DATE: August 31, 2021

TO: John Chapin, Director, Academic and Faculty Support, University of Baltimore

FROM: Steven Scalet, Director, Hoffberger Center for Professional Ethics
Josh Kassner, Director, Research Fellows Program, Hoffberger Center

RE: Closing Report and Deliverables, IDIS 302 Community of Practice CELTT grant

This letter provides the closing report and deliverables for the IDIS 302 Community of Practice CELLT grant.

Introduction

Over three months during the summer of 2021, we convened a cohort of faculty and instructors representing each of the four schools / colleges at The University of Baltimore. In addition to ourselves, the cohort included Prof. Dawnsha Mushunga (College of Public Affairs), Frank Van Vliet (Merrick School of Business), Mark Bell (Law), and Antoinette Martsoukos (College of Arts and Sciences). We met at least once a week throughout the summer as we worked through the revitalization and makeover of IDIS 302, including a three-week seminar in continuing education. There were countless drafts of materials constructed, shared and critiqued offline.

We were motivated by a belief that IDIS 302 *Ethical Issues in Business and Society* is essential to the mission of the University, that it should be seen as a feather in the cap of The University of Baltimore, and that it should be seen by our students as a signature experience defining a University of Baltimore undergraduate education that sets it apart from others. We also sought to ensure that the course provides a foundation in ethical deliberation and decision-making that can be relied upon by undergraduate programs across the university.

This summer's work has been an exercise in optimism, a hopefulness about the future of the University and the role of IDIS 302 in that future.

Overview

Given the extensive conversations to date, we thought the best overview would be to pose and answer a few brief questions:

Why should the University care about this work? This question reminds us of The University of Baltimore mission: "The University of Baltimore offers career-focused education for aspiring and current professionals, providing the region with highly educated leaders who make distinctive contributions to the broader community" (http://www.ubalt.edu/about-ub/ub-strategic-plan.cfm).

The University then identifies *ethical engagement* as a core value in this mission. This value is appropriate and admirable for training professionals and leaders. In fact, the University is distinctive in the wider region for having The Hoffberger Center for Professional Ethics, with its programming and support of IDIS 302 *Ethical Issues in Business and Society*. This course not only satisfies an important University-wide ethics requirement but also (a) strenghtens co-curricular discussions of ethics across the University and (b) trains skills in ethical reasoning that support campus-wide disciplinary courses that include ethical discussions.

What skills will students develop from taking this course?

Ethics is a discipline that trains students in skills for recognizing and making ethical distinctions easily overlooked or confused without explicit training. This training can be critical for success in leadership and professional roles, and for productive and civil ethical debate. Additionaly, students learn how to create and critique arguments and justifications in ethics, and they develop an analytic framework of reasoning that is not only practical for career-success but develops transferable skills in critical thinking relevant to the work of other disciplines. In the Appendix below, we provide greater detail in our "Instructor Guidelines," which we created through our summer work.

What does it mean for the University that IDIS 302 is part of the Ubalt experience?

Illustrated through the deliverables listed below, any faculty at The University of Baltimore can attain a concrete sense of the skills that this course develops. Discipline-based faculty can engage in ethical discussions in their upper-level coursework with knowledge that students have training in the fundamentals of ethical reasoning. The deliverables supported by this grant will be accessible for the entire University through the Hoffberger Center. A five-year plan includes a process for continuing improvement with feedback mechanisms from the Colleges. Moreover, the Hoffberger Center support for ethical engagement will now include resources and intellectual support for the teaching of this course, including continuing education of instructors. In addition, the Writing Program will now embed Writing Fellows into IDIS 302 to reinforce and expand transferable writing skills with training in ethics. In short, this revitalized course can serve as an anchor and distinctive Ubalt experience for students.

Deliverables (see Appendix)

1. Redesigned Syllabus Template
2. Instructor Guidelines
3. Updated Assignments and Handouts
4. IDIS 302 Course Map
5. Five-year Plan
6. Creation of IDIS 302 Template Sakai site
7. Continuing Education
8. Communicating Successes to the University Community
9. IDIS 302 Community of Practice CELTT Grant Proposal

Looking ahead

Through our programming and advocacy, we will continue to support the value of ethical engagement at The University of Baltimore, including the IDIS 302 Five-Year Plan listed in the Appendix.

Appendix

This appendix documents the deliverables that were created as part of the IDIS 302 summer cohort work.

1. Redesigned Syllabus Template
2. Instructor Guidelines
3. Updated Assignments
4. IDIS 302 Course Map
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1. Redesigned Syllabus Template

HOW TO USE THIS TEMPLATE FOR YOUR IDIS 302 SECTION

- Please modify/delete **RED** text to reflect the specifics of your course.
- Please include **all** BLACK text; or contact Steven Scalet / Josh Kassner with thoughts for improvements. Some of the BLACK text reflects University-approved wording, formatting, and policies.

Delete text above after you have completed your syllabus

Choose one: Yale Gordon College of Arts and Sciences, Merrick School of Business, or College of Public Affairs

Ethical Issues in Business and Society
3 Credit hours

IDIS 302.000
Fall, 2021

Day and Time
Start and End Dates
Location

Instructor
Instructor Name

Contact Information
E-mail: email@ubalt.edu
Optional: state any preferences around communication between faculty and students.

Office Hours and Location
Specify days/times/location

Course Description

Students will explore and critically examine their ethical commitments, and identify and deliberate over the ethical issues that arise in their personal, professional and public lives. Emphasis is placed on gaining a practical understanding of major ethical frameworks and their applications for ethical decision-making, assessing institutions, and creating and critically evaluating personal and professional codes of ethics.

Student Learning Outcomes (SLO's)

General Education SLO's
This course satisfies a University-wide undergraduate General Education requirement in Arts and Humanities – Upper-Division Ethics (AHE). Arts & Humanities courses consider what it means to be human and cultivate empathy with peoples across cultures and time. Courses in this area encourage the critical investigation of value systems, and apply aesthetic frameworks to a variety of intellectual and artistic issues. Students produce work in multiple genres, and study texts from disciplines including literature, philosophy, history, art history, design, and the performing arts.

Ethics courses require students to explore and critically examine moral and ethical issues as they arise in their personal, professional and public lives. Students will gain an understanding of major moral frameworks, how they inform ethical decision-making, and their distinctive importance in the human experience.

Upon successful completion of this course, students will be able to:

- Identify moral and ethical issues as distinct from legal, social, economic and practical issues.
- Using appropriate concepts and vocabulary, provide reasoning and support for a moral and ethical conclusion.

Course-level SLO's
In addition to the general education SLO's, this course includes course-specific SLO's that guide the course schedule and assignments. Upon successful completion of this course, students will be able to:

- Recognize and develop moral and ethical self-awareness
- Identify moral and ethical issues
- Identify stakeholders in moral and ethical issues
- Distinguish among divergent moral points of view
- Apply and evaluate diverse moral frameworks and principles
- Demonstrate decision-making process to resolve ethical issues
- Create personal code of ethics incorporating all of above and compare and contrast personal code with ethics code of chosen career/ profession

Required Course Materials
Students are required to read materials each week that are available on Sakai, as announced in class. Each student has the responsibility to keep up with these readings.

