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University Ethics: The Status of the FieldMatthew Gaudet

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R E V I E W   E S S A Y

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The Status of the Field

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IN THE COURSE OF A SINGLE WEEK in December 2018, three events coincided within a few days' time to put useful context to the ideas I wish to present here. First, Jacob Anderson (a former Baylor University student who was accused of raping a fellow student in 2016) was able to secure a plea deal that reduced charges of sexual assault (a crime punishable by up to twenty years in prison and lifetime registration as a sexual offender) down to "unlawful restraint" and a punishment that included no jail time, three years of probation, and mere $400 fine.[1] Second, the US Department of Education was forced by court order to honor a debt forgiveness program developed under the Obama administration to relieve the debts of students who had attended for-profit colleges that had illegally deceived students into borrowing funds to attend the schools, many of which closed before students were able to obtain their degrees.[2] Third, a friend and colleague who is new to teaching came to me for advice upon discovering that one of his students had plagiarized their final paper.

At first glance, these three events appear to be unrelated, save for their chronological happenstance and the fact that they all occurred within the realm of higher education. Even if these three events involved the same university, they would hardly be understood by most people as related in any meaningful way. For one, each issue would have fallen under separate jurisdictions on campus. Sexual assault is a legal issue and thus would likely have involved public safety, the university counsel, and perhaps the student life office. Student loans fall under financial aid, which is typically the department of enrollment management, and insofar as the fraud involved the solvency of the

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[1] Richard A. Oppel Jr., "Court Approves Plea Deal With No Jail Time in Baylor Rape Case," *The New York Times*, December 12, 2018, http://www.ny-times.com/2018/12/11/us/baylor-rape-plea-probation-jacob-anderson.html.
[2] Zack Friedman, "Betsy Devos To Forgive $150 Million Of Student Loans," *Forbes*, December 17, 2018, http://www.forbes.com/sites/zackfriedman/2018/12/17/betsy-devos-to-forgive-150-million-of-student-loans/.

colleges, it involved the finance department. Plagiarism is an academic issue, under the purview of the provost, deans, and the individual professors. Similarly, if these three events were to be taken up by ethics scholars, they would fall into three different scholarly fields: sexual ethics, economic/public policy ethics, and academic ethics, respectively.

However, in framing these issues on campus as distinct and unrelated, are we missing the forest for the trees? In compartmentalizing the moral problems that occur on a university campus and dealing with them only within their respective fiefdoms, have we missed the ways in which these issues are all related? Most notably, have we missed—or perhaps dismissed—the importance of a university culture that has permitted—and even sometimes encouraged—all of these immoral actors and actions? This is the argument put forth by the nascent field of university ethics. The father of and most notable leader in the field, James Keenan, SJ, summarizes the impetus for university ethics this way: "Simply put, the American university … has not created a culture of ethical consciousness and accountability at the university, and this is in part both because of the nature of the contemporary university and because it does not believe that it needs ethics."[3]

Keenan's notion of a "culture of ethical consciousness" is vitally important. University ethics is not merely an umbrella term, gathering under it all of the different types of moral cases that occur on campus. Rather, university ethics as an academic field aims to reveal the interconnectedness of the moral issues that occur on campus and encourages the powers-that-be to approach the morality of the university holistically and culturally.

> [A lack of moral culture on campus] cannot be addressed by simply developing a code of conduct for professors, students, coaches, admissions officers, and the rest. Before we ever articulate a professional code of conduct for each community within the university, I think we need to develop a culture of awareness among faculty, staff, administrators, and students that for a university to flourish, it needs to recognize the integral, constitutive role of ethics in the formation of a flourishing community.[4]

In short, if we are going to get to the actual root of the moral failures that occur in the various nooks and corners of the university, first we need to build a *culture* of ethics. University ethics is the field of academic study aimed at defining and promoting that culture.

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[3] James F. Keenan, *University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics*, Kindle Edition (Lanham, Maryland: Rowman & Littlefield, 2015), chap. 1.
[4] Keenan, *University Ethics,* chap. 1.

This article's task is to provide a snapshot of this emerging field at its current state of development. First, I will trace Keenan's work to germinate university ethics as a new field worthy of study. Second, I will examine several precursors to university ethics and how these precursors continue to provide fertile soil for the field from which this new field may continue to grow. Next, I will survey the current state of the field, identifying where the field has already begun to bloom and bear fruit. Finally, I will look to the future of the field, identifying issues that are either already plaguing the university or will on the near-term horizon, and will both demand and benefit from a university ethics approach.

KEENAN'S CLARION CALL

Without question, the most developed treatise on the subject of university ethics is Keenan's 2015 monograph *University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics.* For those of us who claim membership in this budding field, Keenan's book is the Ur-text that synthesized many of the ideas we had been brewing. My own entry into university ethics came via my attempts to name and respond to the injustices of the adjunct faculty model that pervades most universities today. For others, sexual violence, hookup culture, binge drinking, exploitation of student athletes, endowment investments, gender inequalities, or perhaps one of a dozen or so other issues on campus provided a topic for which we began to look at ethics in our own house. It was not until Keenan began writing about the need for a culture of ethics, however, that these topics were recognized as cohesive parts of whole, and a new academic field was conceived.

What Keenan did was to connect these topics to two overarching claims about the university, one descriptive and one normative. First, Keenan observed that universities "teach ethics for all professions except its own." In one salient example, Keenan counted the books on professional ethics at his own Boston College library.

> We have over four hundred thousand books stacked in our library. There each book is assigned a subject heading. Under the subject "medical ethics," we have 1,321 books; under "business ethics," 599 books; under "nursing ethics," 234 books; under "legal ethics," 129 books; under "clergy ethics," 25 relatively new books; and, under "academic ethics," 5 brand new books. Moreover, these academic ethics books are only about the conduct of professors in their classrooms and their offices. There is no book on university ethics, that is, no book on the appropriate ethical standards across the entire university.[5]

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[5] Keenan, *University Ethics,* chap. 1.

The same can be said of our classes. I, myself, teach engineering ethics to future engineers and have previously taught nursing ethics to nursing majors and business ethics to business majors. Others commonly teach courses on journalism ethics, accounting ethics, clinical ethics, or legal ethics. But I have never heard of a single PhD program that offers an academic ethics course.

> None of us [ethics scholars] nor our colleagues throughout the academy are really trained to be ethical in the standards we use for grading papers, for seeing students, for maintaining office hours, or for evaluating colleagues or prospective hires. We have not been taught anything about professional confidentiality, boundaries with our students, writing evaluative letters for or about others, or about keeping our contracts.[6]

Thus, the descriptive claim: academic training simply does not have the mechanisms—the courses, the texts, the journals, the sustained conversation—to think about ethics of universities and colleges.

