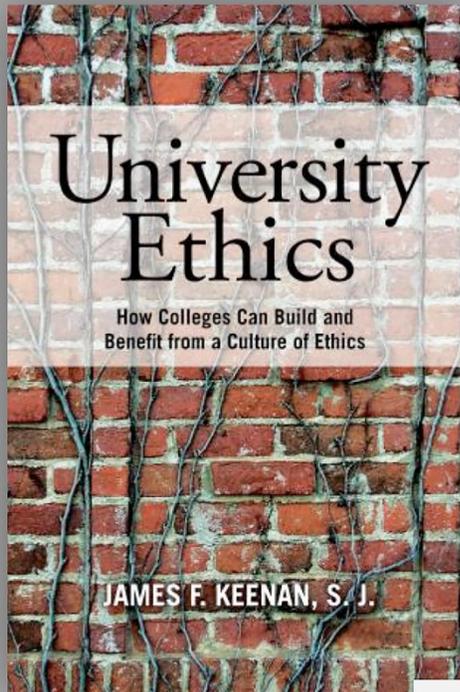


James Keenan, S.J. *Toward a Culture of University Ethics*

Canisius Professor of Theology at Boston College



Stories about ethical issues at universities make headlines every day. From sexual violence to racial conflict, from the treatment of adjuncts to cheating, students, professors, and administrators face countless ethical trials. And yet, very few resources exist to assist universities in developing an ethical culture. *University Ethics* addresses this challenge. Each chapter studies a facet of university life—including athletics, gender, faculty accountability, and more—highlights the ethical hotspots, explains why they occur, and proposes best practices.

Related headlines:

- The scandal of ‘contingent’ faculty
- Binge drinking on college campuses
- Community colleges: restoring the promise



Keenan places a discussion of student behavior—drinking, harassing, and cheating—in the middle of the book. These are not simply problems for the students. They are problems for their universities. . . . Keenan has provided a roadmap for the challenging but necessary work of making a moral community.
— **Commonweal Magazine**

REIMAGINING SEXUAL DESIRE AND DELIGHT

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RECONSIDER...

THE EQUATION OF SEX (ONLY) WITH SIN.

Sexuality is created good. God designed it to be an ever intensifying, gracious sacramental sign of the self-giving love and holy communion of our life to come.

REAFFIRM...

YOUR BELIEF IN THE RESURRECTION OF THE BODY.

Retrieve your eschatological imagination (from its Platonic, Docetic stranglehold). Jesus said that those risen from the dead will neither marry nor be given in marriage. He did not say there would be no transfigured and sanctified experiences gender, sexual desire and delight there. Instead of being “left behind” like sin, sickness and death, sex might well be glorified in Christ!

REIMAGINE...

SEX ON EARTH AS IT IS IN HEAVEN.

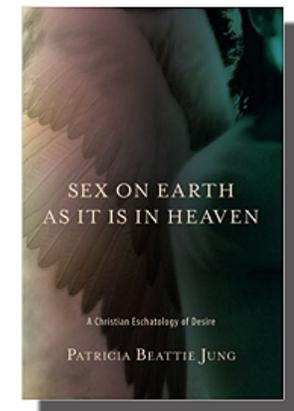
The “body’s grace” which is “already but not yet” calls us:

- To reform hetero-patriarchal, rigid, binary scripts for gender that dehumanize intersex, transgender, and female persons;
- To reform scripts for desire that eroticize dominance and submission at best and sexual violence at worst;
- To stay attuned to and re/educate (restrain & retrain) our sexual affections (responses) by distracting ourselves from what is unholy (adulterous, incestuous, and sadistic etc.)
- To nurture and cultivate all sexual desires that fuel mutually pleasurable, love-making relationships.

READ...

SEX ON EARTH AS IT IS IN HEAVEN: A CHRISTIAN ESCHATOLOGY OF DESIRE

by Patricia Beattie Jung.
Albany, NY: SUNY Press, 2017.



<http://www.sunypress.edu/p-6337-sex-on-earth-as-it-is-in-heaven.aspx>

Just Graduate School: Just War Thinking as a Resource for Ethics in Graduate Education

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Problem Statement

Given the state of academia, how do we answer the question "Should I do a Ph.D.?" *ethically*?

Thesis

Adapting just war principles to the question of "Should I go to graduate school?" provides a morally robust, ethically defensible method for dispensing advice on a case-by-case basis, by making the moral stakes of the decision clear.

Why Just War?

Why use just war reasoning as a model?

- Just war reasoning is casuistic. Unless one takes the position (analogous to pacifism) that Ph.D. study can never be just, a casuistic approach is the best available.
- "War is hell"; graduate school is a "mess." (3)
- As in war, graduate school asks students to bear extraordinary costs.
- Both share the moral challenge of bad actors.
- Power differentials are inherent to both.
- Both activities aim towards an end, the successful achievement of which is central to their moral justification.

Jus ad bellum (1)

- Sovereign authority
- Just cause
- Right intention
- The aim of peace*
- Proportionality of ends*
- Last resort*
- Reasonable hope of success*

Jus in bello (1)

- Noncombatant protection/discrimination
- Proportionality of means

Jus post bellum (2)

- Order
- Justice
- Conciliation

Jus ad studium

- Sovereign authority: Decision is made autonomously.
- Just cause: Clear articulation of sound reasons for Ph.D.
- Right intention: The decision is right for *this* student. Advice is free of bias.
- Aim of flourishing (peace): The student will be better off if they attend.
- Proportionality of ends: Costs of program worth results.
- Last resort: No reasonable alternative way to achieve the student's goals.
- Reasonable hope of success: The student is likely to achieve his stated goals.