Recommended Course Materials

List here if you want to include optional course materials; otherwise, eliminate this category.

Course Requirements/Assignments

Class Participation, Assignments & Reading Quizzes:	(% of final grade)
Case Study Assignments:	(% of final grade)
Sakai Discussion Forums:	(% of final grade)
Capstone Assignment:	(% of final grade)

This listing and percentages can vary at instructor discretion, especially depending on teaching modality. Every section, however, should include categories of "case study assignments," "participation." and "capstone assignment."

Provide further information here about each category, such as a description, expectations, due dates, or make-up policies. Include information about how the Writing Fellows and Hoffberger Center activities are part of the requirements/assignments.

IDIS 302 Writing Fellows Program

This course includes the added resources and integration of the Writing Fellows Program. Writing Fellows can help students understand and adjust to the expectations of higher education as a culture, helping them to identify an entry point for their discourse communities and to articulate an emerging sense of expertise in one's chosen field. Importantly, Writing Fellows serve to model the kind of collaborative revision work required of professional and academic writing. Your instructor will explain student requirements and expectations while working with Writing Fellows for this course.

If writing fellow personnel are available, the expectation is for each student to meet with a Writing Fellow within the first two weeks of classes, two more individual meetings throughout the semester, and then additional meetings as helpful on an individual basis. This expectation may vary during Fall semester 2021 and we will clarify the situation at the retreat.

IDIS 302 and the Hoffberger Center for Professional Ethics

The Hoffberger Center for Professional Ethics oversees the teaching of IDIS 302 at the University of Baltimore. A distinctive Center both regionally and nationally, the Hoffberger Center offers a variety of ethics-related programming and supports the mission of ethics education across the University.

Students in IDIS 302 are encouraged to learn more about and become involved in the many activities of the Hoffberger Center throughout their years at UBalt. See http://www.ubalt.edu/about-ub/offices-and-services/provost/reporting-units/hcpe/. As discussed in the course requirements above, the IDIS 302 curriculum includes attending at least one Hoffberger event during the semester as part of a class assignment. In addition, the Hoffberger Center coordinates a range of class visits and other activities, as announced by your instructor.

Required Technology

Provide a list of required technology for this course such as: a computer or device with internet access, a webcam, a microphone and speakers, and any other technology required.

Attendance Policy

Describe your expectations for student attendance, tardiness and policies and procedures for dealing with absences; and any optional policies, such as drinks and food, technology/cell phones, etc.

Grading Evaluation Procedure

Include how the grade will be calculated; the basis for Grade/Grading Policy; Lay out values assigned to various assignments and what constitutes (e.g., number of points, etc.) a final grade of A, B, C, D, or F. Optional: expectations/descriptions of work at each grade level; where/how students can access their grades; other communications about grading procedures.

Recording Statement

Faculty may be required to record classes for the purposes of accommodating a disability or may opt to do so for students who cannot attend or so students who wish to review may have access to the full class content. All recordings are for the sole use of class instruction and study and may not be reproduced by students for any other purpose; to do so is a conduct violation. Faculty cannot reproduce students' voices or images from the class for any other purpose without additional student consent. All such recordings are protected by a UB login process based on where they are posted. Students may mute their microphone or turn off their camera if they do not consent to be recorded, but this may mean they need to find additional ways to participate in class. Faculty are to notify students when a class is recorded.

Students can use a virtual background on Zoom to protect their privacy while remaining clearly in attendance and engaged in class. Students should keep in in mind that faculty have to be able to determine if a student is truly participating in a class to comply with University and federal attendance policies. A student could be deemed absent if logged in to a synchronous class but not responding. Visual and/or audio presence may be required for examinations or other types of assessment.

Any Other Materials Required in your School/College or Program

Example: Assessment Rubrics for Merrick School of Business.

Tentative Course Schedule

The course schedule and assignments may change during the semester. All assignments will be confirmed in class or on Sakai.

Individual instructors may add assignments and have discretion regarding some of the details listed below. This Course Schedule template represents what is to be in common to the curriculum across all sections, indicating areas where additional discretion is welcome. Please contact Professors Scalet and Kassner with any questions on tailoring this template to your

section; the forthcoming retreat will discuss ways to create a seamless transition from your last teaching experience.

At the foundation of this course schedule, the Instructor Guidelines (located in the IDIS 302 Sakai Template site) list the specific skills and ideas that are to be in common across all sections, no matter the variation in particular readings or activities. These Guidelines are presented to correspond with each Part of the class.

COURSE OUTLINE & SCHEDULE

Individual instructors may add to, or vary from, what is listed below. This Course Outline and Schedule represents what is common to the curriculum across all sections.

PART ONE: Introduction: Role of Ethics in Business and Society (3 weeks)

Introduction: In some ways we learn ethics by kindergarten; but adulthood reveals that we live through complex relationships and institutions that require additional ethical concepts for thinking through what to do, how to live, how to create a good world, and what our duties might be. This course engages various life challenges; and as rising leaders, develops intellectual resources and skills at rational dialogue that can make sense of our various roles.

Week 1: ***"What is Ethics?"***
Overview: Introductions & Course/syllabi

Week 2: ***"What is Ethics?"***
Overview: An essential element of ethical thinking and decision-making is that one makes distinctions between normative and descriptive claims, and between ethical and other types of normative claims.

Week 3: ***"What is Ethics?"***
Overview: There is a conceptual difference between the mores that a culture (whatever that may be) as a matter of conventional fact follows and what ethics demands. This is but one example of an important distinction introduced in Week 2 – the difference between normative and descriptive claims. There is a further distinction that is essential for one to recognize and become familiar with, namely, the difference between personal decision-making and the evaluation of various systems – professions, political institutions, economic systems, etc.

PART TWO: Ethical Decision-Making and its Grounds (5 weeks)

Introduction: The history of ethical thought offers a diverse collection of concepts and distinctions for thinking about how one ought to make professional and personal decisions across any walk of life. This section introduces useful ideas and distinctions across various ethical traditions that have survived the test of time and suggest adaptable practical recommendations. The questions for this Part: what moral considerations are relevant for deciding what to do? What is the best process of reasoning for making ethical decisions in any given circumstance? See below for details.