Keenan's normative claim goes on to suggest that not only does academia lack the mechanisms of ethical reflection, but, in fact, we do not believe we need them. In this, Keenan compares academia to the Church, especially in light of the sexual abuse crisis: "Though it taught ethics, it did not practice them because it did not believe that it needed ethics. It presumed that if it could teach it, it did not need it."[7] Yet the list of ethical issues that have come to light on campuses across the country in recent years seem to indicate otherwise.

These two claims—that the university lacks the means to ethically discern, and that it does not believe it even needs ethics—need to be taken together. If the problem was merely that professors are not trained in ethics, then writing a proper textbook and adding a course to the standard PhD curriculum would suffice. Keenan might have been just the person to write that textbook. But university ethics requires not just curricular but cultural change. Thus, Keenan wrote *University Ethics*, which is less of a textbook and more of a clarion call to university administrators, faculty, and staff to build a "culture of ethics" that makes asking that fundamental question—"but is it ethical?"—a routine step for every major or minor decision made on campus.

PRECURSORS TO UNIVERSITY ETHICS

Of course, new fields of thought do not arise out of nowhere. As Keenan himself has noted, even prior to his book, the literature had

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[6] Keenan, *University Ethics,* chap. 1. The fact that even ethics scholars are not given training in academic ethics is particularly striking and egregious.
[7] Keenan, *University Ethics,* chap. 1.

already been moving, slowly, toward university ethics since the turn of the twentieth century. Scholars and intellectuals have been waxing both philosophically and critically on the university for more than a century. Moreover, the emergence of the social sciences at the end of the nineteenth century gave new attention to the importance of culture as an object worthy of study widely, and especially for the discipline of ethics. To organize this history, I would argue that five different sets of literature were converging toward the field of university ethics and thus bringing interdisciplinary knowledge and approaches to the field.[8] Two precursors emerged from within the discipline of ethics and three from the broader study of higher education.

First, the oldest and perhaps most foundational set of precursor literature for university ethics is the collection of philosophical treatises on the nature and purpose of the university. This genre begins, of course, with John Henry Cardinal Newman's seminal 1854 treatise *The Idea of the University.* As a pair to Newman's work on the university, I would also include Max Weber's "Science as a Vocation," in which the early social scientist offers a philosophical defense of the professor (i.e. the "scientist") as a fundamentally moral role in society. More recently, former university presidents Derek Bok (Harvard, 1971–1991) and Theodore Hesburgh (Notre Dame,1952–1987) each used their long experience at the top of two of the country's elite universities to reflect upon the role and purpose of the university in American life.[9] Finally, from the Catholic perspective we need to cite the 1967 "Land O'Lakes Statement on the Nature of the Contemporary Catholic University," as well as *Ex Corde Ecclesiae* which Saint John Paul II himself termed his "sort of Magna Carta" on the mission, purpose, and role of the university in contemporary society (no. 8).[10]

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[8] For his part, Keenan identified four of these strands in chapter 3 of *University Ethics*. I have brought Keenan's list up to date but also added an acute attention to how the social sciences must inform an effort to build a culture of ethics, both through attention to the Sociology of Higher Education subfield and through the broader "cultural turn" in philosophical and theological ethics.

[9] Cf. Derek Bok, *Beyond the Ivory Tower: Social Responsibilities of the Modern University* (Cambridge: Harvard University Press, 1984); *Universities in the Marketplace: The Commercialization of Higher Education* (Princeton: Princeton University Press, 2004); *Our Underachieving Colleges: A Candid Look at How Much Students Learn and Why They Should Be Learning More* (Princeton: Princeton University Press, 2007); *Higher Education in America* (Princeton: Princeton University Press, 2013); as well as Theodore M. Hesburgh, ed., *The Challenge and Promise of a Catholic University* (Notre Dame: University of Notre Dame Press, 1994).

[10] Land O'Lakes was a statement co-authored by many of the nation's Catholic university leaders who were invited by Hesburgh to gather at the University of Notre Dame's Land O'Lakes property in 1967 to reflect on the future of Catholic Higher Education in light of the Vatican II reforms and especially *Gaudium et Spes.* In the statement produced by the members of this summit, the authors claimed a necessary

These two documents, together, leave a lasting vision for what the mission and purpose of a *Catholic* University is in the twentieth and twenty-first century. All of these documents, both the secular and the Catholic, are necessary precursors for the field of university ethics in that they examine the fundamental topic of what a university is *for.* Several of these authors talk about the importance of the university to the well-being of broader society. None, however, seeks to give attention to the ethical culture present *within* the university or make a claim about how to make the university itself ethical.

Second, it is important to acknowledge the ever-growing list of public intellectuals who purport to have the definitive antidote for what ails the university system. Texts such as Andrew Hacker and Claudia Dreifus's *Higher Education? How Colleges are Wasting Our Money and Failing our Kids*, Mark C. Taylor's *Crisis on Campus*, Andrew Delbanco's *College: What it Was, Is, and Should Be*, Leonard Cassuto's *The Graduate School Mess*, Benjamin Ginsberg's *The Fall of the Faculty*, and Karen Kelsky's popular academic blog *The Professor is In*, all offer critical examination of the university as we know it.[11] Many of these seek to reform university systems and structures in some way. Among many other issues, these intellectuals tend to champion tenure reform, department restructuring, a reduction of adminis-

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independence of Catholic Universities from Church control. This point was rebuffed by *Ex Corde Ecclesie*. While the pontiff made clear that the Catholic university existed "in service to" the Church, and that the latter "entrusts" the university to carry out its mission, such squabbles between these documents over servitude and independence need not concern us here. As Jason King points out, this debate has overshadowed the document's other virtues. "*Ex corde Ecclesiae*'s impact was how it altered the conversation about Catholic higher education. The apostolic constitution offered a rich vision of Catholic identity. It claimed that Catholic universities should be communities that 'search for meaning in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole' (no. 7). These institutions should explore 'how knowledge is meant to serve the human person' (no. 18), and, in doing so, foster an education that 'forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person' (no. 49). In offering such a vision, *Ex corde Ecclesiae* prioritized Catholic identity [and] served as a catalyst for subsequent works." (Jason King, "After *Ex corde Ecclesiae*," *Journal of Moral Theology* 4, no. 2 (2015): 168.)
[11] Andrew Hacker and Claudia Dreifus, *Higher Education?: How Colleges Are Wasting Our Money and Failing Our Kids—and What We Can Do About It* (New York: Times Books, 2010); Mark C. Taylor, *Crisis on Campus: A Bold Plan for Reforming Our Colleges and Universities* (New York: Knopf, 2010); Andrew Delbanco, *College: What It Was, Is, and Should Be - Updated Edition* (Princeton: Princeton University Press, 2014); Leonard Cassuto, *The Graduate School Mess: What Caused It and How We Can Fix It* (Cambridge, MA: Harvard University Press, 2015); Benjamin Ginsberg, *The Fall of the Faculty* (Oxford: Oxford University Press, 2013); Karen Kelsky, *The Professor Is In*, http://www.theprofessorisin.com.

