignment is transferable to other parts of our curriculum in which we teach ethics.

Fostering Empathy in Health Administration Students: the UOPX Novel Initiative
Eve Krahe, Erica Fitzgerald and Christopher Wilson (University of Phoenix)

Objective
Research is increasingly demonstrating that clinicians who are empathetic may provide better patient-centered care than clinicians who are not.

Amid discussions in journals like Health Affairs and at events hosted by health systems like the Cleveland Clinic’s Empathy and Innovation Summit leading the transformation of care, we noticed something was missing: an initiative to instill empathy specifically in health care administrators. Focused on clinical care populations across the health sector, the research has neglected those who lead these systems.

Extrapolating from studies of organizational culture and leadership, we determined it would be difficult for empathy to flourish in environments where clinicians who provide care are empathetic and administrators are not. We are addressing this with a curricular thread in empathy by piloting narrative non-fiction in our Master of Health Administration program. We’ve called this project The Novel Initiative.

Methods
Students in our Health Law and Ethics course are reading The Immortal Life of Henrietta Lacks by Rebecca Skloot, which details the opportunities and dangers of human subjects research. Students read the novel and engage with the content via research, assignments, and discussion.

We are also using lessons from philosophers, poets, musicians, and artists to strengthen our curriculum, applying these insights to diverse health sector environments. Formative assessments built around this content provide feedback to students and guide their health care career paths; pilots are underway.

The pilot started October 2015; approximately 400 students have taken part so far. We’d like to share our preliminary findings.
Implications
Empathetic clinicians are better able to understand their patients, and patient outcomes are improved. For those leading these clinicians, a similar level of expertise in empathy could create, foster, and sustain an environment in which empathy flourishes – ensuring continuity for improved care and outcomes. Curricular threads in empathy for healthcare administration students could bolster support for clinical populations’ practice of empathy, and prove foundational to sustaining a culture of empathy in the health sector.

**Ethics and Social Change, Making a Major (3B)**
*Lisa Kretz (University of Evansville)*

In keeping with the theme of ethical leadership, this presentation will focus on the development and implementation of a new degree designed to support student ethical leadership. The Ethics and Social Change major brings together the benefits of sustained, critical, theoretical analysis and the ability to apply tools for social change in specific contexts (with all the complications of the “real world”). The major is housed in a department of Philosophy and Religion which provides a suite of core required courses. Students have the opportunity to incorporate, and benefit from, multiple areas of concentration across campus such as Business Administration, Cognitive Science, Communication, Criminal Justice, Environmental Studies, Legal Studies, Gender and Women’s Studies, Philosophy, Political Science, Psychology, Religion, and Sociology or Social Work. The interdisciplinary degree gives students the opportunity to study oppression through various theoretical lenses as well as the opportunity to engage in sustained ethical “real-world” change through two mandatory fieldwork courses. This presentation will focus on 1) theoretical support for the importance of a degree that ethically engages students in “real-world” change, 2) the design of the degree, 3) the translatability of the degree as a template for other universities, 4) challenges surrounding the degree, and 5) solutions to these challenges.

**Creating Ethical Cultures through Graduate Student Leadership Development (6A)**
*John Lubker, Laura Carlson and Ethan Fridmons (Notre Dame)*

Current research shows that the cultivation of ethical workplace cultures is dependent upon leadership and our National Science Foundation funded program, Ethical Leaders in STEM program, builds from this foundation. Many scientists and engineers who take on leadership positions during their careers master their disciplinary content as graduate students but not the requisite skills in leadership and ethical decision-making. Despite the importance of leadership in fostering ethical cultures, the predominant training expectation for graduate students is the federally mandated training in responsible conduct of research. This RCR training typically conveys content through passive learning methods rather than explicitly attempting to create ethical leaders through experiential learning, values clarification, and intentional feedback. Our goal is to develop ethical leaders who create more ethical cultures through a focused, and interdisciplinary, authentic leadership training at the graduate student level. This presentation will highlight the Ethical Leaders in STEM program and discuss the assessment and outcomes of a model that is project-based, active, and focused on providing the foundational training for future ethical leaders in STEM fields.
**Ethical Leadership Round Table: Four Views (4D)**

*David McGraw (James Madison University), Qin Zhu (Colorado School of Mines), Alan Preti (Rosemont College), Cliff Guthrie (Husson University) and Allison Cohen (Langley HS/American University)*

This is a panel discussion on the topic of ethical leadership wherein each participant will “role play” one thinker and represent the views of that thinker. The four views represented will be those of Confucius, Marcus Aurelius, John Dewey, and Nel Noddings.

In a first round, each participant will briefly summarize the perspective of the philosopher represented, encapsulating some of the key thoughts of that individual with respect to ethical leadership.

In subsequent rounds, a moderator will ask a series of questions to the panelists, each of whom will give a brief answer from the perspective of the individual represented. These questions will take the form of fictional scenarios set in organizational administration in which an individual leader is called upon to make an ethical decision, act in an appropriate manner, or display a virtue of leadership. Each question will highlight one challenge of leadership, such as: balancing individual autonomy against collective organizational goals, balancing transparency against confidentiality, and balancing contrasting meanings of fairness (treating each individual as unique versus treating all individuals the same). These questions will aim to tease out subtle differences in the views of ethical leadership among the thinkers represented.

