



OFFICE OF STUDENT CONDUCT

PETITION TO VOID DISCIPLINARY FILE

INTRODUCTION:

Dear Student,

If you have been found responsible for a violation under the *Code of Academic Integrity* (cheating, plagiarism, facilitation, and fabrication) or the *Code of Student Conduct* (non-academic misconduct) and have subsequently completed all required sanctions (and it has been at least 90 days from the date of your original decision), you are eligible to petition the Office of Student Conduct to void your disciplinary file. In most cases, disciplinary records are maintained for a period of three years unless specified differently in your sanction notice. If you are currently in good judicial standing and are able to convey what you have learned since the time of the incident, you may continue the Petition to Void File Process.

Disciplinary records may be voided by the Office of Student Conduct for good cause, upon written petition by the respondents. Factors to be considered in review of such petitions include your present demeanor, the conduct subsequent to the violation, the nature of the violation, and the severity of any damage, injury, or harm resulting from the violation. If your disciplinary record is deemed permanent (i.e. suspension or expulsion), you may submit a petition. However, please note that it will not be voided without unusual or compelling justification.

INSTRUCTIONS:

Before answering the Petition to Void File questions (found at the end of this document), you must read through the Integrity, Character, & Ethics Foundations material. The material found in these pages is necessary for you to answer the questions.

The aim of the Integrity, Character, & Ethics readings and the Petition to Void File questions is to help you think about your own values, how you made the decision that resulted in the sanctioned action, and how your action affected others and the community. The second purpose of the readings and questions is to help you think about ethical decision-making in your future decisions.

There are 5 sections to read through. For the first 3 sections, there are activities to complete. The activities are in a separate document that was attached to the same email as this document. You must submit the completed activities for sections 1, 2, and 3 with your Petition to Void File questions. No petitions will be reviewed without the completed activities.

In completing the Petition to Void File questions and Integrity, Character, & Ethics section activities, you are expected to be **thorough and thoughtful in your responses. Please use examples from your**

life or the readings to illustrate and support the points you make. Your responses should be as complete as possible in order to appropriately evaluate your Petition.

If you have completed the *e*-thos seminar, you already will have seen this information and likely completed the activities. If you have completed the Academic Integrity Seminar, you may have seen the first section and activity. You are encouraged to re-read the material, but feel free to review/revise your past answers to the activities as a basis for completing your answers to the questions in the Petition to Void File. Also, feel free to discuss any changes in your thinking since you last completed the reading.

INTEGRITY, CHARACTER, & ETHICS FOUNDATIONS

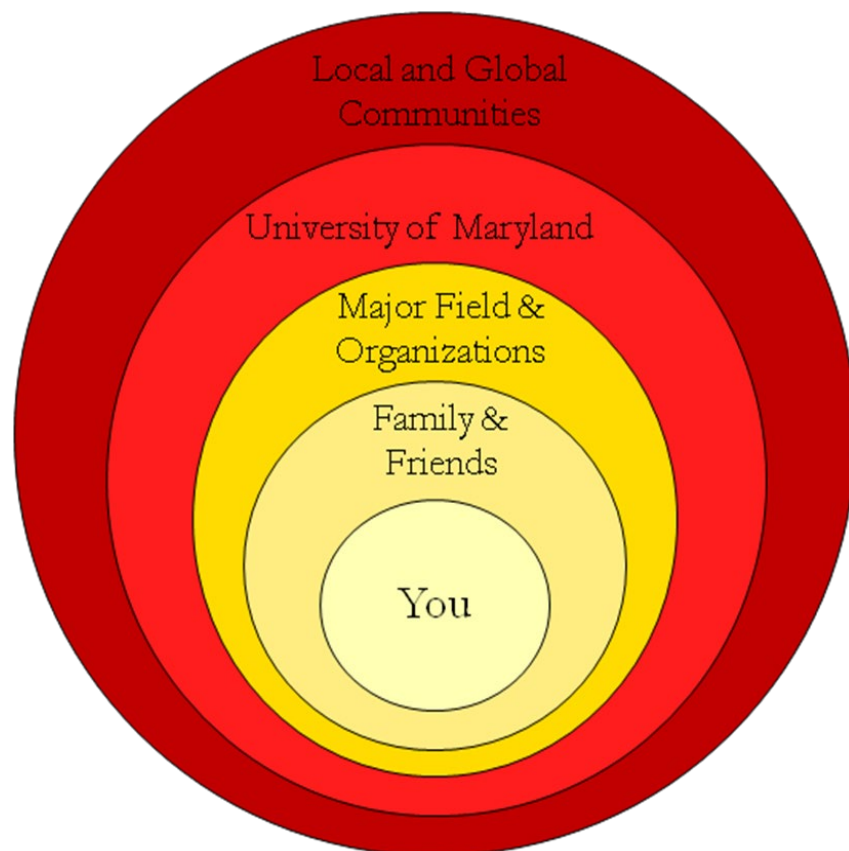
You've probably heard "values" being discussed quite a bit lately. Members of the media talk or write about the seeming decline of family or American values or even just values in general. Political figures want you to think that their values are the same as your values. College staff and faculty members ask what has happened to students' values these days. But does anyone actually define the word values? Does anyone ever ask you what your values are and why?