trator salaries (as well as the sheer quantity of administrators), a (re)focus on teaching vis-à-vis research, and better treatment for adjunct faculty. The problem is that while many of these reforms might easily be morally justified, these authors do not tend to connect their reforms to any sort of moral imperative. In other words, this genre is important because it asks important moral questions, but it comes up short of offering answers to those questions that are grounded in ethical reasoning, let alone the creation of an ethical culture.

Similarly, the third set of literature that informs and helps move the conversation toward university ethics are the in-depth historical and sociological studies about the development of the contemporary university. Historical accounts of the university abound. Many tread into moral waters but generally only by way of descriptive accounts of the university's moral failings. Helen Lefkowitz Horowitz's *Campus Life: Undergraduate Cultures from the End of the Eighteenth Century to Today*, for example, tells the history of how our perceptions of "college life" came to be, whom they left out, and the repercussions of these tensions.[12] As much as *Campus Life* is animated by the author's own moral concerns for the state of the university, her conclusion does little more than call for future college administrators to learn from, and thus not repeat, the lessons of history. Similarly, Laurence R. Veysey's *The Emergence of the American University* and Julie Reuben's *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality*, each in their own way, attempt to document the decline of the moral formation of students as a central mission of the American university.[13] Both authors clearly lament this decline and offer structured, scholarly research to make their claims, but both accounts stop short of offering an ethical argument or even a prescriptive account for how to recover what was lost.

Social scientific research on the university runs into similar problems. Patricia Gumport's *Sociology of Higher Education: Contributions and their Contexts* offers the best summary of the field. Building upon Burton R. Clark's seminal 1973 article, "Development of the Sociology of Higher Education," Gumport and her contemporary co-authors describe four disparate strands of sociological inquiry that have set the contours of the sociology of higher education for the past fifty years.[14] Of these, three offer important inquiries to university ethics.

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[12] Helen Lefkowitz Horowitz, *Campus Life: Undergraduate Cultures from the End of the Eighteenth Century to the Present* (Chicago: The University of Chicago Press, 1988).

[13] Laurence R. Veysey, *The Emergence of the American University* (Chicago: University of Chicago Press, 1963),

[14] Clark's essay is reprinted in *Sociology of Higher Education: Contributions and Their Contexts,* Patricia J. Gumport, ed. (Baltimore, MD: Johns Hopkins University

First are studies on the effects of college on the character of students.[15] Second are the studies of the professor as vocation and profession.[16] Third is the body of sociological literature that examines universities as organizations.[17] Each of these topics is noteworthy and any call to the creation of a culture of ethics on campus should be attentive to the social factors and forces that our colleagues in sociology are discovering, but this clearly does not amount to an ethical response to the problems that plague the university.

For this, we need to turn to the actual discipline of ethics, where the literature has approached university ethics from two opposing

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Press, 2007), ebookcentral.proquest.com/lib/santaclara/detail.action?docID=3318341.

[15] This line of sociological inquiry that can be traced back to social psychologist Theodore Mead Newcomb's seminal study of moral and political change in students while at Bennington College examined changes in the political and moral beliefs of students during their college years. While the Bennington study is his most famous, Newcomb made a career studying the social and moral bonds of college students, laying a foundation for contemporary notions of group dynamics. For example, his proximity principle details the tendency for individuals to befriend and be attracted to those who are nearby (e.g. randomly assigned roommates or classmates who are assigned nearby seats in a classroom). The elaboration principle showed how small groups of two or three would develop collective ties to larger, more functional (and formative) groups on campus. See Theodore Newcomb, *Personality and Social Change* (New York: Dryden, 1943). Another noteworthy text in the same vein is Alexander Austin's *Four Critical Years,* which reports on the findings of the remarkably large (for its time) Cooperative Institutional Research Program, which surveyed values, attitudes and beliefs over 200,000 college freshmen from 1966–1968, and then again at one, two, three, four, five, and ten years after beginning college.

[16] Here Weber's aforementioned "Science as a Vocation" is an early offering by one of the founders of sociology, but it stood largely alone until the postwar increase in college admissions under the GI Bill prompted an increase in social scientific study of the university and the professor as the archetype "academic man" (sic), (e.g., John D. Donovan, *The Academic Man in the Catholic College* [New York: Sheed and Ward, 1964]).

[17] This branch of the Sociology of Higher Education fits within a larger field of organizational studies, but unlike in ethics, where the university has largely been ignored as a locus of study, the field of organizational studies took the university as a significant research environment for understanding organizations. Two studies, both published in 1963, one at the University of California, Berkeley (T. R. McConnell, "Needed Research in College and University Organization and Administration," in *The Study of Academic Organizations ,* ed. T. Lunsford [Boulder: Western Interstate Commission for Higher Education, 1963]) and the other at the University of Michigan (A. Henderson, "Improving Decision Making through Research," in *Current Issues in Higher Education*, ed. G. Smith [Washington, DC: American Association of Higher Education, 1963]), kickstarted the sub-field, which grew exponentially. Today, the study of universities as organizations is a large and robust arena of inquiry and conversation that is far beyond what can be summarized here. For a good overview of the sub-field, see Marvin W. Peterson, "The Study of Colleges and Universities as Organizations" in *Sociology of Higher Education: Contributions and Their Contexts,* Patricia J. Gumport, ed. (Baltimore: Johns Hopkins University Press, 2007).

starting points. On the one hand, we have an increase in ethicists writing on acute moral topics and cases around the university in recent decades. Beginning with the context of lived moral questions, these texts use the tools of philosophical and theological ethics to address a moral issue on campus. Consider Jason King's *Faith with Benefits: Hookup Culture on Catholic Campuses*, James Rocha's *The Ethics of Hooking Up,* Hank Nuwer's *Hazing: Destroying Young Lives,* Peter A French's *Ethics and College Sports,* Bridget Burke Rivizza and Karen Peterson-Iyer's "Motherhood and Tenure: Can Universities Support Both?", Gerald Beyer's "Labor Unions, Adjuncts, and the Mission and Identity of Catholic Universities," or Bob Fischer's anthology *College Ethics: A Reader on Moral Issues That Affect You.*[18] Each of these texts is invaluable for raising moral questions on campus and then offering answers from a moral standpoint. However, these books and essays each focus in depth on a specific topic, and thus a specific department and population on campus, or they take up the university as a whole through a set of siloed topical chapters on a set of siloed topical issues. While this is important work, it still does not connect the ethical analysis within acute topics to the larger culture on campus.