**A Defense of Moral Expertise in Clinical Ethics Consulting (7B)**

*Christopher Meyers (CSU Bakersfield Kegley Institute for Ethics)*

Much of the literature in, and training for, clinical ethics consulting nervously shies away from any discussion of “moral expertise” and even more from attaching that status to ethics consultants. In this paper I argue that moral expertise unquestionably exists—we see it, in fact, in persons all around us, including in many clinical ethicists. Embracing this conclusion would have important ramifications for how we do and teach ethics consulting. In the former, it would mean being more comfortable providing prescriptive recommendations; in the latter, it would mean placing more emphasis on teaching moral reasoning as a truth-seeking enterprise, while also giving (somewhat) less emphasis to the acquisition of the mediation skills that strive for purported consensus.

In defending this view, I argue, first, that unlike classical characterizations that often root moral reasoning within theological or other mystical metaphysics, that moral expertise is not fundamentally different than expertise in other areas of intellectual inquiry. Second, I explore the knowledge and skills someone must have to be an expert in clinical ethics. Throughout, I hold to the view that expertise, like wisdom, admits of degrees—some persons have more expertise than others and even the same persons have more (or less) throughout a lifetime and on different subjects. I also stress that, again like wisdom, attaining expertise comes as much from emulating successful role-models as it does from content-acquisition.
Aiming Professional Ethics Courses Toward Identity Development (2A)
Glen Miller (Texas A & M University)

The many elements of professional ethics programs can be oriented by the goal of identity development. Rather than using a cognitive approach, which omits important aspects of professional behavior, a teleological virtue ethics structure supports the integration of an individual, his acts, and goals with the framework (including ethical codes, laws, common practices, and social good) of a profession. In particular, the structure permits a thorough explanation of the virtue of professional judgment, a combination of moral and intellectual virtues, including self-assessment. The kinds of acts that are of particular interest in this analysis are those that fit under Alasdair MacIntyre’s concept of practice. Using this concept allows distinct activities to be analyzed and fields of virtue, the dispositions and habits that correlate with ethical behavior in certain practices, including those of the profession, to be identified. One’s identity arises through answering what Charles Taylor called “qualitative questions,” used to define one’s self, which depends on what one has already done and what one aims to do, and is guided by things of significance of the individual. The answers require mental deliberation and discourse; their articulation and the development of a coherent moral identity that combines personal and professional intentions, actions, and goals correlates most closely with exemplary professional behavior, according to research done by social psychologists. According to this argument, one’s unique identity is expressed in the imaginative composition of words, virtues developed, and practices to which they are applied, over the course of one’s life.

The Character Experiment and Self-Regulated Learning (5A)
Robert Muhlnickel (Monroe Community College)

In this presentation I describe the Character Experiment, a writing, reflection, and self-assessment assignment in which students learn about virtues, try to cultivate some virtues in themselves, and get introduced to strategies for self-regulated learning. Students select three virtues they want to cultivate, work on developing them outside class, monitor and assess their efforts, and plan to develop their virtues after the semester. After introducing the concepts of character, virtues, and practices, students write about their understanding of a good person, conduct an assessment of their virtues and select the virtues they want to develop in themselves. A third-party assessment from someone who knows the student well supplements the self-assessment. Students report on their efforts, challenges, successes, and reflections in weekly online journal entries. The experiment concludes with students reporting on their efforts and identifying barriers and helps to further virtue development in their lives. First, I describe the assignments, the readings, and the materials distributed to students. Second, I introduce self-regulated learning, the view that students learn when they select goals, reflect on their known cognitive, behavioral, and interpersonal strategies for achieving their goals, and choose strategies for their goals. I identify elements of the Character Experiment that incorporate self-regulated learning strategies: student choice of virtue, monitoring efforts, and reflecting on factors leading to success and failure. Third, I describe student responses and share some qualitative assessment of its successes and challenges. Student enthusiasm and initial impressions indicate the experiment is worth refining for use in future semesters.
Leadership is critical for scientific research and it is essential to technological development, sound decision-making regarding the use, safety and development of innovative techniques. With the development of new technologies such as CRISPR this is more evident today than ever before. Demands are made on all fronts and are increasingly heard for more data and better information related to germline editing to help improve the quality of public health and the environment. Simultaneously current government forces are attempting to eliminate sources for funding for research and scientific research projects. At its core, the business of Science and Scientific Research is about science aimed at driving innovations in products and technologies that help make our lives healthier, safer, more sustainable and more productive. This is the promise of CRISPR.

The support and conduct of innovative, ground-breaking research involving CRISPR and germline editing, are necessary for achieving and maintaining scientific and technological leadership, while helping to advance 21st century approaches, through anticipatory ethics, that improve science and risk-based decision making. And, at the same time, we need to encourage and remain committed to building collaborative and international scientific networks that are helping to strengthen the link among research, practice and policy. The focus of our anticipatory ethical analysis is concerned with identifying barriers to scientific leadership presented by the governmental limitations being imposed on research and potential limitations posed by private funding of research.