Values are the foundation of Integrity, Character, & Ethics.

Section 1: What are Values?

Values are those things/ideas/qualities that are good and desirable (important) to an individual (Alwin, 2001). Additionally, values are context free (Hitlin & Piliavin, 2004), which means that no matter the situation, your values are the same. However, values are not stagnant or set in stone; an individual's values can and usually do change over time as one's life and experiences change. Some examples of values are: family, money, achievement, service, learning, fame, etc.

People are rarely given the opportunity to explore or explain their values. It is important that individuals know what their values are and why these are their values because individuals are surrounded by other people and other people's values. You are surrounded by many other groups whose values act upon you. In order to navigate within these other groups, you must first know your own values.



When one doesn't know his or her own values, it is easy to adopt other people's values without realizing it. Lack of knowledge or clarification about one's own values may lead people to make decisions contrary to what is important to them.

Those values or set of values that affect or guide your decisions are your morals. In any given situation in which you are faced with a decision about right and wrong, your morals take over your decision-making process. As you are making these difficult decisions, you may have several options that satisfy different values, and some values may take precedence over others and some values may compete.

You must complete the Section 1 activity and submit it as part of your Petition to Void File materials. Please complete this activity now. The activity is found in the accompanying document.

Section 2: What is **Ethics**?

Ethics is a way of thinking about making moral decisions. Moral decisions are those decisions concerned with right and wrong, decisions where two or more values compete, or decisions involving the best interests of multiple parties (Nash, 2002). Ethics are concerned with right and good action, responsibilities and rights, and how a person *should* act in a given society.

Some people use the term ethics to refer to a set of standards or principles that people use to judge or justify what is considered to be good or right behavior and decisions (Nash, 2002). We refer to this aspect of ethics as *ethical standards* or *standards*. Ethical standards are society-based values and norms that people are expected to uphold and consider when making decisions.

Ethical Standards

Just as individuals have values, groups also have values. These group values are ethical standards. Ethical standards define for group members what values should guide their decision-making and actions.

All groups have ethical standards – families, religious faiths, schools, countries, fraternities and sororities, student and community organizations, professional societies, companies, friendship/peer groups, etc. Ethical standards come about in groups through discussion about what is best for the group and its members by those in some role of authority or from reactions to others' behaviors. When a person acts in a manner that is contrary to the best interest of the group or creates harm in some part of the group, people will come together to assert what ethical standard is being violated and why maintenance of the standard is important.