Conversely, the final precursor to university ethics is the recent "cultural turn" within the discipline of ethics, in which scholars have increasingly looked to understand moral truth through the lens of our deeply contextualized realities. This turn certainly has many origins in the last few decades of the twentieth century. First, in philosophical ethics, we might highlight Alasdair MacIntyre's rejection of the abstracted Enlightenment approaches to ethics in favor of a renewal of culturally situated narrative virtue, Albert Jonsen and Stephen Toulmin's work to recover a contextualized moral casuistry, or Michael Walzer's distinction between thin moral principles and thick moral culture.[19] Each of these efforts, in their own ways, have moved the

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[18] Jason King, *Faith with Benefits: Hookup Culture on Catholic Campuses* (New York: Oxford University Press, 2017); James Rocha, *The Ethics of Hooking Up: Casual Sex and Moral Philosophy on Campus* (New York: Routledge, 2020); Hank Nuwer, ed., *Hazing: Destroying Young Lives* (Bloomington, Ind: Indiana University Press, 2018); Peter A. French, *Ethics and College Sports: Ethics, Sports, and the University* (New York: Rowman & Littlefield, 2004); Bridget Ravizza and Karen Peterson-Iyer, "Motherhood and Tenure: Can Catholic Universities Support Both?," *Catholic Education: A Journal of Theory and Practice* 8, no. 3 (2005): 305–25; Gerald J. Beyer, "Labor Unions, Adjuncts, and the Mission and Identity of Catholic Universities," *Horizons* 42, no. 1 (2015): 1–37; Bob Fischer, ed., *College Ethics: A Reader on Moral Issues That Affect You* (New York: Oxford University Press, 2017).

[19] Alasdair C MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd ed (Notre Dame: University of Notre Dame Press, 1984); Albert R Jonsen and Stephen Toulmin, *The Abuse of Casuistry: A History of Moral Reasoning* (Berkeley: University of California Press, 1988); Michael Walzer, *Thick and Thin: Moral Argument at Home and Abroad* (Notre Dame: University of Notre Dame Press, 1994).

discipline of ethics toward a greater understanding of the importance of doing ethics *within* a cultural context.

In moral theology, a concurrent "cultural turn" can be traced especially through H. Richard Niebuhr and James Gustafson. Niebuhr was a leader amongst a generation of thought that pushed contextualized ethics, specifically by calling Christians to ask, "What is God doing in the [contextualized] world?" In his summative contribution to contextualism, *The Responsible Self*, Niebuhr argued for an ethic that was "responsive" to this Divine action in the world as understood through historical and cultural context.[20] Gustafson would later tweak his mentor's view to remove the presumption that we can understand God's intention. Instead, Gustafson asks, what is God calling *us* to do in our time, place, and culture? His influence on Catholic theology cannot be understated. Gustafson's students at Yale and Chicago were some of the most influential moral theologians from the late twentieth century through today, and now, the students of those students continue to proliferate throughout the discipline, and both generations carried on Gustafson's attention to a moral theology that took seriously cultural context, and by extension, cultural analysis through the social sciences.[21]

Finally, no tradition of moral thought has more consistently and more critically engaged culture as a necessary category for moral consideration than those who espouse a liberative approach to Christian ethics. In the words of Miguel De La Torre,

> [W]hat I (as well as you) hold to be true, right, and ethical has more to do with our social context (our community or social networks) and identity (race, ethnicity, gender, orientation, or physical abilities) than any ideology or doctrine we may claim to hold. Those from dominant cultures usually find that the ethical worldview they advocate, forged within their social context before they were even born, is usually in harmony with maintaining and expanding the power and privileges they hold…. While such an ethics is congruent with the dominant culture, it is damning for those residing on the margins of society because of how it reinforces the prevailing social structures responsible for causes of disenfranchisement and each of these thinkers and their intellectual heirs have raised their own unique questions and challenges to thinking about creating culture of ethics.[22]

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[20] This view is also reflected through Niebuhr's typology of ways to understand Christ's relationship to human culture in *Christ and Culture* (New York: Harper, 1951).

[21] For more on Gustafson's own sociological influences, as well as the attention to society and culture that has now proliferated throughout Catholic moral theology, largely through his students, see Lisa Sowle Cahill, "James M. Gustafson and Catholic Theological Ethics," *Journal of Moral Theology* 1, no. 1 (2012): 92–115.

[22] Miguel A. De La Torre, ed., *Ethics, A Liberative Approach* (Minneapolis: Fortress Press, 2013), 1, doi.org/10.2307/j.ctt22h6szv.5.

The liberative approach ought to be especially informative to university ethics for, if our goal is to create a culture of ethics on university campuses, we must heed the liberative critique and not simply reflect the inherent injustices present in the dominant forms of culture.

Necessarily, each of these efforts has also moved the discipline of ethics to take culture seriously and, thus, to learn from the social sciences. The best ethical analysis today does not have its head in the clouds, contemplating philosophical first principles or theological dogma, but rather, it is grounded in statistical or ethnographic research that elucidates the very real context of our encultured lives. Still, none of these moves toward encultured ethics have turned toward the culture of the university specifically—until Keenan, of course.

THE CURRENT STATE OF THE FIELD

So, where does the field of University ethics stand today? In the past decade, American universities have weathered the academic fraud involving University of North Carolina athletes (2010); the pepper-spraying of student protesters at the University of California at Davis (2011); the hazing death of a band member, Caleb Jackson, at Florida A&M University (2011); the cheating scandal involving over 100 students at Harvard (2012); the sexual misconduct of Penn State assistant football coach Jerry Sandusky (2012); the Brock Turner sexual assault case at Stanford University (2015); the sexual misconduct of Michigan State sports physician Larry Nassar (arrested 2016); and most recently, the "varsity blues" admissions fraud scandal in elite universities (2019). And these are just the high-profile scandals that garnered weeks of national media attention in the past decade. They do not even scratch the surface of the 27 percent of female college seniors who report that they have been sexually assaulted[23] or the scores of racist attacks that occur throughout the nation's campuses every year.[24] They do not include the 68 percent of undergraduates and 43 percent of graduate students who admit to cheating during their education[25] or the 40 percent of professors who reported detecting plagiarism at least once in every single class they taught.[26] Nor do they include the systemic injustices like the gender pay gap on American campuses; the overuse of contingent and part-time faculty appointments; and the

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[23] Richard Pérez-Peña, "1 in 4 Women Experience Sex Assault on Campus," *The New York Times*, September 21, 2015, http://www.nytimes.com/2015/09/22/us/a-third-of-college-women-experience-unwanted-sexual-contact-study-finds.html.

