

**LSU Ethics Institute
Pilot Workshop on Teaching Ethics
June 11 – 14, 2018**

I. Seeking Moral Literacy

(Recommended Reading: “Conceptualizing Moral Literacy by Nancy Tuana, *Journal of Educational Administration*, Vol. 45, No. 4, 2007, pp. 364-378)

Ethical Sensitivity

**Identifying Ethical Questions
Identifying Ethical Values
Identifying Ethical Intensity**

**Education in the Cross-Cultural Character of Moral Issues
Education in the Complexity of Moral Issues**

Class Exercise on Moral Virtues: What are yours? Where did they come from?

Ethical Reasoning Skills

Integrating the Frameworks of the Dominant Ethical Systems

- What are the likely consequences of my actions? (Consequentialist Ethics)
- What duties or rights are involved in my actions? (Deontological Ethics)
- What would a virtuous person do in this situation? (Virtue Ethics)
- Will my decisions nurture good relationships? (Care Ethics)

Ethical Reasoning is Rigorous Critical Reasoning

- Understanding the facts.
- Understanding the values.
- Making critical and logical decisions based upon those facts and values.
- Identifying and avoiding personal bias and/or prejudice.

Moral Imagination

- Blend of reason and emotion.
- Consideration of emotions such as disgust, anger, shame, and fairness.
- Role of empathy.
- Aesthetic aspects of moral vision.
- Use of narrative in understanding moral imagination.

II. Moral Development Theory

Case Study: The Heinz Dilemma and Measuring Moral Development

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$ 1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug-for his wife. Should the husband have done that? Why? Why not? (Kohlberg, *et al.*, used this hypothetical in their studies of children and adults.)

Lawrence Kohlberg's Theory of Moral Development

(Recommended Reading: Kohlberg, *Stages of Moral Development*, 1958 and *Essays on Moral Development*, 1981.)

Pre-Conventional Stage (Birth to Age 9)

Punishment & Obedience
Rewards & Self-Interest

Conventional Stage (Most Adolescents and Adults)

Good Boy/Good Girl
Law & Order

Post-Conventional Stage (Less than 20% of Adults over age of 20)

Social Contract
Universal Ethical Principles

Carol Gilligan's Theory of Moral Development

(Recommended Reading: Gilligan, *In a Different Voice*, 1982.)

Pre-Conventional Stage

Individual Survival
Transition from Selfishness to Responsibility for Others

Conventional Stage

Goodness is Caring/Self-Sacrifice
Transition to Care as Goodness, as a Sense of Truth & Identity

Post-Conventional Stage

Accepting Principles of Non-Violence to Self and to Others
Care Ethics

Richard Shweder's Theory of Moral Development

(Recommended Reading: Schweder, *Thinking through Cultures: Expeditions in Cultural Psychology*, 1991.)

The Ethic of Autonomy

Focuses on Needs & Preferences of Individuals

Moral Reasoning is based on the Interests, Well-being, and Rights of Individuals

The Ethic of Community

Focuses on Social Groups such as Family, School, & Nation

Moral Reasoning is based on Concern for Interests & Welfare of Social Groups

The Ethic of the Divine

Focuses on People as Spiritual or Religious Beings

Moral Reasoning is based on Sacred Texts, Divine Law, & Issues of Purity/Pollution

Jonathan Haidt's Theory of Moral Development

(Recommended Reading: *The Righteous Mind*, 2013.)

Intuitive Ethics and the Five Foundations

Care/Harm

Fairness/Cheating

Loyalty/Betrayal

Authority/Subversion

Sanctity/Degradation

Perhaps: Liberty/Oppression

Class Exercise: The Moral Foundations Questionnaire

III. Moral Literacy: Revisited

Recommended Reading: "An Ethical Leadership Development Framework," Nancy Tuana, in *Handbook of Ethical Educational Leadership*, 2014.

Obstacles to Ethical Sensitivity

Requires Some Attention to Phenomenon of Self-Deception

Examination of Community Shared Prejudices

Moral Blind Spots

Habitual Wrongdoing

Ethical Reasoning Skills

Identify the Values and Interests of Vital Stakeholders

Be Prepared and Able to Weigh Competing Values

Identify Mistakes in Value Assessments

Moral Imagination

Moral Purpose

Moral Courage

Moral Hope

IV. Morality for Humans: Ethical Understanding from the Perspective of Cognitive Science

Recommended Reading: Mark Johnson, *Morality for Humans*, 2015.

Class Discussion on Johnson's Book

Moral Reasoning

Instead of thinking of moral reasoning as the application of uniquely moral rules to concrete situations, we should see ethical thinking as nothing but a type of problem-solving activity. All forms of knowledge, including the results of scientific research, can contribute to the intelligence, quality, and effectiveness of our moral problem-solving by informing us about who we are, how we evolved to our present condition, how we think and feel, where our values come from, and what kinds of institutions and practices have existed throughout our history. Consequently, every type of empirical knowledge and every exercise in human meaning is pertinent to deciding how we ought to live. This ranges over history, biology, neuroscience, anthropology, psychology, sociology, religion, the arts, and the humanities. (192)

Cognitive Science

The sciences of mind have recently investigated two fundamental processes of moral cognition: (a) a mostly nonconscious, non-reflective, fast, and affect-based intuitive process of appraisal, and (b) be a conscious, reflective, slow, after-the fact justificatory form of reasoning that tends to be principle-based. (193)

In addition to these two processes, I have argued that there is third process – imaginative moral deliberation – in which we imaginatively simulate (i.e., rehearse) possible courses of action, in order to determine which course best resolves at least some of the tensions among competing values, interests, and ends that we are currently encountering. (193)

This third form of appraisal involves feelings and emotions (of the sort operative in the intuitive track), but it also has a more reflective, critical, and exploratory process that can properly be called a form of imaginative reasoning. (193)

The Metaphors of Ethical Thinking

The three metaphorical conceptions of moral thinking are, Johnson argues, the following:

- 1. The discovery metaphor.**
- 2. The construction metaphor.**
- 3. The creative transformation metaphor. (194)**

Johnson argues for the abandonment of discovery and construction metaphors, and embraces the creative transformation metaphor. It should be noted that the creative transformation metaphor is also called the pragmatist view, the problem-solving view, and the view of ethical naturalism.

V. Conclusion: Application of Moral Literacy to Actual Circumstances

Case Studies: Presented and Discussed by Class Participants

Engineers: The Moral Decision Matrix of the Challenger Tragedy

Political Scientists: The Decision to Bomb Hiroshima and Nagasaki: Conflicting Moral Claims

Mass Communications: Journalists/Medical Doctors in Haiti: Competing Professional Codes – Report or Assist

Accountants: Competing Professional Codes: Serve the Business or Prevent Public Harm

Philosophy: Academic Integrity in the Classroom – Issues of Honesty, Gender, Punishment