Ethical standards are different for all groups and may change over time. What is unacceptable to one generation may be acceptable to another thereby bringing about change to a group's ethical standards. Think about the value of environmentalism and sustainability. There have likely always been individuals concerned with protecting the environment who hold this as a personal value. However, only recently, has this individual value been made into a national (and in some cases global) societal ethical standard. Through conversations by people from all parts of society, particularly in roles of importance or authority (e.g., Vice President Al Gore, scientists), the value of environmentalism and sustainability has become a national

ethical standard, and all citizens of the United States are expected to act in ways that do not harm the environment.

How do people know what a group's standards are? One way that people know the standards is through a formal or public declaration of the standards. Often ethical standards are formalized in codes, mission statements, or credos stating the specific standards that the members of the group hold as important and expect all members to uphold.

Not all groups have formalized statements or indications about their standards. For groups like families, friendship groups, peer groups, and informal organizations, standards are typically made known over time through conversation, often when someone is young, when they first join the group, or when a member does something that goes against the standards. Think about your own family, how did/do the members of your family communicate to you and others what is considered good or how you were "supposed to" act? If your family had a Mission Statement, what would it be?

Formal statements and informal knowledge about a group's values, provide guides for what values members should consider and give weight to when making decisions and acting in the capacity of the particular group. Additionally, for many groups, members are expected to uphold the groups' ethical standards in their personal lives as well as when acting within the group. People typically belong to many groups simultaneously; thereby having the expectation of upholding several differing (but often overlapping) sets of standards as well as their own values when making decisions. It is quite likely that some of the standards and values will compete and multiple people's best interests must be considered when deciding how to act in a given situation. How do you decide which standards or values take precedence? Does this change depending on the situation?

EXAMPLE: Tom works for a real estate development firm. The firm values taking initiative, creativity, respecting co-workers and clients, communication among co-workers to find the best solutions, and serving the local community.

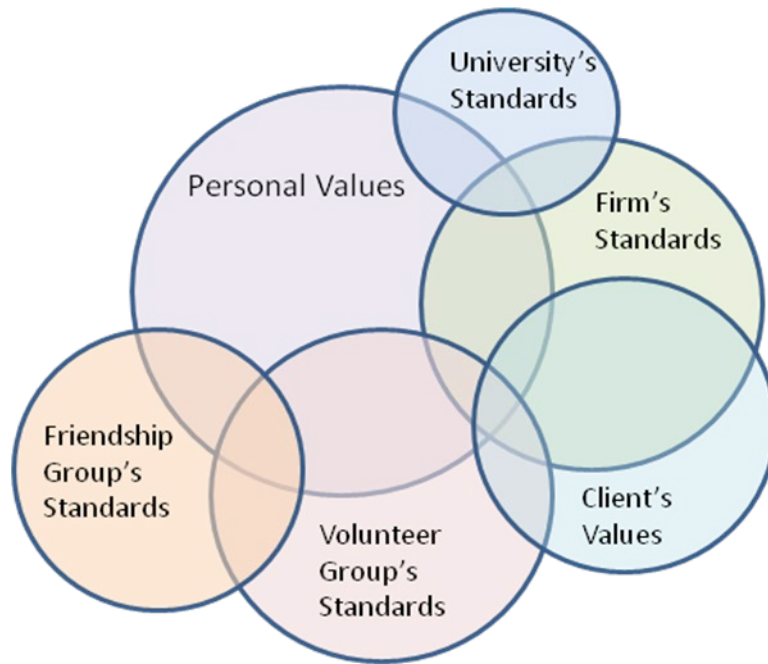
Tom and two of his colleagues are working with a client who wants to develop a piece of land by building an apartment complex, two restaurants, and some shops (including a locally owned bookstore and coffee shop, a chain clothing store, and a wireless phone carrier currently expanding its service and coverage in the area of the community). The client wants to build the apartment complex to serve students at the local university, which is currently experiencing a housing crunch. The client says that the restaurants will serve both the students and people who live near-by who do not have many restaurant options near them. The owner of the bookstore is seeking to expand her business, and the client wants to support her as a local merchant. The client says the clothing store will provide more options for dress and professional clothes in the community, and the wireless store will provide a service to those who move into the community with that service carrier, which previously did not provide much coverage in the area.