[24] "Campus Racial Incidents," *The Journal of Blacks in Higher Education*, http://www.jbhe.com/incidents/.

[25] International Center for Academic Integrity, "Statistics," http://www.academicintegrity.org/statistics/.

[26] Derek Newton, "Looking The Other Way On Cheating In College," *Forbes*, August 31, 2019, http://www.forbes.com/sites/dereknewton/2019/08/31/looking-the-other-way-on-cheating-in-college/.

predatory nature of for-profit colleges. All told, there is ample evidence to support the claim that the contemporary American university is a space where unethical conduct is rampant, and a culture of ethics is desperately needed. The question is whether anyone is heeding the call for university ethics.

The good news is that since Keenan first published *University Ethics* in 2015, there has been a growing body of work in the field. Most notably, in 2017, Keenan's own Boston College hosted a conference titled "Toward a Culture of University Ethics" in which over two hundred attendees, representing thirty different schools, gathered to "kick off a national conversation on the topic of university ethics." Among the participants were several college presidents and many more college administrators, signaling a hope that some schools were beginning to recognize the need to think culturally about campus ethics. Among the presenters at the conference were also several of the authors listed as precursors to university ethics above, indicating that the notion of university ethics was appealing to scholars already working around the field.

Scholars working in two topic areas—the ethics of contingent faculty and the ethics of campus hookup culture—seem to be especially moving toward seeing their issue within the field of university ethics. In January 2017, a few months before the Boston College conference, the Caucus for Contingent Faculty Concerns at the Society for Christian Ethics hosted a panel in response to Keenan's book, with Keenan as respondent. That session launched a still ongoing conversation regarding the merits of a university ethics approach to the pervasive and growing injustices of contingency in the academy. The fruits of that conversation can be found most extensively in the 2019 *Journal of Moral Theology* special issue on Contingent Faculty, in which most of the contributing authors took up contingency explicitly through the lens of university ethics.[27] In his opening essay, Keenan sets the stage by offering an expanded version of his thoughts on the issue of contingency, including insights, claims, and observations that he has continued to develop since *University Ethics* was published. Kerry Danner frames the ethics of the economic structures of academic life in terms of a Catholic culture that is rooted in Catholic social thought, the mission of Catholic higher education, and the vocation of the professor at Catholic schools.[28] Debra Erickson argues in favor of unions, and Lincoln Rice argues for tenure protections for contingent faculty,

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[27] Matthew J. Gaudet and James F. Keenan, ed., *Journal of Moral Theology*, Contingency and Catholic Colleges, 8, Special Issue 1 (2019).

[28] Kerry Danner, "Saying No to an Economy That Kills: How Apathy Towards Contingent Faculty Undermines Mission and Exploits Vocation at Catholic Universities and Colleges," *Journal of Moral Theology* 8, Special Issue 1 (2019): 26–50.

in part because these mechanisms help to support the solidarity (unions) and consistency (tenure) that is necessary for an ethical culture on campus.[29] Karen Peterson-Iyer paints a vivid picture of the marginalization of women among college faculty and, echoing Seyla Benhabib, calls for "a moral conversation, where *all* are included at the proverbial table."[30] Elizabeth Hinson-Hasty offers a view from the seat of (marginal) power as she wrestles with the limits and responsibilities department chairs possess in the face of both university structures and a university culture that is incapable of recognizing its own moral failings.[31] Finally, I look to those in positions of privilege on campus for a recommitment to solidarity and the common good as we collectively work towards a better and more inclusive university culture. I highlight this issue in particular because, despite being aimed at a single topic, this collection of essays stands as a model for what it means to ask, "But is it ethical?" within the university culture.[32]

On the other hand, the sub-field of scholars studying college hookup culture, for the most part, have not come to the field of university ethics via Keenan's work, but rather by recognizing the issues of sexual morality on campus are inherently *cultural* problems. Many have taken up sexual ethics on campus under the rubric of campus hookup *culture,* but some have gone just a step further to connect hookup culture to the broader culture of the university. The best example can be found in Jennifer Beste's *College Hookup Culture and Christian Ethics.* From the outset Beste recognizes a disconnect between those who study the moral issues and make the rules on campus and those (students) who live out the concrete reality of campus partying and hooking up.

> [D]espite years of leading seminar-style discussions and assigning anonymous papers and surveys about sexuality and relationships, neither I nor the other scholars who were publishing on hookup culture had lived and breathed contemporary college students' "day in and day out."[33]

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[29] Debra Erickson, "Adjunct Unionization on Catholic Campuses: Solidarity, Theology, and Mission," *Journal of Moral Theology* 8, Special Issue 1 (2019): 51–74. Lincoln Rice, "The Threat to Academic Freedom and the Contingent Scholar," *Journal of Moral Theology* 8, Special Issue 1 (2019): 75–91.

[30] Karen Peterson-Iyer, "Contingency, Gender, and the Academic Table," *Journal of Moral Theology* 8, Special Issue 1 (2019): 108.

[31] Elizabeth Hinson-Hasty, "Department Chair as Faculty Advocate and Middle Manager," *Journal of Moral Theology* 8, Special Issue 1 (2019): 126–140.

[32] Matthew J. Gaudet, "Toward an Inclusive Faculty Community," *Journal of Moral Theology* 8, Special Issue 1 (2019): 141–159.

[33] Jennifer Erin Beste, *College Hookup Culture and Christian Ethics: The Lives and Longings of Emerging Adults* (New York: Oxford University Press, 2018), 1.