Week 4**: *"Ethical Decision-Making – Moral Character"***
Overview: One of the central concerns with ethicists from Ancient Greece to today has been discerning what it means to live well. What is a life well-lived – a good life? The answer, in short,

is to live a virtuous life. To think about virtues is to think about moral character and moral education. It is about a life-long commitment to developing practical wisdom to deliberately connect your daily choices with your life as a whole.
Ethical Theory: *Virtue Ethics*

Week 5:* *"Ethical Decision-Making – Harm and Consequences"
Overview: Every choice we make, every action that we engage in will have consequences for others. Should we consider the impact our choices have on others? It would seem fairly intuitive that we should, seeking to avoid harming others and only acting in ways that lead to good consequences. These intuitive thoughts are consistent with a view espoused by many who seek to ground morality in the consequences of our actions.
Ethical Theory: *Consequentialism*

Week 6*: *"Ethical Decision-Making – Duty Ethics"
Overview: Are there some actions that just aren't morally permissible, some things that just ought not be done? Are there duties that we bear regardless of the consequences they bring? Telling the truth, not convicting an innocent person, not using others against their will all seem to be possible candidates. This moral intuition can often conflict with, in various ways, with our other common sense moral commitments. To understand why we should take such considerations seriously we will consider the work of Immanuel Kant who sought to ground morality, not in the outcomes of our actions, but in our capacity for rational autonomy.
Ethical Theory: *Deontology*

Week 7*: "*Ethical Decision-Making – Beyond Virtue, Consequences and Duty"
Overview: Relationships matter to a life well-lived, but that there are certain types of relationships that might not immediately come to mind when we think about a good life; namely, relationships of care and dependence. The ethics of care provides us with a fuller picture of our moral world while also presenting a challenge to views that celebrate individuals and independence over relationships and interdependence.

Week 8:* *"Ethical Decision-Making – Application and Synthesis"
Overview: Ethics is about making decisions – about practical deliberation and action. As such, in this last week of PART TWO the focus will be on the application and synthesis of the lessons learned and skills developed to case studies that present ethical dilemmas.

PART THREE: The Professions, Civic Life, and Public Participation

Introduction. Ethical reflection is a life-long journey, not only about personal decision-making within given circumstance but also about ethically assessing the circumstances that frame our choices. This institutional point of view – how to ethically evaluate systems, structures, and rules – joins with the personal point of view in Part TWO to engage a more fully developed ethical perspective.

Week 9*: *"Evaluating Systems – Law and Politics"
Overview: Ethics is about more than our personal decision-making, about more than our deliberations about how we ought to act without regard to the larger systems, structures and rules

that govern our lives. Of particular relevance are the legal, political and economic structures and institutions that play such a pervasive role in our lives.

Week 10: ***"Evaluating Systems - Ethics in the Professions"***
Overview: What does it mean to be a good businessperson and a "true professional?" Do different rules apply? Is adhering to a "code of ethics" enough? Does it mean taking a customer or client for all he/she is worth? Does it mean making the most amount of money possible regardless of who is hurt in the process? Does it mean joining the Culture of Greed? Or does being a good business person or "true professional" mean serving others to the best of our abilities, while enjoying practicing our given skills and providing valuable services to others?

Week 11: ***"Evaluating Systems – Social, Business and Economic"***
Overview: Our moral evaluation of systems is not limited to the evaluation of formal structures, institutions or rules; rather, it also includes the evaluation of the norms and mores that define our shared social and economic existence. Whether found in the feminist critique, critical race theory, the work of Karl Marx or Adam Smith, these views shed light on ways in which the norms underlying our community(ies) may

Week 12: ***"Evaluating Systems – Democracy and Corporations"***
Overview: What kind of world do we want to live in for the next fifty years or so? What am I willing to do to contribute to the world I want to see? What makes democratic governance valuable? What does democracy promise? What responsibilities do citizens have within a democracy? What duties or responsibilities do corporations have? To their stakeholders? Their shareholders? To the community at large?

Week 13: ***"Evaluating Systems – International Ethics and Global Justice"***
Overview: Do we have moral obligations to distant others? In a world that is evermore interdependent and interconnected we are made aware of suffering in far-flung corners of the world, often caused or contributed to by our actions. Do the political boundaries that separate us relieve us of our moral responsibility to those suffering? Are our only obligations to our compatriots?

PART IV: WRAPPING UP THE SEMESTER

Week 14: ***"Personal and Professional Ethics"***
Last class meeting. Open discussion.
Week 15: Capstone Paper Due

2. Instructor Guidelines

IDIS 302 Instructor Guidelines for Each Course Part
Creating A Shared Course Experience Across all Sections

Revised Syllabus:

Part I. Introduction: Role of Ethics in Business and Society (3 wks)

In some ways we learn ethics by kindergarten; but adulthood reveals that we live through complex relationships and institutions that require additional ethical concepts for thinking through what to do, how to live, how to create a good world, and what our duties might be. This course engages various life challenges; and as rising leaders, develops intellectual resources and skills at rational dialogue that can make sense of our various roles.

Part II. Ethical Decision-Making and its Grounds (5 wks)

The history of ethical thought offers a diverse collection of concepts and distinctions for thinking about how one ought to make professional and personal decisions across any walk of life. This section introduces useful ideas and distinctions across various ethical traditions that have survived the test of time and suggest adaptable practical recommendations. The questions for this Part: what moral considerations are relevant for deciding what to do? What is the best process of reasoning for making ethical decisions in any given circumstance?

Part III. The Professions, Civic Life, and Public Participation (5 wks)

Ethical reflection is a life-long journey not only about personal decision-making within given circumstance but also about ethically assessing the circumstances that frame our choices. This institutional point of view – how to ethically evaluate systems, structures, and rules – joins with the personal point of view in Part II to engage a more fully developed ethical perspective.

What is IDIS 302 for?

1. Teaching relevant distinctions, methods of ethical decision-making and institutional assessment that are most important for personal growth and enlightenment, professional life, and civic participation.
2. Showing how ethical inquiry can be productive, worthwhile, and amenable to rational dialogue.

What role does the course serve in relation to the institution and its University programs?

(a) Fulfilling the mission of the Hoffberger Center for Professional Ethics to teach ethics across the curriculum.
(b) Providing students with fundamentals of ethical reasoning and justification
(c) Creating a signature UBalt common and shared experience
(d) Complementing programs with bridges for further discipline-specific study.

What are the student learning goals as defined by the general education description (which we find meaningful)?

- Identify moral and ethical issues as distinct from legal, social, economic and practical issues.
- Using appropriate concepts and vocabulary, provide reasoning and support for a moral and ethical conclusion.
- Using appropriate concepts and vocabulary, describe how a text, performance, work of art, or other artifact leads the audience to achieve insight(s) into the human condition.
- Explain how historical, intellectual, or cultural context influences the creation or interpretation of texts, artworks, or artifacts."

Instructor Guidelines for Part I
Introduction: The Role of Ethics in Business and Society

A. Assign readings and case studies that illustrate how rational dialogue in ethics requires making some fundamental distinctions; and in doing so, frames the scope and limits of the course

First Fundamental Distinction – several ways to express this distinction:

Descriptive/Normative
Providing explanations/Providing Justifications
What "is"/ what "ought" to be
What I observe and why it is happening / What I should do and why I should do that

Ways to illustrate and expand upon this distinction

- Discussion of law v ethics
- Discussion of conventional / social facts v ethics
- Discussion of professional responsibilities v professional ethics v being ethical
- Discussion of best ways to describe peoples' ethics v providing normative justifications.
- Discussion of rationalizing v justifying

Upshot: a goal of the course is to develop skills for recognizing and providing ethical justifications, in dialogue with others

Second Fundamental Distinction - Personal Decision-Making v Assessing Institutions

What should be my decisions and actions in a particular situation? v
What is my assessment of institutions, rules, and the circumstances?