The client is currently leasing the land to members of a mobile home community, and there are 35 individuals and families with mobile homes on the land. The client owns another piece of land a few miles away from the current site, and he has proposed that the mobile home community members move to that location.

Tom and his colleagues agree that the development deal is a good one. It serves the client's needs and the needs of the firm. Additionally, it will have several benefits for the community. Tom's colleagues think that the firm should sign onto the deal. Tom has reservations, though. He knows that the deal is good for the firm and is in line with the firm's standards, but he is concerned about moving the members of the mobile home community. Through a community volunteer group he is a part of, Tom has gotten to know some of the people who live in the mobile home community. The mission of the volunteer group is to help people in need in the local area. In his work with the group, Tom has provided rides for some of the elderly people who live in the community who do not have cars. He also has worked with some of the people who own mobile homes to build a playground at a near-by park and to lobby the city to add a bus stop by the mobile home community. Tom knows that many of the people who live in the mobile home community will be adversely affected if they had to move a few miles away. The mobile home community is located within walking distance of a grocery store, a park, and the bus stop. The proposed new site for the community is not near any of these amenities.

Tom is conflicted because he has several sets of values that are competing. He wants to do well in his job and work to aid his client; he also wants to help the people who live in his local community. He sees that the proposed development deal will both help and hurt the local citizens. Tom is also an alum of the local university, and he wants to see his alma mater succeed. Having the extra housing for students would allow the institution to continue to increase its enrollment and become a better institution. Personally, Tom would like to advance in his job and get a raise so that he can save money for his kids' college educations. He also values serving the community and helping others even if it means sacrificing a bit of his own needs or wants.

Tom has several sets of values and standards to consider in his decision about the development deal – his firm's, the volunteer group to which he belongs, the friends he has made from the mobile home community, the university, and his own and his family's values. Here is a one depiction of what Tom's overlapping values and standards might look like.



Which values win out? Should Tom even consider his personal or other groups' values in a business decision? Should Tom give the most weight to his personal values? How does Tom go about taking all of these values and standards into consideration? What values/standards fit into which parts of this diagram? How do the values and standards overlap or not overlap?

What would you do if you were Tom? Why?

Just as it is important to know your own values, you also need to know the ethical standards of all the groups to which you belong and how all of the various standards relate to each other and to your own values. Understanding the degree of overlap in your own values and the standards of your groups will help you know how well you fit in a particular group as well as what values and standards might compete when ethical issues arise. If you have very few values in common with the group, it may prove difficult to remain a member of the group. Thinking about your own values and your groups' standards also will help you in ethical decision-making because you will have already given much thought to what values/standards are most salient in your life and how these guide your actions.

You must complete the Section 2 activity and submit it as part of your Petition to Void File materials. Please complete this activity now. The activity is found in the accompanying document.

Maintenance of Ethical Standards

When enough group members or the group members with the most authority agree upon what the group's ethical standards are, people then seek to maintain those standards. Ethical standards are typically maintained by determining what specific behaviors or acts are in accordance or not in accordance with the standards. Such lists can be quite informal (parents telling their children to be respectful to peers or not to

harm siblings), or the lists can be formal sets of written regulations about behavior. Examples of written regulations that are used to maintain group standards are the University of Maryland's Code of Student Conduct and the Residence Life Community Standards.

Just as with the ethical standards themselves, the code or rules relating to those standards can be changed. As different people came to have authority and more members of the group challenged the definition and maintenance of the standards, change occurred.