Ethical Leadership in Healthcare Professions: Navigating the Social Contract with Society (2B)
Kimberly Peer (Kent State University)

The social contract in medicine is defined as the ever-changing, reciprocal relationship between the medical professions and society.1 Anchored in expectations of both entities, this tacit contract exemplifies the powerful role and deep responsibilities held by today’s health care professionals.2 In this often paternalistic culture, health care providers are faced with ethical decisions that challenge the integrity of this professional social contract. Although professional boards and organizational codes of ethics guide behaviors, the human resource, financial, and emotional demands in health care have the potential to threaten and degrade the trust established through the social contract. These evolutionary processes impact leadership, relationships, contemporary discussions and moral boundaries in the health care settings.3 Ethical leadership and practice is guided by professional standards and legislative constructs but lived through moral behavior. Leaders in the field must resist the temptation to be morally silent to protect the social contract. As health care professionals in competitive environments, it is a moral obligation to uphold the integrity of the profession by making sound, informed ethical decisions and by maintaining strong leadership behaviors to navigate the rapidly changing environments. The purpose of this presentation is to expound upon the universal moral foundations of ethical behavior4 – harm and care, justice and fairness, in-group loyalty, authority and respect, and purity and sacredness – to provide
the framework for developing an ethical leadership platform in the context of the social contract for students and practicing professionals. * For citations, see presenter

**Leading by Example: Preventing Moral Distress and Empathy Decline through Education (2B)**

*Kimberly Peer (Kent State University)*

Quality healthcare is comprised of three primary factors: Clinical skills, Evidence-based Practice, and Ethical Decision Making. Educational programs in healthcare focus primarily on evidence-based knowledge and clinical skills. However, a major threat to the professions is that moral distress and empathy decline which results from poor ethical decision-making strategies. The inability to effectively and efficiently process ethical dilemmas degrades the social contract in medicine and challenges professionals as they make ethical decisions.1 In situations where healthcare providers are forced to compromise their ethical standards to meet the expectations of the organization, outcomes can be catastrophic. As evidenced in legal cases and media reports, these transgressions create a strain on the trusted relationship between society and medical professions as a whole. Although codes of ethics and standards of professional practice outline expectations, the real dilemmas often manifest as conflicts between personal, professional and organizational value structures. Ethics education programs can provide both individual and systemic outlets for moral distress and should be implemented across the curriculum.2 Stories and cases provide challenging yet realistic scenarios for deconstructing the ethical issues and evaluating the ethical leadership behaviors that impact the outcomes.3 The purpose of this presentation is to introduce Socratic, Critical and Contemplative strategies as pedagogical constructs for guiding critical thinking.4 These pedagogical strategies will be anchored in developing leadership behaviors to fulfill the professional moral contract with society. * For citations, see presenter

**Ethical Leadership: Facilitating the Development of Deliberative Communities (5B)**

*Ruth Porritt (West Chester University)*

Based on my experience teaching ethics in an Honors College focused on leadership, I explore, with the audience, a few of the key materials I discuss with my students. Rather than viewing "ethical leaders" as persons who are in possession of the "right" moral code (compared to unethical leaders with the "wrong" moral code), this presentation shifts to envisioning "ethical leaders" as those who are best equipped to share power and resources, encouraging the collaborative deliberation of ethical problems and solutions.

**College Faculty Members and Ethical Social Media Use (8D)**

*Carrie Pritchett (Brazosport College)*

With the easy availability of social media, complaints that once remained amongst coworkers, friends, and other small groups of people now find their way to the screens of thousands of social media users via Facebook, Twitter, Snapchat and other social media sites. What may be harmless venting can now affect the professionalism of the well-intentioned faculty member. It can also divulge the unprofessionalism of employees who belittles coworkers, superiors, and other participants in the workplace. It could be harming the very students who might be underprivileged, have a learning disability,
or other barrier to success that a social media post could be demeaning. This study addresses the issue of social media use by college faculty members. The study was conducted amongst two-year faculty members who used Facebook, but it can be applied to all higher education faculty. Using Kant’s categorical imperative and Rawl’s “veil of ignorance,” as well as interviews with both students, faculty members, and college administrators, the study specifically addresses the question of ethics amongst higher education faculty in the use of social media sites. In particular, it addresses the issue of faculty posts that involve negative remarks about students. The critical ethical questions addressed include: when does an educational professional cross the ethical line between harmless venting and maliciousness? What ethical principles can be used to help determine this rather difficult determination of when the line is crossed? Who ultimately is hurt most by the actions of the faculty member?

**Learning Styles Don’t Work: Using the Myth of Learning Styles to Engage Students in Ethical Reasoning (6D)**
*James Quinn (Oakland University)*

In this presentation, I summarize how I use the concept of learning styles (LS) in a practical ethics course for undergraduate students in human resource development. Almost all my students have been exposed to the LS concept (e.g. visual, auditory, kinesthetic) from their earliest experiences in education through to university. They strongly assert they know their own preferred LS, and believe intensely in the value of incorporating LS in designing instruction.