Ways to illustrate and expand upon this distinction

- Within personal decision-making discussion of self-interest v ethics; egoism v altruism, what the special domain of the ethical could be
- Within personal decision-making discussion of acting based on rules (as on/off switches, constraints) v acting based on goals/principles (as guidelines)
- Within the assessment of institutions, discussion of what is being assessed – the rules, the institution, the culture, informal norms, laws, and the differences here
- Discussion of working within a system for change v working outside a system for change

Upshot: a fully developed ethical perspective integrates ethical value relevant to assessing institutions with personal ethical decision-making about what to do in

any given circumstance. This course addresses both personal and institutional perspectives, through Parts II and III below, respectively.

B. Apply distinctions and readings to facilitate dialogue that poses and provides responses to the following questions:

What is ethical inquiry for the purposes of our course?
-process of (digging down to) justify how to act (Pt II) and how to assess institutions (Pt III)

What does "ethics"/"morality" refer to in specific contexts?
-what someone ought to do and what institutions ought to be

What makes behavior, rules, and norms ethically justified?
-this question defines the project of the course, which divides into two corresponding parts, the personal and the institutional (and the relationship between them)

Is there a contrast between ethics in professional life and personal ethics?
-The distinctions already introduced can help us think this through.

Do you have a personal ethics? About what?
-there is value in bringing to light and critically reflecting on one's sense of personal ethics, which may began as intuitive, instinctual, or inchoate but can be developed through further reflection

When people disagree in ethics, is rational dialogue possible? How so?
-It's the hypothesis of the course that the answer is "yes", to be tested by the class experience

C. Other instructor guidelines for Part I – the first 3 weeks:

- Set a stage to motivate Parts II and III and why the class is structured as it is, ethical justifications from both personal and institutional perspectives.
- Introduce exciting dialogue/case studies that clarify what the course is for, its scope and limits, with emphasis on overall objective to facilitate rational dialogue for developing justifications in ethics.
- Introduce tangible, concrete contexts for discussing ethics
- Show how making fundamental distinctions creates a roadmap for the semester
- Introduce a narrative arc that will extend from Part I through the final project.

Instructor Guidelines for Part II
Ethical Decision-Making and its Grounds

A. Assign readings and case studies that introduce the value of teaching ethical traditions and theories, whose purpose can be understood to

   a. deepen process of justifying and making decisions amidst ethical ambiguity, when ethical certainty is not possible. Theories aim to provide insights about best forms of ethical reasoning.
   b. facilitate rational dialogue with others for personal decision-making

First Ethical Tradition: Virtue ethics

Core idea: ethics is about figuring out how to live a good life through sound character and decision-making. What does it mean to live a good (excellent) life?

Notable way to make further distinctions and expand on this tradition

- What is character? Character evaluation and education? What role do virtues and vices play? And why is this important?
  - Agent centered perspective
  - About living a life of excellence, flourishing.
- What is the role of pleasure, pain, emotions, and training in ethics?
  - Ethics as acquired skills and habits, a human achievement over time
- What is significant about the emphasis on the whole person rather than particular actions?
  - Ethics as a project that we engage in throughout our lives.
  - Value of understanding the character of an individual apart from a specific action
- What is virtue and how do we know what counts as a virtue?
  - Aristotle's discussion is still the benchmark
  - Distinguish psychological as compared to ethical significance of what a virtue is (descriptive v. normative).
  - How we come to know what the virtues are is an important part of tradition and a significant debate amongst virtue ethicists today.
- Are ethics culturally-specific or more universal?
  - Reference debates among virtue ethicists.
- What is the difference between ethics as being about deciding what counts as a good life *for me* versus ethics as being about what constitutes a good life in general *for others*? – the challenge of making general judgments in ethics.

Second Ethical Tradition: Consequentialism/Utilitarianism

Core idea: ethics is about figuring out how to make decisions that create good impacts in the world. Do the consequences of our actions (individual or collective) matter ethically? To what extent? Why?

Notable ways to make further distinctions and expand on this tradition

- Given the ethical significance of consequences, how should we reason?
  - Emphasize structure of reasoning: the ethics of my action depends entirely on whatever good consequences and outcomes result.
  - Implications for personal decision-making: focus on thinking through expected outcomes of what I do.
- What counts as an ethically good consequence to be maximized?
  - Emphasis on ethics as the challenging process of *measuring* good consequences, alongside the need to *interpret* the meaning of a "good consequence."
  - Leading interpretive contenders: absence of harm, pleasure, well-being, positive experiential states.
  - Corresponding need to interpret what and who counts when measuring these outcomes.
- What role do these ideas play in law, business, and social science?
  - Part II is focused on personal decision-making within a given circumstance, but note that historically this tradition emphasizes the value of shifting focus to an institutional point of view—away from the agent-centered perspective of virtue ethics

<u>Third Ethical Tradition: Duty-based ethics</u>

Core idea: ethics is about figuring out our most fundamental duties and their grounding, and living in ways that align with these duties. Should ethics be grounded in duties? Which ones? Why?

Notable ways to make further distinctions and expand on this tradition

- Do we really have duties *just because* we exist as a person, independent from particular loyalties, ties, culture, or context? What could they be and how could we discover what they are?
  - Existential questions.
  - Religious and non-religious answers.
- Why does the concept of free will matter in this tradition in ways that other traditions do not emphasize?
  - Ethics as being bound absolutely to rules that are at the same time self-chosen.
  - The deepest meaning of "ought" as explained by this tradition.
- What is the distinction between duties and (societal) obligations?
  - Balancing incentives, duties, and obligations generated by one's role(s).
- What is the distinction between ethical goals and constraints? And, why does that matter for this tradition?
  - Think about the implications the difference has for practical deliberation. If goals have priority, what implications does that have for the role of moral constraints in our deliberations?

Contrariwise, if moral constraints have priority, what implications does that have for the role of goals in our deliberations?

Other Ethical Ideas and Values beyond character, consequences, and duty

Core idea: the ethics of care, feminist critiques of the ethical traditions, values of equality, freedom, community, or other perspectives can be introduced and developed in this Part

B. Other instructor guidelines for Part II

- Ethical traditions guide dialogue by presenting a network of concepts to establish what is most important to emphasize for ethical decision-making (and why). They provide systematic structures of thought for making sound ethical decisions. The tradition invites dialogue and interpretation about how to give meaning to their respective concepts in ways that are useful and practical. Theories are not machines designed to spit out answers. They are designed to guide motivated people toward better decision-making.
- Ethical traditions provide some overlapping and some contrasting points of emphases.
- Their application creates both convergence and disagreements in decision-making, depending on details.
- Theories apply for personal ethical decision-making (emphasis of Part II) and for assessing institutions, independent from personal decision-making (greater emphasis of Part III)
- Distinguish between actions that are *ethically permissible* (ethically neutral and/or violate no duty), *ethically required* (overwhelming ethical reasons to do and/or there is a duty or command of some type), *ethically admirable* (modeling the best but without implying duties to do so). Discussion of how to make sense of these common sense distinctions, in light of the ethical theories.
- End Part II by applying all relevant distinctions and theories together; that is, case studies or readings that create dialogue that utilizes this toolkit of concepts for personal ethical decision-making.