Conclusion

As you know, differing groups have differing standards that members of the group are expected to uphold. This is also true for sub-groups within a larger group or community. For example, the University of Maryland is a large community with specific standards; the University also has many sub-groups within the whole: student organizations, colleges, departments, residence hall communities, and informal student peer/friendship groups. Each of these sub-groups has its own set of ethical standards that may or may not be consistent with the University's standards as a whole. Although some of the standards may overlap, other standards may be in opposition. As such, members of the community must learn to balance all of these standards and their own values and when confronted with an ethical dilemma must consider the context of the situation in determining what values or standards will take precedence. How do you balance all of the ethical standards of your groups?

A Final Caveat

For some groups (and individuals) the espoused or stated standards or values and correlating codes of conduct are not actually enacted. Ask yourself, would I know this group's standards if they were not written? Do the group's members' actions actually reflect the standards and the code? The old adage, "actions speak louder than words," is usually correct. If a person's actions are not in line with his or her values or a group's standards, does the person actually hold these values or standards? How do people know what your values are?

Section 3: Expanded Ethical Decision-Making Model

Knowing your values and groups' ethical standards helps you make ethical decisions. Ethical decision-making is a skill that you can practice. However, ethical dilemmas are situated within a particular context, and each dilemma and subsequent decision is unique. Therefore, even when situations or dilemmas seem quite similar, it is important to go through each step of the process, anew. Your past experiences and decisions, though, will be quite helpful in informing your current decision-making.

The following expanded ethical decision-making model is adapted from models offered by Nash, 1997, 2002; Josephson, 2002; Treviño & Nelson, 2004. As you encounter ethical situations in your life, following this model and thoughtfully reflecting on each of these questions will help you in your decision-making. With regular practice, many of these questions will become easier to answer. The model is explained below.

1. Why is this issue/situation an ethical dilemma?

2. What long- and short-term goals are involved? How are the goals involved in the situation?
3. What are the facts of the situation/issue?
4. Who are the stakeholders?
5. What are the possible courses of action/decision options in this situation?
6. What does your “gut” tell you to do? (emotions or instinct)
7. What values/ethical standards (codes) are involved in each decision option (personal & group)? Do they compete? What takes precedence and why?
8. What are the potential consequences for each decision (in general and for all stakeholders)? [revisit steps 4 & 5 if necessary]
9. What decision would a “Person of Character” make?
10. What is your decision? Why is this your decision?

ACT

11. What are the actual results/consequences of your decision/action?

Modify your decision if necessary

1. Why is this issue/situation an ethical dilemma?

An ethical dilemma is a situation that deals with “rights, responsibilities, prescriptive and proscriptive language, issues of human welfare, concerns about right and wrong, quality of life, and best interests” (Nash, 2002, p. 118) **AND** is a situation that has two or more values-based or ethically-based courses of action a person could choose.

When a situation arises that meets these criteria, you have an ethical dilemma (also called a moral dilemma) on your hands. This model is not about making “tough” decisions. While ethical dilemmas/decisions are tough decisions, not all tough decisions are ethical dilemmas. Decisions pertaining to where to go to dinner, what invitation to accept, or even where to go to college are usually not of an ethical nature, even though they may seem like tough decisions at the time you are making them.

When identifying the various aspects of a situation that make it an ethical dilemma, you also should identify the context of the situation.

2. What long- and short-term goals are involved? How are the goals involved in the situation?

Josephson (2002) stated that a danger in ethical decision-making is that people may focus more on immediate goals than long-term goals. Considering all your goals is necessary so you do not fall into this trap. Short-term and long-term goals may conflict or compete with one another. What will happen if by fulfilling a short-term goal you make it nearly impossible to fulfill a long-term goal? For example, fulfilling a short-term goal of making some extra cash to pay for college by selling drugs might lead to an arrest, a criminal record, and even jail-time. Even though this person may have met the short-term goal, he or she likely hurt the chances of a timely graduation if able to graduate at all and lost the possibility of obtaining particular jobs or pursuing particular careers due to a criminal record.