Jus in studio

- Discrimination: The student is able to sustain outside relationships, goals and career options.
- Proportionality of means: The student is fairly compensated for her work. She receives the support necessary to succeed.

Jus post studium

- Order: The student can maintain a decent livelihood.
- Justice: The student achieves personal and professional milestones commensurate with her stage in life.
- Conciliation: Trauma is resolved. The student has a place in the profession for which he trained. The program exhibits a duty towards the long-term flourishing of its graduates.

Application

- Judged by these criteria, how would your graduate program fare?
- How would you advise your best student? An under-represented one?

Future Research

- Are some aspects of graduate education inherently unjust? Which ones?
- Can these criteria for justice guide reforms of graduate education? How?

References

1. James Turner Johnson, *The War to End Saddam Hussein* (Rowman & Littlefield, 2005), 38. * indicates secondary, prudential considerations.
2. Eric Patterson, *Ending Wars Well* (Yale, 2012), 17.
3. Leonard Cassuto, *The Graduate School Mess* (Harvard, 2015).

Overview

Which bioethics we need today?

- The **agenda of theological bioethics** should be expanded to include:

- basic issues**
- global issues**
- new biotechnological developments.**

- This expanded agenda allows to address the **most critical challenges** for the survival and flourishing of humankind and of our planet:

- health-related issues**
- environmental sustainability**

Which resources are helpful?

- Scripture** and the **moral tradition**
- Social justice**
- Virtues, principles, and discernment**
- Personal and social **experience**
- Scientific contributions** (social sciences, natural sciences, humanities)

How do we use these resources?

- Ethical discourse helps to articulate a **vision** of the human person, of health, and of the environment that depends on values and that promotes the **common good**.
- This ethical vision fosters **just interactions**, as well as **human and social flourishing** both for human beings and for the whole planet.

Questioning Bioethics

Teaching Theological Bioethics Today

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Health-related Issues

To promote what is **good** and **just** for humankind, it is necessary to address **health-related ethical issues** to **improve health, prevent disease**, and achieve **health equity** for all people by ending **inequities** in health.

To address the social and political determinants of health, **all sectors of society should be involved** through collaborative engagements, and not only the health sector.



Environmental Sustainability

Environmental sustainability invites us to reflect on life on Earth by considering how economic development bears environmental and social impacts. It implies our ability to **protect the planet** and its resources for the current and future generations.

Environmental sustainability is a **good**. It aims at **integral development, locally and globally**. It implies interconnectedness and relationality, and influences moral discernment, decision making, actions, and practices. It is **ethically challenging**. It needs to be acknowledged, protected, and promoted as humankind's **common good**.

The Common Good

The **common good** allows the *ultimate realization of individual capacities*. It concerns individuals, groups, and the whole Earth. It aims at **individual and collective flourishing**, for human beings and creation and it promotes **social justice**.

In the case of **human beings**, the common good includes all social goods (i.e., spiritual, moral, and material) that human beings pursue on Earth. It aims at achieving coexistence characterized by **solidarity**, which implies the readiness to serve those with greater needs and are less advantaged by making a **preferential option for the poor**.

The **common good** strives to achieve greater **equality**, by reducing and eliminating inequities and their causes. It demands **justice, public order, peace, social welfare, and equal access** of all people to basic necessities and to social goods (education, health, environmental innovation, and scientific research). It depends both on rational reflection on **human experience**—independently of any cultural, religious, linguistic, social, and political difference—and, for believers, on **Christian faith**, with its concern for the good of everyone and everything.

In the case of the **environment**, the common good demands **care, respect, and protection** for all living creatures and non-living forms.

Basic Issues

THE BEGINNING OF HUMAN LIFE

- Prenatal diagnoses
- Pregnancy and birth
- Reproductive technologies
- Oncofertility
- Responsible procreation
- Abortion



BIOMEDICAL RESEARCH

- Experimentation
- Healthcare practice
- Transplantation
- Stem cell research



THE END OF HUMAN LIFE

- Palliative care
- Euthanasia
- Physician assisted suicide
- Vegetative state



Global Issues

HEALTH

- Global public health
- Universal healthcare
- Epidemics (Ebola, Zika)
- Global diseases (HIV/AIDS, TB, malaria, flu, COVID-19)



SUSTAINABILITY

- Climate and air
- Water
- Agriculture and soil
- Food
- Energy
- Pollution and waste



POPULATION

- Population growth
- Trafficking
- Migrations



From the Present toward the Future

GENETICS

- Genetic information, testing, and screening
- Genetic therapy and enhancement
- Pharmacogenomics
- Gene editing (CRISPR)

FROM GENETICS TO NEW BIOTECHNOLOGIES

- Synthetic biology
- Regenerative medicine

NEW BIOTECHNOLOGIES

- Neuroscience
- Nanotechnology
- Cybertechnology
- Robotics
- Artificial intelligence
- Transhumanism
- Posthumanism
- Astrobiology