Instructor Guidelines for Part III
The Professions, Civic Life, and Public Participation

A. Apply ethical theories for making institutional assessments within specific institutional areas:
    - Law and Politics
    - The Professions
    - Social, Business, and Economic Systems
    - Democracy and Corporations
    - International Ethics and Global Justice

B. Create dialogue that integrates personal and institutional perspectives
    - Codes of Ethics and Social Activism

C. Other instructor guidelines for Part III

- How we assess the justice or injustice of institutions also impacts our personal ethical decision-making, and vice versa. This Part develops dialogue to deepen insights about the integration of institutional and personal perspectives
- A fully developed ethical perspective often requires reflection about (a) the incentives that institutions create, (b) ethical decision-making in relationship with others who may or may not share this decision-making (c) ethically assessing institutions and rules that often frame personal decision-making.
- Show how this course study of ethics relates to various professional pathways; and how course ideas can lead to further coursework and development.

3. Updated Assignments and Handouts

Assignments on Case studies:

Ethical Case Study 1:

- Making distinctions:
  - Normative vs. descriptive
  - Ethics v. conventional norms (e.g. law, etiquette, etc.)
- Making an argument:
  - Offering reasons in support of a conclusion
  - Not merely offering opinions or judgments without rational support

Ethical Case Study 2

- Expectations from Case Study 1
- Focused on ethical decision-making
- Recognizing moral reasons
- Understanding the different roles each type of consideration plays in framing our ethical decision-making
  - How does emphasis on character and living an excellent life shape one's deliberations?
  - How does consequentialist reasoning shape one's deliberations?
  - How does duty-based ethics shape one's deliberations?
  - What is left out? What of those instances where these considerations conflict?

Ethical Case Study 3

- Expectations from Case Study 1 and 2
- Moral assessment of systems, rules, institutions
  - How does this differ from our personal ethical decision-making?
  - Can we draw a clear line between the two?
- Understanding how that assessment impacts personal ethical decision-making

Assignment on the Capstone:

Capstone Assignment, IDIS 302: Personal and Professional Ethics. Introduction: This final paper asks you to think about personal and professional ethics as separate domains, and then how you see the relation between the two. To do this you will write a three-part paper. In the first part, outline your own personal ethics by following the instructions below. In the second part, document and summarize the professional code of ethics within your profession or a profession that you want to study. In the third part, integrate both perspectives through a case study. Follow these instructions precisely and completely in writing your paper!

A. My Personal Ethics
    a. Personal ethics in this course refers to your methods of reasoning for ethical decision-making. What is the process of reasoning that constitutes ethical decision-making from your own point of view?
    b. How does this method integrate with or contrast against the ethical frameworks studied in this course?
    c. Codify your response in (a) above into a personal code of ethics that summarizes and can guide your personal ethics. In what ways is the process of creating a "code" revealing or misleading regarding your personal ethics?

B. A Professional Code of Ethics
    a. Choose a professional code of ethics from your area of interest in your present work or a profession that you want to study. Document where you found this information and include the details as an appendix.
    b. Analyze strengths and weaknesses of this professional code and explain the bases of your analysis.

C. Case Study that requires a decision
    a. Choose a case study from your workplace or profession of interest. Apply and integrate your personal code of ethics in this case with the professional code of ethics for guidance about what to do.
    b. Explain a scenario through this case study where these codes could come into tension. What does this tension reveal of the role and nature of personal and professional codes of ethics?

Length: 5-8 pages.

Hand-out or Preparatory Document for Beginning of Semester:

IDIS 302 – Ethical Issues in Business and Society

Understanding the distinction between normative and descriptive claims:

Distinguishing between normative and descriptive claims is fundamental to ethics and ethical theory. Simply put, normative claims are justificatory and descriptive claims are explanatory. The former are about what ought to be and the latter about what is.

The following are a few different examples to help to clarify the distinction:

Example	Descriptive (explanatory)	Normative (justificatory)
Soccer: In the sport of soccer if a defender fouls an offensive play in the 18-yard box, then the offensive player's team is entitled to a penalty kick.	The restatement of the rule is, in-and-of-itself, obviously descriptive – it merely describes / restates the rules of the game. But, if you were to ask why this ***is*** a rule, you would still be addressing a descriptive question. Why penalty kicks are awarded in such circumstances has a history. Recounting that historical account is to offer an ***explanation*** that will help one understand how the rule came about and why. Again, this is mere description.	Apart from asking how the rule came about, one might ask whether the rule is justified. What are the underlying considerations that could be offered to convince one, not just that this is a rule of soccer, but that it is a justified rule (or not)? One might offer considerations of fairness or the role that the rule plays in ensuring the competitiveness of matches or in preventing harm to the players. This is about justifying a claim regarding what ***ought*** (or ought not) to be a rule of soccer.
Law: As a matter of U.S. Constitutional Law, one cannot be tried for the same crime twice. This is also known as the prohibition on double-jeopardy.	Recognizing that there is such a prohibition in the U. S. Constitution is a matter of description. It just is the case that our criminal justice system is governed by this prohibition. Again, we can look to the historical jurisprudence on the matter to ascertain why the drafters thought it important to include such a limitation on the power of the state, and even gain a deeper understanding of how it has developed over the centuries. These are, however, merely explanations. Even when a judge decides that the rule does or does not apply, what the judge is doing is providing us with an ***explanation*** of what the law ***is***.	If, on the other hand, we are interested in whether the rule prohibiting double-jeopardy is ***justified***, the fact that it is part of the U.S. Constitution and that judges have recognized it as the law of the United States does not settle the matter. What we are seeking to understand is whether the rule against double jeopardy is a rule that ***ought*** to be a limitation on our criminal justice system. We can accept the descriptive claim, yet reject (or affirm) the justifiability of the rule for independent moral reasons.
Personal: "What does it	If we were to address this as a descriptive question, then we	We might also understand this question in a normative sense.