Goals can be both abstract (e.g., being a good person, self-actualization) and concrete and tangible (e.g., getting straight As, graduating, getting married, having a million dollars).

When working through this step of the ethical decision-making process, consider what your goals are, how they compete, and how they are involved in your particular ethical dilemma. Often, people mistakenly attribute some goals to a situation or decision. It is important to articulate how or why a goal is involved in the situation.

3. What are the facts of the situation / issue?

Josephson (2002) states, “you can’t make good decisions if you don’t know the facts” (p. 21).

Before making a decision, make sure that you have all the pertinent **factual** information from **credible** sources. If you do not know enough about the situation, seek out people who do know. Ask yourself, “What is going on in this situation?” “Did I hear the information from a trustworthy person/source?” “How does this person know this information?” If your answer to either of these questions is “I don’t know,” then you need to gather more information before making a decision.

Often, people think they need to make decisions very quickly and do not have time to gather more information. Although some decisions do need to be made immediately, most decisions allow for enough time to get the facts. One of the reasons that ethical decisions seem to need immediate attention is that people often do not recognize that a situation is of an ethical nature and will require a decision/action until it seems immediate or to be a crisis. When examining the facts and reflecting on the situation, ask yourself – what were the signs before the decision had to be made? What could I have done to address the situation before being asked about it?

Additionally, acting on incomplete or non-factual information may be detrimental. Although you may never know all the facts you need to know or be completely certain of the accuracy of the information you have, you can and should make sure that your sources are knowledgeable and/or trustworthy. For example, an acquaintance telling you that a friend of a friend heard something about someone wanting to hurt your roommate is **NOT** an example of factual, credible information. You need to find out much more information before you act in this situation.

4. Who are the stakeholders?

As Nash (1997) and Josephson (2002) state, stakeholders are those people who or entities that might be affected by the decision/action. You are almost always a stakeholder. But many more people are likely to be affected by decisions people make than just themselves. Your group members are potential stakeholders. Co-workers, friends, even community members you do not know may be stakeholders. Depending on the decision, a future partner or children may be stakeholders.

5. What are the possible courses of action / decisions in this situation?

Numbers 4 and 5 in the decision-making process go hand-in-hand. As you think about who the stakeholders are for your situation/decision, they will likely be tied to various courses of action. “If I do X, then Y people will be affected.”

Developing a set of decision options, however, involves more than just thinking about who will be affected by the decision (Step 4). First you must take into consideration all of the information about the situation (Step 3), including the context. You must think about your goals (Step 2) and what is necessary to fulfill those goals. Take some time to write down all of the initial courses of action you could take in this situation. If you can only think of a few possible decisions, talk with a trusted friend or mentor and ask what he or she might do in this situation.

Once you have developed a list of decision options, match all of the stakeholders to the decisions that could affect them. You will likely find that many stakeholders are affected by each decision and that the many of the same stakeholders will be affected by different decisions. [You will look at HOW the stakeholders are affected in step 8.]

6. *What does your “gut” tell you to do? (emotions or instinct)*

Once you have a list of possible courses of action for your situation, take a few moments to assess what your “gut” tells you to do. Based on your emotions or instincts, which choice seems to be the best? Why is this? Make a note of this, but do not decide yet. Instincts are often right, but you must complete a more comprehensive assessment of the possible options first. Be careful not to let emotion rule your decision-making. However, we will come back to this option later.

7. *What values/ethical standards (codes) are involved in each decision option (personal & group)? Do they compete? What takes precedence and why?*

From your list of options, think about what values or standards undergird each option. Ask yourself from where do the values or standards in each option come. Knowing the context of the situation will help you determine what values and standards are involved in the options. Inevitably you will find that several values or standards are in competition. Is there a way to reconcile this competition? Where do the various values and standards overlap? Are there values that you are never willing to compromise? What are these? Why will you never compromise these values?