However, five decades of scholarship indicates that LSs are most likely a myth: the LS concept is flawed, robust empirical research indicates that matching instruction to the LSs of learners has no benefit, and scholars suggests that using the LS concept to guide instruction needs to cease. Yet there is a continuing divide between scholarship and practice: a search of the website of almost any college, university, or ISD results in many references to the continuing use of LS in instruction.

Early in the course, I require students to examine LS research, which forcefully contradicts their belief in learning styles. After introducing students to ethical reasoning, most commonly using Bernard Gert’s Common Morality, I require students to consider the ethical implications – for students (in particular, themselves), for teachers, for the education system, and for society – of using a flawed concept to guide instruction. Given their emotional investment in LS, students are motivated to engage deeply with Gert’s moral system, and with ethical reasoning more broadly.

**Teaching Ethics in Engineering (SC)**
*Wade Robison (Rochester Institute of Technology)*

The National Academy of Engineering has issued Grand Challenges for the 21st century, but require more skills and knowledge than STEM courses give engineers. Many are driven by such ethical concerns as ensuring fresh water for everyone, but ethical considerations are not made explicit in these challenges. These must be integrated into Grand Challenge courses to solve the challenges ethically. It needs to be made explicit that solving design problems is itself an ethical enterprise. The artifact that results reflects ethical choices and has effects when it enters the causal stream. Engineers
ought to ensure that whatever harms occur cannot be avoided with a redesign that accomplishes the same end with fewer harms.

Teaching students what they will need to solve these challenges offers another avenue for teaching them ethical skills. We will examine a typical example that requires students to recognize moral issues and understand how to resolve them in a reasonable and fair way.

**Ethics and Development (5C)**

*Bertrand Andre Rossert (World Bank)*

The paper surveys how development, development policies and ethics interact. It is based on the concept of “ethical improvement”, arguing that policies should be considered ethical if they bring about “ethical improvements” and that, in the same way, economic and social development should be considered ethical if it brings about ethical improvements.

It could be controversial to define what such an improvement is. However, in the context of development and the alleviation of poverty, it is possible to define an improvement as either a reduction in Kantian deontological violations (such as treating someone as a means to an end), a Rawlsian improvement (such as making the poorest better off or improving their capabilities) or a more virtuous decision-making process (e.g. reducing conflicts of interest).

Recent trends in economic and social development are examined to identify areas where ethical improvements are visible, areas where ethics is at risk and areas where, in spite of development, little or no ethical improvement is taking place. For instance, the fact that money laundering or under-age sex can be prosecuted outside of the borders where such offenses take place, could be categorized as an ethical improvement. The reoccurrence of famines, by contrast, constitute an area of ethical setback.

The author is preparing a survey on ethics and development, and would like to take the opportunity of the SEAC conference to have a broad discussion with the participants on the selected approach and on the themes that would deserve to be included in the report.

**Leadership for Academic Integrity (8C)**

*Stephen Satris (Clemson University)*

The prevalence of cheating, plagiarism, and other forms of violation of academic integrity have been extensively documented by researchers. Academic dishonesty has been found to exist among all kinds of students, in all types of colleges and universities. It is widespread and much more prevalent today than in previous decades. The first step is to acknowledge that there is a problem.

The second step is to focus more clearly on the problem and the best means of coming to grips with it. Part of the problem is that many students have seriously misguided ideas about academic dishonesty. They may think, for example, that it is a “victimless crime,” or that academic dishonesty is really just defined by some arbitrarily imposed “thou shalt nots,” or that academic dishonesty is practiced by “everyone,” so they themselves (even though they are personally honest) have to go along with the prevailing practices just in order to level the playing field. All these are actually rationalizations, and can be rationally addressed. But rational argument can only go so far.
One powerful alternative idea in the academic integrity community is that of a culture of academic integrity, especially if students themselves take a strong leadership role in bringing this culture into being. A cultural change of this type takes generations to develop, but there is a new generation of students approximately every four years. This presentation explores one such effort in this direction.

**Failures of “Ethical Leadership” in American Civic Life (6B)**

*Stephen Scales (Towson University)*

It has become quite evident that American political, cultural, and educational “leaders” have failed to convince many of their fellow countrymen/women that thinking is either a good or a necessary thing in their lives. Whether for short-term political or economic benefit or simply out of moral laziness, American “elites” have allowed intelligence, expertise, and clear logical thinking to be associated with impracticality, weakness, immorality, childishness and evil. Our culture has celebrated “faith” and “following one’s heart” (even as we reap the benefits of convenience and power resulting from strict adherence to the scientific method and logical analysis). Our education system has failed to pass on to our children a basic understanding of the country, our history, or the larger world. And our political system has become an object lesson in how the buying of influence can be one of the most profitable business models ever invented. As a result of these ethical failures, a significant segment of our citizens are ignorant, disaffected and either unable or unwilling to engage in rational civil discourse about public policy and the future of the country. When we add political bots, computational propaganda, and echo chambers to this situation, we have a recipe for achieving idiocracy. The whirlwind we are inheriting is not just ignorance, but a self-satisfied and proud ignorance. Until each of us does what we can to reject the influence of a bottom-line approach to education, political life, and cultural construction, we will continue to fail as “ethical leaders”.