mean to be free?"	might adopt something like Hobbes's answer, that to be free means to be able to act without restraint, to do as one pleases without being interfered with by others. As stated, this is a ***description*** of a capacity that we have. It is not a justification for the use of that capacity, a discussion of the moral limits appropriate to the use of the capacity, but is rather a recognition of the fact (if it is true) that we are a certain type of creature with the ability to act on our preferences and desires.	Namely, when are we morally ***justified*** in acting on our preferences or desires? Or, when are limitations on our ability to exercise our capacity for free choice and action morally justified? The fact that we have a capacity for free choice and action does not mean that every choice that we make and action we take is justified. These are separate matters – my ability (descriptive) to do something does not mean that I am entitled (normative) to do that thing.
Theory: Ethical Relativism - The basic proposition of ethical relativism is that there are no universally valid moral principles, only culturally relative ones. In its simplest form, ethical relativism is grounded in one descriptive and one normative claim.	The descriptive claim is also referred to as the diversity thesis – that when we look out on the moral systems of the world's cultures, what we see is great diversity. That, as a matter of anthropological fact, there are no universally shared moral principles. The nature of this claim is not one of justification. It is merely meant as the description of a third-person observer.	The normative claim is often referred to as the dependence theses – that moral validity depends on cultural acceptance. What makes this a normative claim is that it is offered as a justification for the ethical relativist claim that there are no universally valid moral principles, only culturally relative valid moral principles. This is not to say that it is successful in its effort at justification, just that it is offered as a justification.
The purpose of corporations is to maximize profits	This claim can be understood descriptively. That is, someone might be asserting that the best explanation of business behavior is that they function in practice to maximize profits. This descriptive claim could take various forms; e.g., some will claim, descriptively, that successful firm can only act to maximize profits to	This claim can be understood normatively. That is, someone might be asserting that corporations ought to maximize profits – that it is ethically justified to structure businesses for that purpose. Now the question is whether this position is ethically justified and many people have developed highly diverse arguments for and against this normative

	survive in a competitive environment. Other related descriptive claims and debates are about whether the law mandates firms to pursue profits or not.	understanding of what corporations ought to be.

4. IDIS 302 Course Map

Student Learning Outcomes (Course Learning Outcomes):

I. Recognize and develop moral and ethical self-awareness
II. Identify moral and ethical issues
III. Identify stake-holders in moral and ethical issues
IV. Distinguish among divergent moral points of view
V. Apply and evaluate diverse moral frameworks and principles
VI. Apply the decision-making process to resolve ethical issues
VII. Create a personal code of ethics incorporating all of above and compare and contrast personal code with ethics code of chosen career/ profession

Module Name	**Week(s)**	**Learning Outcomes** *What will students be able to do at the end of the module? Include the course outcome supported by placing the corresponding roman numeral in parentheses.*	**Media/Presentations/Readings** *What materials will you use to help students meet the learning objectives?*	**Learning Experiences** *What learning experiences (discussions, activities, etc.) will enable students to meet the learning objectives?*	**Assignments/Assessments** *What assignments/assessments will you use to assess the learning outcome?*
Role of Ethics in Business and Society	1-3	By the end of this module, students will be able to define ethics and demonstrate an ability to distinguish between descriptive vs. normative justifications. Additionally, students will identify how ethics influences decision-making at the personal and institutional levels.	**Suggested Course Readings:** – *The Myth of Narcissus* – *On Self-Respect* – *Upon Self- Deceit* – *Carr (Poker Game)* – *Michelman* – J. English, *What Do Grown Children Owe Their Parents?*	- Students will participate in class discussions and exercises to enhance their understanding of common ethical and moral issues and explore various ethical justifications. o **Discussions:** Law vs. ethics; Conventional vs. nonconventional; professional	**Formative assessment(s):** – Quizzes covering material from assigned readings – Students will submit a brief overview of their personal "Code of Ethics". – Discussion forums
		(I, II, III, V, VII)	– Fluer-Lobban *Relativism* – Phillipa Foot, HLA Hart: *'Does Moral Subjectivism Rest on a Mistake?'*	responsibilities vs. professional ethics vs. being ethical; peoples' ethics vs. normative justifications; self-interest vs. ethics within personal decision-making; rules (as on/off switches, constraints) vs. goals/principles (as guidelines); and working within vs outside the system o Class Exercise(s): *"What does it mean to be a moral person?"*	**Summative assessment(s):** – Ethical case study 1 assignment
Ethical Decision-Making and its Grounds	4-8	By the end of this module, students will demonstrate an ability to make distinctions across various ethical traditions (e.g., utilitarianism, virtue ethics, deontology, consequentialism, etc.). and articulate moral considerations and reasoning abilities that influence ethical decision-making. (I, IV, and VI)	**Suggested Course Readings:** – Aristotle, *Happiness and the Virtues* – Epictetus, *The Art of Living* – Mill – LeGuin, *The Ones Who Walked Away from Omelas* – McCoy, *The Parable of the Sadhu* – Scalet	- Students will participate in class discussions and exercises to enhance their understanding of moral considerations that are relevant to the decision-making process. o Students will engage in a class debate: *"Is it a virtue to be humble?"* o **Discussions:** -Ethics as what counts as a good life for me	**Formative assessment(s):** – Quizzes covering material from assigned readings – Discussion forums **Summative assessment(s):** – Ethical case study 2 assignment

			– Forcehimes – Driver – Schultz – Kant, *Good Will, Duty, and the Categorical Imperative* – Kant, *Jealousy, Envy and Spite* – Guide to Ethical Deliberation	vs. what constitutes a good life in general for others? -Nature of actions: *ethically permissible* (ethically neutral and/or violate no duty) vs. *ethically required* (overwhelming ethical reasons to do and/or there is a duty or command of some type) vs. *ethically admirable* (modeling the best but without imply duties to do so).	
The Professions, Civic Life, and Public Participation	9-13	By the end of this module, students will be able to compare and contrast ethics from institutional vs. personal perspectives. In addition, students will identify a comprehensive ethical perspective that encompasses both ethics within larger systems and structures and their own personal ethics. (I, III, and V)	**Suggested Course Readings:** – MLK, *Letter from Birmingham Jail* – Delgado – Adam Smith – Marx – Milton Friedman – Freeman – Fabienne Peter – Tocqueville – Nagel	- Students will participate in class discussions and exercises to enhance their ability to evaluate ethics within larger systems and structures and its relationship to their own personal ethics. o Students will participate in a Moot Court Trial. o Students will identify and discuss ethical issues portrayed in the news and/or other social media.	**Formative assessment(s):** – Quizzes covering material from assigned readings – Discussion forums **Summative assessment(s):** – Ethical case study 3 assignment – *Capstone assignment*: Students will submit their final "Code of Ethics" paper, which incorporates major ethical concepts and considerations

5. Five-Year Plan

IDIS 302 Five-year Plan for Continuing Improvements

A primary concern of the new leadership at The Hoffberger Center was that IDIS 302 Ethical Issues in Business and Society hadn't been updated for nearly a decade. There were two separate concerns: (1) whether the content was still vital (2) the apparent lack of a process for continuing improvements and integration of best practices. The purpose of proposing a five-year plan was in direct response to this latter concern.

As a result, we have instituted the following process changes:

1. IDIS 302 instructors now have an active IDIS 302 template Sakai site for continuing updates, and for serving as a hub for communication among instructors and the Hoffberger Center.

2. The Hoffberger Center will lead an opening retreat each year for current IDIS instructors. The summer cohort work included its first annual retreat that will serve as a model for the next five years.