8. *What are the potential consequences for each decision (in general and for all stakeholders)? [revisit steps 4 & 5 if necessary]*

All of your decision options have consequences. Most of your decisions will have a mix of good and not-so-good (or just plain bad) consequences. Most of the time, people use the word “consequences” to mean a negative effect from some action. In this ethical decision-making model, consequences does not refer to a negative penalty, consequences means the *outcomes* or *results* from the decision/action (positive and negative).

Nash (1997; 2002) suggests that you should not just weigh the good and bad consequences in a cost-benefit type of analysis (a consequentialist framework). Nash advocates for a non-consequentialist framework for weighing which decision is the best one to make. Being non-consequentialist means “that a principle-based decision is far more preferable than one that merely computes good and bad outcomes. Non-

consequentialists want you to consider what moral principles [values/standards] are important to you, and whether or not you are acting in a way that is consistent with your principles” (Nash, 2002, p. 198).

For each decision option you thought of in step 5, what are the potential consequences (good and bad)? Think about the overall consequences and the consequences for each stakeholder.

When thinking about the stakeholders, role-taking will help you better think about how your decision might affect others. Role-taking is:

The ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. It is the ability to put oneself in the place of others and recognize that other individuals may have points of view different from one’s own. (Johnson, 1975, p. 241)

In other words, role-taking is looking at a particular situation or decision option through another person’s eyes. It is imagining how someone else (a stakeholder) would think and feel about the ethical dilemma **and** how the person would think and feel if you acted on your various decision options. Some refer to this skill as being able to be *empathetic* or have *empathy* for someone.

Role-taking is not simply imagining how **you** would feel if you were the other person (Batson, et al., 2003). Although thinking about how you would feel if you were in another person’s shoes can be helpful when thinking about the potential consequences, it may not yield accurate reflections about how other people will feel and think about a situation because you are not them. This may seem like an obvious point, however, it is an important distinction to make as you work through the decision-making process.

Also, when thinking about consequences think about what values or standards you will be going against or upholding with each decision option. It is nearly impossible to avoid all negative consequences, so ask yourself what values or standards are most important to uphold in this particular situation. As you think of consequences, you may very well think of more stakeholders and options; add these to your lists.

If no options seem good, revisit steps 4 and 5 and develop more options. Talk to more trusted friends or mentors about how they would resolve the situation based on the values and standards you want to uphold.

9. *What decision would a “Person of Character” make?*

In fitting with a non-consequentialist perspective, Nash (1997) discusses asking what you would do if you were acting in character – meaning if you were acting in a manner to further your own personal, moral story that you are “attempting to live” (p. 15). Nash also suggests stepping into the shoes of a person who you respect and consider to be an ethical person. Identify a few of these people. The Persons of Character may be parents, professors, religious leaders, a co-worker or boss, etc. Look at the ethical dilemma from the perspective of one or two of these Moral Exemplars. What decision would these people make? Are these decisions a part of your set of options? If not, add them to the list.

10. *What is your decision? Why is this your decision?*

After going through all of the steps in the ethical decision-making model, make a decision. Choose the one option that helps you live your values and standards and provides the best outcomes.

Then . . . **ACT**.

11. *What are the actual results/consequences of your decision/action? And **modify your decision if necessary**.*

Even though you have made your decision and acted, the ethical decision-making process is not over. A critical piece of the process is to evaluate the actual consequences of your decision. During the decision-making process you thought about whom the potential stakeholders might be and what the potential consequences might be. Since making your decision, what has happened? Is it what you thought would happen? Are you still happy with your decision? Were there any negative consequences that you did not anticipate? Are your values and standards still intact?

If you are not happy with your decision or if unintended or unanticipated negative consequences have occurred, you may be able to rectify the situation by choosing another option. However, you also may have a new ethical dilemma to work through.

You must complete the Section 3 activity and submit it as part of your Petition to Void File materials. Please complete this activity now. The activity is found in the accompanying document.