**Discerning Ethical Profiles (Panel 4A)**

*Dominic Scibilia (St. Peters Preparatory School)*

In conversations with parents or teachers of rising Juniors at Saint Peter’s Preparatory School (New Jersey), there is a common observation. Boys find it difficult to wrap their minds around the moral dimensions of being social. Words like accountability, taking responsibility, follow through, keeping promises and commitments populate often parent and student conferences with instructors. What does moral decision making mean for an adolescent boy?

Jesuit high schools offer courses in moral decision making at some point during a student’s four years. Ignatian pedagogy prepares students to become contemplatives who may become agents for social change.

During August, 2016, David Braatan of The Williams Institute for Ethics and Management (Arizona) and I developed an educational learning strategy whereby students discover, unpack, apply and evaluate their ethical profiles. The course was Christian Social Ethics (a student-centered, discovery-based learning experience) and the formative learning tool used was The Williams Institute’s Ethical Awareness Inventory. Students use the inventory to identify their profile in September. They move through a full year course in social ethics in which they deepen their understandings of their profiles through analyzing what
makes a society good or just, what makes an issue, question or relationship social, and what makes a
citizen responsible. At the close of the course, students undertake the inventory a second time, either
confirming their original profile (and reflecting critically on their understanding of that profile) or
recognizing the emergence of a different profile (analyzing the social and ethical dynamics that led to the
development of a different profile).
Our paper evaluates pedagogically the students’ reflections on their social ethical development: their
becoming both contemplatives and moral agents.

Whose Heritage? Interrogating the Ethics of Historical Place-Making in Public Memorialization (7A)
Keith Snedegar (Utah Valley University)

All history majors at Utah Valley University must take HIST 3010, The Historian’s Craft. When I teach this
class I challenge students to think of the historian’s responsibility to truth, audience, and self. For many
Utahns, including most of my students, “This is the place” is a statement replete with historical (ac)claim.
It essentially has to do with an identification of the Intermountain West with the Latter-Day Saints. In
Utah as elsewhere, claims to place-belonging are sustained in multiple ways. One is to physically mark
public spaces with monuments dedicated to pioneering figures or other historical worthies. In HIST 3010
we look at controversies in memorial place-making, such as the naming of streets after Civil Rights leaders
or government facilities after Ronald Reagan, or the recent removal of Confederate monuments from
public places in New Orleans. How does monumental art and architecture contribute to community place-
making? Whose heritage is commemorated? Whose is excluded? And what is the historian’s responsibility
in informing decisions on public memorialization? These are some of the questions posed and discussed,
if not definitively answered.

Interprofessional Graduate Ethics: Actively Engaging Online with a Case Study (8B)
Karen Stock and Pamela Ritzline (Walsh University)

An interdisciplinary team of faculty at a small liberal arts university developed an interprofessional on-line
module for graduate students enrolled in business, nursing, physical therapy, counseling and theology
programs. The module is designed to be 10 days in length and participants are invited to join while taking
concurrent courses in ethics that are specific to their discipline. As suggested by Sims & Brinkmann (2003),
offering an ethics module within other courses is an effective means of relaying the overall importance of
ethics to the university. Within the online module, students are placed into interprofessional groups with
representation from each discipline. They complete an ethical inventory to identify their ethical biases.
After watching a presentation on ethical decision making and reading an assigned case study, students
discuss the decisions in the case from the perspective of one’s own discipline to understand perspectives
that might influence their thinking that is different from their own. Case studies for this purpose follows
best practices for curricular alignment and articulation of learning goals since it increases awareness of
the complexity of ethical challenges, allows application of concepts, creates a personal emotional
engagement in the case, holds students accountable for their position, and creates a setting that
encourages students to think critically about ethics. (Baker, Ni, & Van Mart, 2012). Our team plans to
share our experiences developing and implementing this module, as well as lessons learned to increase effectiveness, which includes the development of a pre and post survey instrument.

Making the Case for Experiential Learning in Ethics: A Student’s Perspective (6D)
Madison Tluczek (Adrian College)

Few students consider pursuing independent learning outside of the classroom especially in ethics based courses. While classroom instruction is invaluable, independent learning outside of the classroom is increasingly seen as a vital component to education. In this talk I will discuss how the lessons I learned from attending the 13th Annual Pediatric Bioethics Conference are a valuable supplement to the bioethics courses I have taken throughout my student career. I will discuss how placing myself into an unfamiliar professional setting rather than student oriented environment provided a taste of the transition between student and professional life. My topics will include the practical benefits of learning professional culture as a student, and how exposing oneself to a new environment can expedite the learning process. I will then explain how attending this conference enabled a personalized learning opportunity, one without the limitations of a structured school setting. I will also communicate how the value derived from experiential learning is unique to each student and how my opportunity to speak with professionals provided insight to what the career of a bioethicist is actually like. In addition, I will present challenges students face when preparing for and attending ethics conferences such as awareness of conference opportunities and knowledge gaps between student understanding and professional nomenclature. Finally, from a student’s perspective, I will address how to incorporate experiential learning and personalized learning opportunities into ethics classrooms.