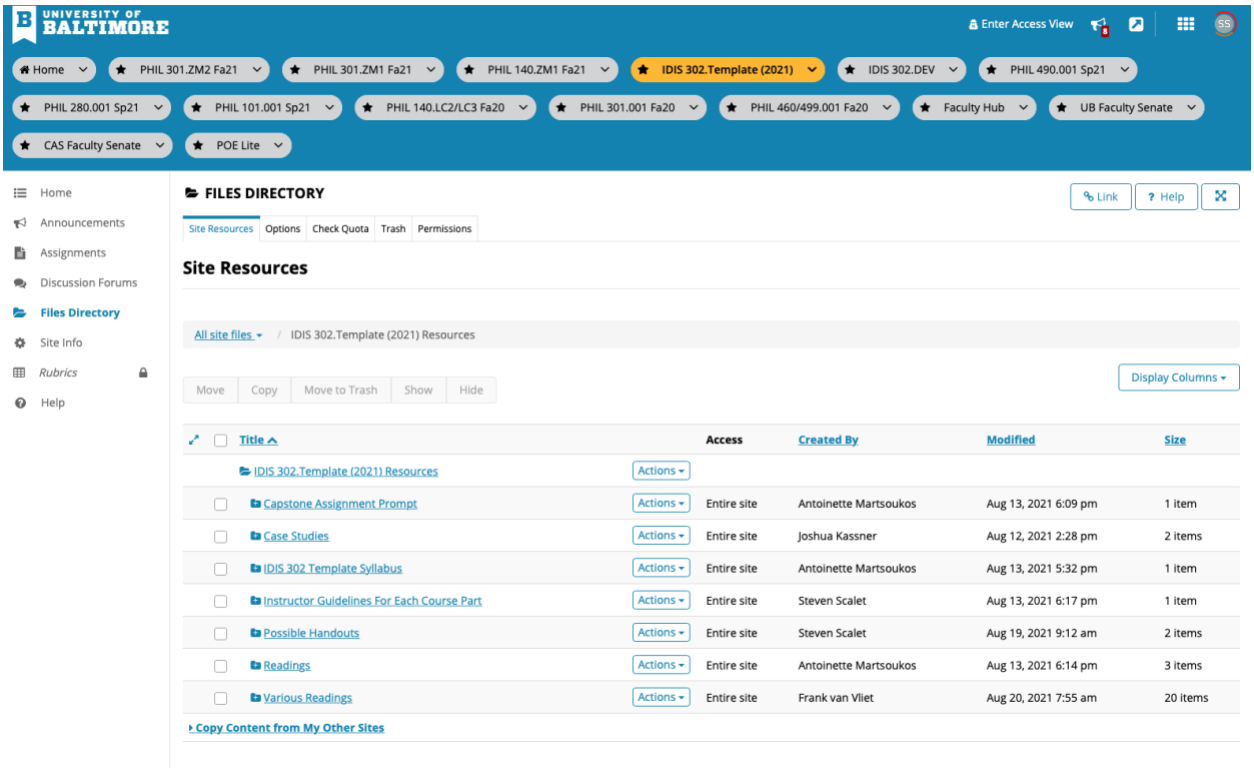
3. The Hoffberger Center will program continuing education for IDIS instructors in ethics. The summer cohort work included its first annual seminars in continuing ethics education that will serve as a model for the next five years.

4. The Hoffberger Center will conduct annual reviews of the program to study what is working and what could be improved.

5. As the University expands its need for IDIS 302 sections, the Hoffberger Center will recruit new faculty regionally and nationally with disciplinary training in ethics.

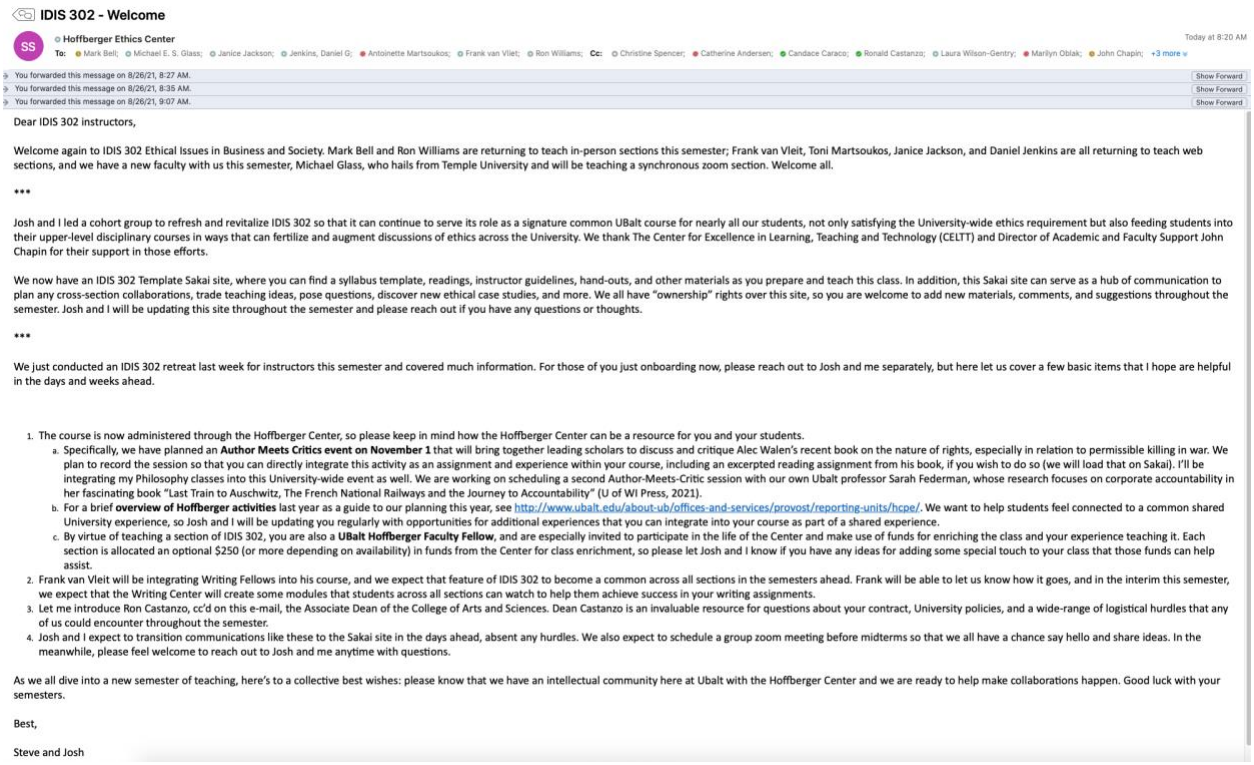
The Hoffberger Center will continue to seek a partnership with CELTT in these efforts

6. Creation of IDIS 302 Template Sakai site



7. Communicating Successes to the University Community

Our work in this area is ongoing and includes our most recent communication:



IDIS 302 - Welcome

SS **Hoffberger Ethics Center** Today at 8:20 AM

To: Mark Bell; Michael E. S. Glass; Janice Jackson; Jenkins, Daniel G; Antoinette Martsoukos; Frank van Vliet; Ron Williams; **Cc:** Christine Spencer; Catherine Andersen; Candace Caraco; Ronald Castanzo; Laura Wilson-Gentry; Marilyn Oblak; John Chapin; +3 more

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You forwarded this message on 8/26/21, 8:35 AM. Show Forward

You forwarded this message on 8/26/21, 9:07 AM. Show Forward

Dear IDIS 302 instructors,

Welcome again to IDIS 302 Ethical Issues in Business and Society. Mark Bell and Ron Williams are returning to teach in-person sections this semester; Frank van Vleit, Toni Martsoukos, Janice Jackson, and Daniel Jenkins are all returning to teach web sections, and we have a new faculty with us this semester, Michael Glass, who hails from Temple University and will be teaching a synchronous zoom section. Welcome all.