Beste also recognizes that the issues she is addressing are not (just) matters of personal decision-making but instead involve an entire culture of norms, patterns, and expectations that bear upon students. That is, she recognizes the need to extend beyond the study of individual sexual mores to examine hookup *culture* on campus. Ingeniously, she garners a lens into the actual lived experience of contemporary hookup culture by employing her own students to gather ethnographies on campus. Having gathered this unique cultural perspective, though, she also does not silo the issue of hookup culture on campus as a "student problem" but recognizes the role of the broader university community both as contributing to the moral problem and as necessary to the moral solution. Throughout the book, Beste locates the power dynamics of college hookup culture within the broader American cultural norms for sexual relationships but also within the university community's expectations and culture. In her penultimate chapter, she specifically targets the "community's role in traumatization" through secondary victimization, the trivializing, stigmatizing, blame shifting and other "negative and unsupportive social reactions" that are offered by friends, peers, family, but also from faculty, staff, administrators, and authorities in response to sexual assault. Conversely, she utilizes Johann Metz's *Poverty of Spirit* to name the "longing [undergraduates feel] for more than their college culture is providing them." She calls for a university wide response which requires undergraduates, administrators, faculty and staff to work collaboratively toward a "sexually just campus culture." [34]

While such topic areas are one entry into a vision for university ethics, another approach arises from the application of an existing cultural movement to the culture of a university itself. William Werpehowski offers such an example of this when he called for Catholic universities to become "schools of non-violence" with peace as a central cultural value that helps to define the identity of the university, undergirded by "approaches to Catholic higher education that emphasize, for example, the virtue of hospitality, religious pluralism, friendship, and contemplation."[35]

While the conferences and sources named above are representative of the depth of work currently being done in the field of university ethics, this current issue of *The Journal of Moral Theology* demonstrates the breadth of the field of university ethics today. In selecting the articles that follow in this issue of *The Journal of Moral Theology*, our goal was threefold. First, Keenan and I wanted to offer a précis of the latest research into some of the core issues affecting the university. In this issue, Conor Kelly's indictment of commodification of higher

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[34] Beste, *College Hookup Culture and Christian Ethics,* 273.
[35] William Werpehowski, "A School of Nonviolence?" *Integritas* 4, no. 1 (2014): 1–15.

education, Megan McCabe's take on campus hookup and rape culture, and Michael McCarthy's framing of ethical research practices each address stalwart topics of university ethics in light of a specifically Catholic university ethic. Second, we wanted to capture examples of scholarship from the leading edge of university ethics. While merely a representative sample, this issue offers four essays that push university ethics into new topics, questions, and methods including Laurie Johnston's exploration of religious minorities on a Catholic campus, Lev Richards and Kristen Keeley's look at open source scholarship and Jesuit values, Keenan's own expansion of university ethics into community colleges, and Andrew Herr, Julia Cavallo, and Jason King's statistical analysis of the contingent faculty problem on Catholic campuses. Finally, we wanted to recognize the practical work of bringing a culture of ethics to campus. Thus, we invited essays from Mark Doorley on the growing of an ethics department and curriculum, the staff of the Markkula Center for Applied Ethics at Santa Clara University on the role an ethics center and programs can play, and Terry Nance on the ethical role diversity programs have played and continue to play in "doing community" on Catholic campuses. Taken as a whole, this issue offers a microcosm of what we hope the field of university ethics can be and a model for how university ethics might be done, specifically in a Catholic context. Though Keenan's clarion call was seminal, the field has grown from that one source to a bevy of conversations, attending to a variety of issues and topics with a diversity of methods and approaches. It remains tethered, however, by a shared commitment to bring a culture of ethics (back) to the university campus.

THE FUTURE OF UNIVERSITY ETHICS

When I began writing this review essay in January 2020, my intention was to give some attention to the challenges facing this growing field and to issues emerging in the next decade. Specifically, I wanted to address concerns like the impending contraction of university enrollment in the next decade, based on the demographic trends of current 10–18-year olds. This decline would surely put economic pressure on tuition-dependent schools, especially small non-elite schools, who would likely bear the greatest loss of students from this population decline. This economic pressure would exacerbate the moral issues of underpaid, contract faculty, and perhaps force many contingent faculty to unemployment. It would also put pressure on university athletic programs, which, except for Division I men's football and basketball programs at elite sports universities, are generally expensive programs for schools to maintain. In the worst cases, the trend would

likely cause several schools to close or consolidate over the next decade, as the supply of incoming students pushed upward toward schools that are more prestigious.[36]

As one strategy to mitigate these losses, we have already seen a trend toward recruiting international students to American schools. The United States is the top destination for international students in the world with over one million international students attending US colleges, a number that has nearly doubled since 2006.[37] International students help to balance budgets because they typically pay full tuition and do not receive aid. In addition, like all out of town students, they often live in university housing and contribute significantly to the local economy. According to the *Wall Street Journal*, international students contributed more than $30 billion to the US economy in 2014–15.[38] While international students have been a financial life-ring, this system has been largely unexplored as an ethical question, aside from the occasional news piece on the problems of assimilation for international students or the effects of the Trump administration's immigration policies on international students.[39] Since cultural barriers are a key aspect of the ethics of international students, this should have been a prime subject for university ethics to take up.

I also planned to acknowledge the future of university structures. I wanted to address growing trends like online and distance learning, open courseware, and for-profit academic publishing houses. I wanted to acknowledge recent calls for paying student-athletes and divesting university endowments from certain types of investments. I wanted to note the continuing evaporation of the tenure system in the contemporary academy coupled with the somehow still increasing oversupply of PhD programs and graduates. I intended to recognize the unsustainable costs of a college education and the increasing size of educational debt taken on by students. Finally, I wanted to address the latent racism that is inherent in and sustained by our higher education system.

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[36] "How Many Colleges and Universities Have Closed since 2016?," *Education Dive*, http://www.educationdive.com/news/how-many-colleges-and-universities-have-closed-since-2016/539379/.

[37] Elizabeth Redden, "For International Students, Shifting Choices of Where to Study," *Inside Higher Ed*, August 24, 2018, http://www.insidehighered.com/news/2018/08/24/international-enrollments-slowing-or-declining-some-top-destination-countries-look.

[38] Patrick Bartha, Te-Ping Chen, Diana Jou, Colleen McEnaney, and Andrea Fuller, "How International Students Are Changing U.S. Colleges," *Wall Street Journal*, graphics.wsj.com/international-students.

[39] Lily Jackson, "Controversial Emails to International Students at Duke Suggest a Greater Struggle: Assimilation," *The Chronicle of Higher Education*, January 28, 2019, http://www.chronicle.com/article/Controversial-Emails-to/245565; "Trump Issues New Travel Ban, Clarifies Potential Impact on Student Visa Holders," http://www.acenet.edu/News-Room/Pages/Trump-Signs-New-Travel-Ban-Clarifies-Potential-Impact-on-Student-Visa-Holders.aspx.

To all of these issues, I had planned to call upon the field of university ethics to consider how a university culture of ethics might prompt us to consider new, more ethical alternatives to the problems listed above.