A Broader Concept of Leadership and Its Relation to Ethics (Panel 3A)
John Uglietta (Grand Valley State University)

Many who attempt to explain the relationship between leadership and ethics try to build ethics into the very idea of leadership in order to ensure the significance of ethics for leaders. This is a noble goal. However, they often seem to insert an outside ethics into a description of leadership by brute force, simply declaring its significance as a basic feature of the idea of leadership. While these attempts preserve or establish the significance of ethics in leadership, they offer little explanation and distort leadership and ethics: the meaning of leadership is narrowed to ensure ethical requirements, and ethics is simply imported from a more general setting without adequately explaining or enlightening the ethical concerns unique to or closely linked with leadership. I will attempt a philosophical exploration of leadership that preserves a broader and more natural understanding of leadership, while also showing the specific ethical concerns that arise from the nature of leadership. I will argue that different forms of leadership raise quite different ethical requirements. While some of these ethical requirements stem from the nature of leadership itself, others arise from the nature of the activity or field in which we find the leaders in question; neglecting the variety of forms of leadership and the specific fields of different leaders may be one of the causes of trying to build too much ethical content in to the meaning of leadership.
Promoting Civil Discourse in Polarized Society (6B)  
Edgar Velez (Columbus State Community College)

Philosophy: The Art of Civil Discourse in a Polarized Society
Our Western philosophical tradition begins with the Platonic dialogues. We can do well for our students by using the Platonic dialogues as foundation for the civil discourse needed in this time of serious and bitter polarization. Plato’s Republic is model of vigorous civil discourse about the meaning of justice. The 2017 SEAC Conference focuses on leadership. Both Plato and Aristotle, who wrote essays rather than dialogues, agree that the best form of leadership is achieved when the leaders seek the common good, not self-interest. From the perspective of teaching ethics in our polarized society, I will focus on the moral necessity to engage in civil discourse about the common good.

The civil discourse we promote to our students must be pluralistic. Using the foundation laid by Lawrence Hinman I propose a pluralist civil discourse based on “four key intuitions about how we should respond to moral conflicts.” These are the principles of:

(A) Understanding
(B) Tolerance
(C) Moral Courage.
(D) Intellectual Humility.

The four principles clash with two very powerful modern trends: ethical egoism and amoralism. Perhaps the best response will be non-rational. Civil discourse will not solve all the disagreements but at least it should help us understand what it is that we disagree about and that is progress in our polarized society.

Rethinking Mental Disorders: Educating leaders on the ethical implications of psychopathology (18)  
Hannah Venable (University of Dallas)

With the rising number of mental disorders in our communities, it has become increasingly important for leaders to have a clear understanding of the nature of mental disorders and to be given the appropriate tools to help those who are suffering. This paper will suggest a fresh way of viewing those struggling with mental disorders by seeing their experiences as not outside the common human experience, but actually arising from the human condition itself. I will turn to the work of Maurice Merleau-Ponty, a philosopher and psychologist, to demonstrate how cases of psychopathology must be understood as an opening to the horizon of human experience, an expression of the human condition and a way of still using structures of being-in the-world. We will find that this inclusive account of psychopathology aids in a better understanding of mental disorders as well as a better understanding of the human. With this account, leaders are given a way to relate to the person struggling, as opposed to perceiving their experiences as inaccessible. As a result, leaders can become equipped, first, to provide holistic care for those struggling, and, second, to incorporate them into the life of their community. I will close the paper by looking briefly at some examples of this kind of community engagement.
Using Historical and Community Leaders as a Focus for Creating a Multidisciplinary, Multi-generational Educational Vehicle for Developing Courageous and Ethical Leaders (4B)

Victoria Vuletich, Devin Schindler, Cody Brooks, Kris Johnson, and Mary Anne Simmering (Western Michigan University Cooley Law School)

This demonstration shows how to construct a unique, multi-disciplinary and multi-generational educational vehicle to give students a “blue print” for becoming courageous, ethical leaders within their professional, social and personal communities, using the life of a famous local leader or other historical figure.

The original course was created and sponsored by Western Michigan University Cooley Law School, WMU’s Center for the Study of Ethics in Society and the Gerald R. Ford Presidential Museum. President Gerald R. Ford, widely viewed as a role model of ethics and integrity, was used as the subject for exploring what ethical leadership consists of. The students accessed historical documents from the museum’s archives and were placed in the shoes of the president and or his key advisors in historic moments of crisis. The students had to consider the facts at hand, the competing interests involved and then make a decision. The emphasis is on identifying the ethical principles President Ford relied on in his decision making.