***

Josh and I led a cohort group to refresh and revitalize IDIS 302 so that it can continue to serve its role as a signature common UBalt course for nearly all our students, not only satisfying the University-wide ethics requirement but also feeding students into their upper-level disciplinary courses in ways that can fertilize and augment discussions of ethics across the University. We thank The Center for Excellence in Learning, Teaching and Technology (CELTT) and Director of Academic and Faculty Support John Chapin for their support in those efforts.

We now have an IDIS 302 Template Sakai site, where you can find a syllabus template, readings, instructor guidelines, hand-outs, and other materials as you prepare and teach this class. In addition, this Sakai site can serve as a hub of communication to plan any cross-section collaborations, trade teaching ideas, pose questions, discover new ethical case studies, and more. We all have "ownership" rights over this site, so you are welcome to add new materials, comments, and suggestions throughout the semester. Josh and I will be updating this site throughout the semester and please reach out if you have any questions or thoughts.

***

We just conducted an IDIS 302 retreat last week for instructors this semester and covered much information. For those of you just onboarding now, please reach out to Josh and me separately, but here let us cover a few basic items that I hope are helpful in the days and weeks ahead.

1. The course is now administered through the Hoffberger Center, so please keep in mind how the Hoffberger Center can be a resource for you and your students.
    a. Specifically, we have planned an **Author Meets Critics event on November 1** that will bring together leading scholars to discuss and critique Alec Walen's recent book on the nature of rights, especially in relation to permissible killing in war. We plan to record the session so that you can directly integrate this activity as an assignment and experience within your course, including an excerpted reading assignment from his book, if you wish to do so (we will load that on Sakai). I'll be integrating my Philosophy classes into this University-wide event as well. We are working on scheduling a second Author-Meets-Critic session with our own Ubalt professor Sarah Federman, whose research focuses on corporate accountability in her fascinating book "Last Train to Auschwitz, The French National Railways and the Journey to Accountability" (U of WI Press, 2021).
    b. For a brief **overview of Hoffberger activities** last year as a guide to our planning this year, see http://www.ubalt.edu/about-ub/offices-and-services/provost/reporting-units/hcpe/. We want to help students feel connected to a common shared University experience, so Josh and I will be updating you regularly with opportunities for additional experiences that you can integrate into your course as part of a shared experience.
    c. By virtue of teaching a section of IDIS 302, you are also a **UBalt Hoffberger Faculty Fellow**, and are especially invited to participate in the life of the Center and make use of funds for enriching the class and your experience teaching it. Each section is allocated an optional $250 (or more depending on availability) in funds from the Center for class enrichment, so please let Josh and I know if you have any ideas for adding some special touch to your class that those funds can help assist.
2. Frank van Vleit will be integrating Writing Fellows into his course, and we expect that feature of IDIS 302 to become a common across all sections in the semesters ahead. Frank will be able to let us know how it goes, and in the interim this semester, we expect that the Writing Center will create some modules that students across all sections can watch to help them achieve success in your writing assignments.
3. Let me introduce Ron Castanzo, cc'd on this e-mail, the Associate Dean of the College of Arts and Sciences. Dean Castanzo is an invaluable resource for questions about your contract, University policies, and a wide-range of logistical hurdles that any of us could encounter throughout the semester.
4. Josh and I expect to transition communications like these to the Sakai site in the days ahead, absent any hurdles. We also expect to schedule a group zoom meeting before midterms so that we all have a chance say hello and share ideas. In the meanwhile, please feel welcome to reach out to Josh and me anytime with questions.

As we all dive into a new semester of teaching, here's to a collective best wishes: please know that we have an intellectual community here at Ubalt with the Hoffberger Center and we are ready to help make collaborations happen. Good luck with your semesters.

Best,

Steve and Josh

8. Continuing Education

Our focus this summer was to engage instructors in a study of primary texts within the three major ethical traditions in the history of ethics, which remain as central focal points in current scholarship in ethics. We then introduced recent scholarly literature and other applications that challenge or expand on these traditions to help instructors update their understandings of best practices.

9. IDIS 302 Community of Practice CELTT Grant Proposal

Why form this group

We would like to reinvigorate IDIS 302 for continuing a shared experience in ethics education for UB undergraduates, so many of whom take this class to satisfy the upper-division ethics requirement. This proposal began with consultations with the Associate Deans, Provost's Office, and CAS Dean's Office, among others, and extends the mission of the Hoffberger Center for Professional Ethics.

Objectives

1. Review and revise IDIS 302 curriculum to ensure that the content is vital, follows best practices, and serves the needs of students at the University
2. Continuing education in ethics, relevant to IDIS 302 instruction
3. Integrate Hoffberger Center Activities and Writing Fellows
4. Communicate successes to University community

Deliverables

1. Redesigned syllabus, ancillaries, and common assignments.
2. Develop 5-year plan and process for continuing education and curricular updates
3. Show how curriculum will be integrated with Hoffberger Center activities and Writing Fellows
4. Communicate results across the University campus.

Membership

1. Faculty whose area expertise in ethics will add to discussions of content revision, including faculty who currently teach IDIS 302
2. Invited participants, who will concurrently become UB Faculty Fellows of the Hoffberger Center: Steven Scalet (Ethicist, co-leader); Josh Kassner (Ethicist, co-leader); Toni Martsoukos (IDIS 302 Faculty, CAS); Mark Bell (IDIS 302 Faculty, Law School); Frank Van Vliet (IDIS 302 Faculty, Business School); Dawnsha Mushonga (Faculty, Health and Human Services, CPA).

Consultation

Brandy Jenner in particular on questions of assessment during phase of curricular revision and general questions of outreach; further consults with stakeholders, such as (a) General Education Council (b) Deans and Associate Deans (c) Provost office (d) Other faculty across University who teach ethics-related content so as to enhance connections (e) Student perspectives

Member Responsibilities and Funding

Each cohort participant will receive $1500 for participating in activities as outlined in the "IDIS 302 Time-line and Framework" (see separate document), including deliverables (see above)