However, these conversations changed when, in February and March of 2020, the international pandemic of COVID-19 hit the United States and, consequentially, American universities. Most schools quickly closed their classrooms and dorms and shifted to all online classes, though a few simply took a pause in instruction altogether. At first, most were hopeful to return to normalcy within a few months and certainly by the start of the fall 2020 instruction. Not only did most campuses not return to "normalcy" in fall 2020, but it seems likely that higher education will, in fact, be changed forever. This presents both challenges and opportunities that will occupy the near-term future of the budding field of university ethics.

First, while campuses remain closed, the pandemic puts some issues on the back burner. Campus party and hookup culture become less pressing issues while campuses remain closed. (Of course, where campuses do reopen, these issues will become exacerbated, adding the spread of the virus through parties to the already long list of moral problems present in partying culture on campus.) The same might be said of hazing, though without dealing with the root causes, we should be worried about the ways hazing might be reconstituted online. As far I have seen, no one has yet raised these issues, but it is a topic university ethics should consider.

The pandemic has shifted the debate on some issues. Questions about paying college athletes might have been rendered moot at several smaller schools, which have elected to permanently cut athletic programs and the scholarships they offered as a cost savings measure.[40] On the other hand, the NCAA did make a push for schools to return to athletic competition in fall 2020 and has offered all current students an extra year of college athletics eligibility to make up for shortened and lost seasons.[41] As of this writing, many schools and conferences were still cancelling fall sports, but the pressure for income from athletics will mean an eventual return of the profitable sports.[42] Whether a school is cutting scholarships or putting their scholarship athletes at risk in the name of sport, COVID-19 has enflamed long

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[40] Greta Anderson, "Financial Crisis Related to Coronavirus Hits Athletic Departments," *Inside Higher Ed*, http://www.insidehighered.com/news/2020/04/24/financial-crisis-related-coronavirus-hits-athletic-departments.

[41] Paul Fain, "NCAA Allows Voluntary Athletics Activities to Begin June 1," *Inside Higher Ed*, http://www.insidehighered.com/quicktakes/2020/05/26/ncaa-allows-voluntary-athletics-activities-begin-june-1.

[42] Ben Kerchevel, "Pac-12 Cancels Fall 2020 College Football Season, Aims to Play in Spring 2021," CBSSports.com, http://www.cbssports.com/college-football/news/pac-12-cancels-fall-2020-college-football-season-aims-to-play-in-spring-2021.

simmering justice questions pitting the profit garnered from certain sports against the moral dignity and rights of vulnerable student-athletes.

The pandemic and how colleges and universities respond have also raised moral issues previously unconsidered. How does dorm and dining hall life ever continue while the threat of COVID-19 remains? Moreover, if students are allowed to return to campus, what protocols are necessary in the case that students, faculty, or their family members contract the virus? On the other hand, extending the move to online instruction (and testing) raises new challenges for professors to control cheating, but also new questions of electronic surveillance, student privacy, and general teacher-student compassion when deploying online proctoring tools as a response.

And of course, the pandemic has exacerbated many issues. For one, the integration of international students into university culture has become even more difficult. The shift to online instruction poses physical, technological, and legal barriers for international students. When the pandemic hit, many students returned home, meaning online instruction had to be conducted across 12-hour time differences and, in some cases, suffering from inadequate technological resources and bandwidth. While continuing students might have braved such challenges to finish an ongoing semester, the fear is that many will balk at continuing their education in that fashion if fall classes remain online. Even if there is a return to campus, students may still not want to be a half a world away from family during a pandemic. Moreover some attempts have been made by the United States government to restrict student visas to contain international spread of the virus.[43] At the same time, other legal restrictions could prevent new students from beginning their programs even online.[44] On top of these hardships for international students, racial stigmas and xenophobic incidents that were already operating in the shadows on some campuses have been fueled by the pandemic. Blame for the disease has been aimed at Chinese students and Asian students more generally, and use of the derogatory

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[43] Donald J. Trump, "Proclamation on the Suspension of Entry as Immigrants and Nonimmigrants of Certain Additional Persons Who Pose a Risk of Transmitting Coronavirus" *The White House*, http://www.whitehouse.gov/presidential-actions/proclamation-suspension-entry-immigrants-nonimmigrants-certain-additional-persons-pose-risk-transmitting-coronavirus-2.

[44] The Trump administration initially ordered that international students would not be able to continue their studies unless they had at least one course in person. After pressure, they rescinded this policy for already matriculated students but are still threatening to restrict visas for new international students if they were to begin with online only instruction. See U.S. Immigrations and Customs Enforcement, "Frequently Asked Questions for SEVP Stakeholders about COVID-19," June 4, 2020, http://www.ice.gov/doclib/coronavirus/covid19faq.pdf.

term "Wuhan" or "Chinese" virus to describe COVID-19 has become a slur that places fault for the pandemic on that particular race.[45]

Most centrally, the pandemic has revealed the financial fragility of the American higher education system. From the student perspective, record setting levels of unemployment due to COVID-19 have raised new questions about the ethics of student debt and the possibility that student debt forgiveness, or at least forbearance, might be one way to help the average citizen bridge this uncertain economic time. Of course, this is treating the symptom, not the disease. Unless higher education costs can be reined in and/or state funding can return to previous levels of support per student, then the crushing force of student debt will recur for the current and next generations of students.

The problem is that the economics of the pandemic have had ill effects on colleges, too. The financial crunch that was already impending hit universities immediately and with far greater force and far wider effect than expected. Fall enrollments are down precipitously as some students are electing to put off college until schools return to in-person instruction, others are shifting to less costly and closer-to-home community colleges, and others simply cannot afford college due to the record unemployment caused by the pandemic.[46] State schools and elite universities have lowered their admissions bars and allowed a greater number of students admission from waitlists to make up the losses.[47] As predicted for the impending population contraction, this has meant the schools hardest hit by the enrollment crunch are smaller private schools with less prestige. The wrinkle added by the pandemic is that there appears to be a greater desire for students who are continuing with school to attend schools closer to home. Presumably, schools located in less densely populated areas are thus feeling a greater crunch than those close to a population center. These demographic shifts among domestic students are far from documented yet, however. What does appear clear is that enrollment of international students at American universities will see a sharp decline in the fall, for all of the aforementioned challenges.[48] The loss of international

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[45] Bryan Pietsch, "'It's Hysteria': Asian Students at Arizona State University Say They're Being Treated Differently after a Case of the Wuhan Coronavirus Was Confirmed There," *Business Insider*, http://www.businessinsider.com/asian-students-asu-claim-different-treatment-because-of-wuhan-virus-2020-1.