Though the primary enrollment consisted of students, the class was open to community members. The multi-disciplinary, multi-generational approach enriched the learning experience. Students interacted with people outside their discipline of study who brought real life experience and perspective to the table. This model can be utilized by educators using any historical leader or a local leader known for his or her ethics and integrity.

The Negative Duty to Reduce the Risk of Becoming a Perpetrator of Sexual Assault by Developing Positive Character Traits (2A)

Sean Walsh (University of Minnesota Duluth)

Some “harm principle” is accepted by just about any plausible moral theory. I believe most any harm principle obligates one, for example, to avoid risk others’ lives by drinking and driving. If empathy and impulse control are important for meeting the obligation not to harm others (a negative duty), then developing a strong sense of empathy and strong impulse control (positive character traits) might be an obligation. Individuals have a fundamental moral obligation to reliably and for a lifetime avoid harming others by means of sexual assault. Moreover, individuals are at much higher risk of sexually abusing others than they realize, and the means of living up to the obligation of reliable self-control is quite different from what many think (according to some plausible interpretations of some recent empirical social psychology research). Given that a commitment to a “moral end” demands a commitment to the “necessary means,” we need to take social psychology research very seriously in the moral shaping of individuals through not only training, but also restricting high-risk situations that tend to lead to sexual violence. This obligation is not only relevant to individuals who ought to live up to the harm principle, but also for university administrators who can intervene during freshman orientations to lower these risks.
Accelerating Ethical Leadership through Design Thinking (1A)
Judy Whipps, Danielle Lake and Justin Pettibone (Grand Valley State University)

This panel documents the philosophic commitments and pedagogical techniques that the Liberal Studies Accelerated Leadership Program uses to foster creative and courageous ethical leadership. Via collaboration between three instructors in three sequenced courses, students develop relationships in the community and practice creative problem-solving using a design thinking method, setting the groundwork for long-term, collaborative community-based projects. The first course is grounded in philosophical readings about education, and students complete an ethical thinking project after touring the local elementary school to learn about its history and mission. In the second course students facilitate and analyze dialogues with local stakeholders, integrating and revising their understanding of the situation. In the third course students study historical ethical leaders, and continue their design thinking work to identify root causes, and prototype interventions with the community.

This program is designed for non-traditional students. We have found that these philosophic commitments and pedagogical practices provide adult students with hands-on, real-life opportunities to see the value of their educational efforts which can catalyze creative leadership and transformational learning. We hope to foster a discussion around how such philosophies and techniques can be used to (1) foster collaboration between courses, disciplines, and semesters, (2) scaffold long-term, mutually beneficial community projects, and (3) ethical leadership.

Leadership, Killing, and Autonomous Weapons (8A)
Richard Wilson (Towson University)

This analysis performs a phenomenological analysis of the ethical issues related to autonomous weapons systems. According to Embree reflective analysis reveals detail that is overlooked in living experience. Phenomenological description and analysis is aimed at uncovering what has been overlooked. Defenders of Autonomous weapons systems (AWS) fail to take into account distinctions that are revealed through a descriptive analysis of warfare carried out with autonomous weapons. Two categories of lived experience are affected by AWS’s, the lived experience of the user and the lived experience of those targeted.

In warfare there are warriors who engage an effort to eliminate one another. It is this neutralizing of an other that allows for the elimination of the other. An autonomous weapon system, without any link to emotive attunement to their lived bodily experience, can be programmed with a software package that could contain all of the materials in every treaty and convention (e.g. Geneva Conventions). They could also be programmed with every set of rules of engagement and every ethical principle known to mankind. They could make decisions at a greater speed and at a greater then human beings can comprehend. Such a system could be extremely efficient with respect to eliminating enemies according to ethical, social, and legal standards.

This paper discusses ethical and social issues that leaders need to take into consideration when developing policy about autonomous weapons.
Leadership and Narratives and Master Narratives of Hate (8A)
Richard Wilson (Towson University)

A great deal of work has been developed related to Islamic extremists and the narratives and master narratives that are employed to influence, recruit and convert audiences. Little has been said about White Supremacists and how they also employ narratives and master narratives for the same purposes. This analysis will focus on identifying the key characteristics and techniques that Islamic extremists and White Supremacists employ to carry actions of terrorism based upon hate. Extremists share a number of characteristics expressed in their narratives and master narratives including, (1) a singular and simplistic view of history, (2) a belief that their way of life has to be defended because it is under attack, (3) the use of imagery and symbolism to influence and inspire followers while instilling fear in their targets, and (4) the idea that an “enemy” is destroying the extremists world and culture, they don’t belong here, and they are inferior to “us”.

In order to identify problems that leaders must confront and in order develop methods to deal with both types of extremism, an ethical analysis and anticipatory ethical analysis will be deployed in order to attempt to develop policy recommendations for leaders in order to confront extremism by developing counter extremist counter terrorist narratives.