*Section 4: What is **Integrity**?*

The culmination of decision-making is **action**. There are many actions you can take in decision-making, but what about how to *act* with integrity? What does it mean to put your values and ethical standards into action? In the ethical decision-making model, between steps 10 and 11, you must ACT; this is where integrity comes in. Integrity is all about *acting* in accordance with your values and ethical standards (non-consequentialism). Ultimately, this is the true test of your character! Do you do what you say you believe is important? You've heard the old adage "walk the talk" – that's what *acting* with integrity is all about.

The Merriam-Webster Dictionary defines integrity as a "firm adherence to a code" and states that integrity is synonymous with incorruptibility (<http://www.merriam-webster.com/dictionary/integrity>). It follows then, that one who acts with integrity would not be corrupt [meaning to change from good to bad or to degrade something (<http://www.merriam-webster.com/dictionary/corrupt>)] because the two are opposites. It is helpful to think about integrity this way because to be corrupt, one must act corruptly. It is an action just as integrity is *acting* on one's values and ethical standards.

People often define integrity as how someone acts when no one is looking. Do you act according to your values and standards even when no one is watching?

Section 5: What is **Character**?

"Academics is the cornerstone of education, but character is the building block of life."
-- Dale Frederick, District Superintendent of Schools, Pittsburgh, PA

Please read the information found on the following link.

Six Pillars of Character (<https://charactercounts.org/program-overview/six-pillars/>)

Josephson defines character as an active quality. Character is not something you have or do not have, rather character is defined by the extent to which one values the Six Pillars and actually exhibits the Six Pillars. In accordance with Josephson's thinking, a person is always in the process of having character or being/becoming a person of character based on the totality of their actions.

Another way to think about character is to define it as constantly or habitually acting with integrity. Ultimately, people are defined by their actions – by what is visible to others. How do other people describe you, particularly people with whom you have limited interactions? Would ten different people (from various groups and levels of knowing you) all describe you the same way? Do you consistently act with integrity in all aspects of your life?

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OFFICE OF STUDENT CONDUCT

PETITION TO VOID FILE

In order to petition the Office of Student Conduct to void your disciplinary record, you must complete the questions below. **Please make reference to the Integrity, Character, & Ethics Foundations material in your responses, provide specific examples to illustrate your points, and be thorough and thoughtful in your responses.** You should complete these questions on a separate page of the document. Each response must be typed in 12 pt Times New Roman font and have 1" margins. Submit this cover page, your responses to the questions, and the completed activities from the Integrity, Character, & Ethics Foundations readings as one PDF document to the Office of Student Conduct at studentconduct@umd.edu. Please carefully label your work. If you have any questions concerning the process, please call our office at 301.314.8204, or you may email us at studentconduct@umd.edu.

It will take 2-3 weeks for your Petition to be reviewed. You will receive a response to your petition via email.

Name:

UID:

Address:

City, State, Zip:

Phone #:

E-mail Address:

Nature of Violation(s):

Date(s) incident(s) occurred:

Fall____ **Winter**____ **Spring**____ **Summer**____, **Year**_____

PETITION TO VOID FILE QUESTIONS

1. State the reason(s) you are requesting an early void of your disciplinary record.
2. How would the community be affected if the majority of students engaged in the type of behavior for which you have been held accountable?
3. Define your own value set and explain how it affects your decision making?
4. How have your personal values been affected as a result of the violation and student conduct experience in which you were involved, and to what can you attribute this change?

5. How do you or will you incorporate ethical decision-making into your academic, personal, and community life?

Please verify that you have completed the following steps prior to submitting your packet to the Office of Student Conduct.

- ✓ **Step 1:** Complete Integrity, Character, & Ethics Foundations Reading
- ✓ **Step 2:** Complete Integrity, Character, & Ethics Section 1, Section 2, and Section 3 Activities
- ✓ **Step 3:** Complete Petition to Void File questions
- ✓ **Step 4:** Return all responses to the Office of Student Conduct, studentconduct@umd.edu