[46] Anemona Hartocollis and Dan Levin, "As Students Put Off College, Anxious Universities Tap Wait Lists," *The New York Times*, May 1, 2020, http://www.ny-times.com/2020/05/01/us/coronavirus-college-enrollment.html.

[47] Hartocollis and Levin, "As Students Put Off College, Anxious Universities Tap Wait Lists."

[48] Dick Startz, "Coronavirus Will Harm America's International Students—and the Universities They Attend," *Brookings Blog*, March 17, 2020, http://www.brook-

students is especially costly to universities because these students generally pay full tuition and do not receive financial aid. For many schools, though, the loss of tuition revenue is compounded (and in some cases exceeded) by the loss of room and board revenue.[49] In the spring, most schools elected not to discount tuition but to refund or prorate room and board.

The result of all of the above is that the financial costs of the pandemic are not limited to smaller, less prestigious schools. Rather, schools from the Ivies to community colleges are announcing hiring and salary freezes, salary and benefit cuts, cancellation of capital projects, slashing of discretionary spending, and other steep spending reductions. Such choices raise huge ethical questions about how and why universities will make the necessary cuts, and to whom those cuts may be targeted. Finally, for some schools, none of these efforts will prove enough, and schools will inevitably collapse, raising important challenges to trustees, college presidents, and administrations about the ethical way to *close* a college or university.

Even as society at large and universities specifically are thinking about what a post-COVID world might look like, the recent murders of George Floyd and Breonna Taylor at the hands of police and Ahmaud Arbery by private citizens remind us that a different type of plague also warrants our attention. The university has long been in need of an examination of its structural and implicit racial biases. Here is another area that a university ethics approach can and must offer a different way to think about ethics on campus. Rather than thinking about admissions, athletics, student life, academics, and human resources as different arenas where race plays different roles, has the moment arrived where we can finally see the culture of racism that pervades the university as fully as it pervades broader society? Recent protests seem to be having that effect on some schools, prompting cultural reforms on campus including decolonizing curriculums, remove confederate monuments, rethinking relationships with local police, and generally working to make universities be more welcoming and

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ings.edu/blog/brown-center-chalkboard/2020/03/17/coronavirus-will-harm-americas-international-students-and-the-universities-they-attend/; Ivan Pereira, "Colleges Are Preparing for Drop in International Students This Fall: Report," *ABC News*, May 14, abcnews.go.com/US/colleges-preparing-drop-international-students-fall-report/story?id=70661448.

[49] Audrey Williams June, "The Coronavirus Has Emptied Dorms and Dining Halls. Here's Why Refunds for Them Are a Tricky Calculation," *The Chronicle of Higher Education*, April 10, 2020, http://www.chronicle.com/article/The-Coronavirus-Has-Emptied/248472.

collaborative places for black students.[50] These efforts are welcomed, but as Nance makes clear in her essay later in this issue, if these efforts stand alone and are not connected to deeper, cultural changes in how we communicate and share in our diversity, then we have not succeeded in making our campuses more just.[51] Clearly there is more work to be done though, and university ethics ought to have a place in that labor.

In the end, all that is clear is that the events of 2020 have raised a host of new questions for university ethics to tackle. If there is a silver lining to these tragic circumstances, however, it is that these new questions have also provided something of an opportunity for the field of university ethics to recruit new contributors and adherents. The problem is that if university ethics is distinguished by its attention to the creation of a *culture* of ethics, then our current state of quarantine stands as a monumental obstacle to this goal. Keenan has repeatedly pointed to the solitary nature of the academic profession as an impediment to university ethics:

> Unlike most professionals and civil servants, we function very much as individuals in the academy. Aside from department meetings, we study alone, work alone, teach alone, write alone, and lecture alone; we also grade students individually and write their singular letters of recommendation.[52]

This reality has only been exacerbated by the pandemic and quarantine. Thus, efforts to change a university culture, which were already an uphill battle, have now become even more challenging. Of course, every challenge also provides an opportunity. Scholars within the fields of university ethics (and hopefully some from without) can take this new reality as an opportunity to engage purposefully in new conversations about what we want from university culture. From the distant perch of quarantine, we can look upon university culture as it was

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[50] Scott Carlson and Michael J. Sorrell, "Higher Ed's Reckoning With Race," *The Chronicle of Higher Education*, June 15, 2020, http://www.chronicle.com/article/Higher-Ed-s-Reckoning-With/248988; Valerie Strass, "University of Minnesota Limits Ties to Minneapolis Police Department after Death of George Floyd," *Washington Post*, May 28, 2020, http://www.washingtonpost.com/education/2020/05/28/university-minnesota-limits-ties-minneapolis-police-department-after-death-george-floyd; Raga Justin, "UT-Austin Football Players Demand School Rename Buildings Named after Racist Figures, Donate to Black Lives Matter," *The Texas Tribune*, June 12, 2020, http://www.texastribune.org/2020/06/12/ut-austin-football-players-buildings-racism.

[51] Terry Nance, "Diversity, Equity, and Inclusion—Doing the Work of Mission in the University," *Journal of Moral Theology*, University Ethics, 9, Special Issue 2 (2020) 239–252.

[52] Keenan, *University Ethics*, chap. 5.

and deliberatively work toward a different future, both while we remain online and if/when we find ourselves back on campus. Moreover, these conversations need not be siloed. We ought to engage with our colleagues to help bring about the changes we seek, even while we are physically distant. I believe there are unique opportunities for this today too. Where our previous silos were self-imposed and could be escaped though brief interludes of social interaction in the hallways and pathways of the campus, our current state of isolation has no such inherent relief valve. People, even academics, require social and professional interaction, and they are craving it even more in quarantine. We can feed this need by consciously creating opportunities for social interactions and scholarly exchange in this new reality. Some schools have already begun addressing these needs through regular coffee chats and other online exchanges among faculty. Whether we tap into these existing structures or create new ones, scholars of university ethics can take these opportunities to engage with our colleagues about what kind of culture we desire for our universities.

Higher education needs university ethics more now than ever before. We already had an overwhelming stream of moral failures on campuses across the country. Now, as we step into a new future for the university, there are more questions than answers. These questions could and certainly *should* prompt university leaders to consider the necessity of ethics in their deliberations and discernment through this period of change. If they do, then this will give a strong boost to university ethics, but even if they do not, the field will continue to grow and, as it grows, raise ethical challenges to both what the university has been doing and what the university will do in this new era. Regardless, we should be thankful that a field of university ethics came about when it did and grateful for its drive to bring forth a culture of ethics at universities and colleges. Beyond mere thankfulness and gratitude, however, ethicists should also heed the call to join the work of taking the log out of our own eye before attending to the splinters in other professions.

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