Information Deception, Fake News and Security in the Cyber World (6B)
Richard Wilson (Towson University)

Accurate information and intelligence are at the center of political and military strategy and have to be a focus of security. Intelligence occupies an important role in military strategy and it now seems that Information accuracy, confusion, and distortion played a role in the 2016 presidential election. Active campaigns of disinformation had an influence upon voters and potentially upon the outcome of the 2016 election. From these activities the issues of the active information security must now include instruction in being able to differentiate between information and disinformation, and fake and real news, as well as knowledge of how fake news is disseminated through social media including the use of ‘bots’.

In this analysis a discussion of social and ethical issues with fake news and information deception will be the bases for an anticipatory ethical and social analysis of fake news, which will be the foundation for policy recommendations involving political and military security. The role of global leaders in recognizing and adopting policy about fake news and information deception is crucial for an informed citizenry. Leaders need to be clear about how fake news and information deception can be used as the basis of cyber warfare. This analysis will analyze information deception from the perspective of instrumental reasoning and will perform an anticipatory ethical analysis of ethical and social issues that leaders need to understand in order to develop policy.
Faculty Development for Integrating Ethics into Applied Science and Engineering: The Daniels Fund Faculty Fellows Program at Colorado School of Mines (6C)

Sandy Woodson and Qin Zhu (Colorado School of Mines)

A major but challenging task in science and engineering ethics education over the past two decades has been how to integrate ethics into applied science and engineering curricula. Recently, the National Academy of Engineering has published a report documenting best practices from diverse approaches to integrate ethics into the engineering curriculum. Despite the success of these efforts to enhance students’ learning experience, we argue that more complementary yet underexplored approaches to “ethics integration” lie in the professional development of instructors. To achieve this goal, supported by the Daniels Fund, we created a campus-wide program aiming to help faculty fellows become reflective practitioners who are capable of: (1) employing theory-informed tools to design effective ethics integration; (2) assessing the boundaries and limitations of their designs, and (3) transforming pedagogical practices into publishable research. This paper first discusses the institutional context (e.g., campus cultures, student population, faculty perceptions of ethics) in which the faculty development program is situated. Second, it outlines the structural design of this program including the underlying methodological rationale and educational theories (e.g., backward design theory, micro insertion). Third, it compares projects funded by the program, which have integrated ethical principles into four different curricular contexts. Finally, this paper offers a critical reflection on the limitations, challenges, and future opportunities for this faculty development approach to infusing ethics into the professional formation of applied scientists and engineers. We hope this paper can provide insights into exploring effective avenues to cultivating competent teacher-scholars in science and engineering ethics education.

Recovery in Ethics (1C)

Daniel Wueste (Clemson University)

In 1917, John Dewey wrote that "[p]hilosophy recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men." Essentially the same thing can be said about ethics in 2017. One way to get started with this project of recovery or reorientation is to look at ethical decisions and ask how they are made, knowing that what we’re likely to find is a mixed bag of methods, only some of which will be judged favorably, in the sense of being a method that is properly recommended for future use. Something along these lines has been done by advocates of behavioral ethics who, having identified biases associated with wrong action, recommend “debiasing”; roughly, teaching with an eye to helping students keep their biases—which can’t be totally eliminated—on a short leash, thereby increasing the likelihood that wrongdoing will be avoided. Another effort of this sort begins with the claim that philosophers have it the wrong way around: reasoning doesn’t generate moral judgments; rather, as Jonathan Haidt has argued, moral judgments are caused by intuitions; in general, one reasons about judgments after they have been made. The affinity between this claim and the story about judicial reasoning told by the American legal realists is the prompt for my suggestion here: recovery would be aided by making the most of Dewey’s work on logical method and the law, in particular, his distinction
between the logics of (i) search and discovery and (ii) exposition and justification. * For citations, see presenter

**Just How Do We Make a Difference? A Pedagogy of Professorial Presence (5D)**  
*Daniel Wueste (Clemson University), Christopher Meyers (CSU Bakersfield Institute for Ethics), David Ozar (Loyola University) and Allison Cohen (Langley HS/American University)*

Student-centered methods dominate pedagogical discussions of late, and rightly so: The days of the droning professor, oblivious to what is happening in the classroom seats, are — one can hope — quickly coming to an end. Teaching is and should be mainly about the students — what are they learning, how engaged are they, do they have the tools to take information to the next level? With this emphasis on students, however, comes the risk that we lose sight of the critical impact professors have on student lives — by their knowledge, skill and experience, yes, but also — maybe even more — by their presence. It is rare (unheard of?) for a former student to stop by years later to thank a professor for her brilliant interpretation of, say, Section Three of The Groundwork, whereas such gratitude is common when students realize they were moved by a professor’s passion for the subject and for her ability to ignite the same in her students.

This truth — that we teach as much by what we do, by our character, as by what we say — is, in our experience, largely absent from discussions of pedagogy. This makes some sense: It is relatively easy to host a workshop to guide colleagues in how to ‘flip’ a class, but how does one workshop presence? This panel, featuring four successful teachers at different stages of their career and from different types of institutions, will consider the importance of the professor’s role and also explore ways this can be emphasized in teaching symposia.
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We hope you enjoyed your stay in Grand Rapids!

Please return your name badge holder to the registration table and complete the evaluation form found in your registration packet before departing.

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See you next year!

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