

Open-Mindedness & Perspective

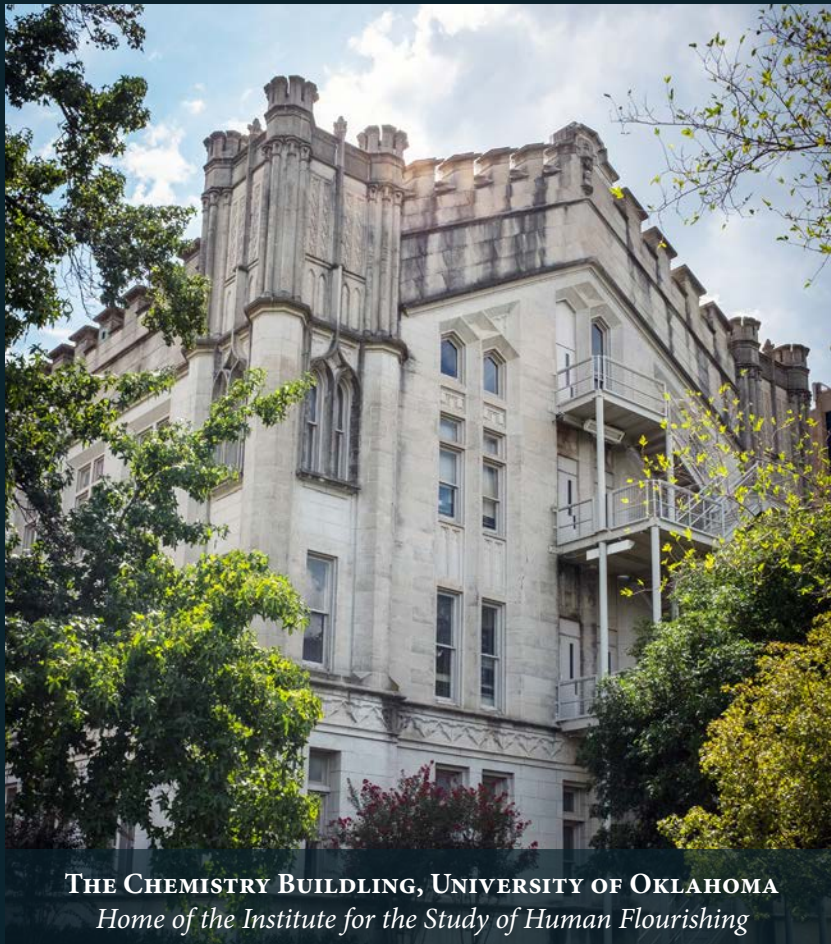
A CONFERENCE



February 9-10, 2018



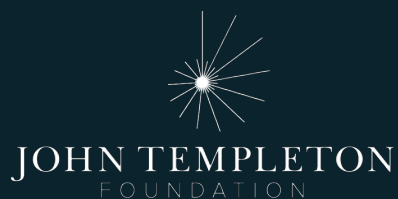
The UNIVERSITY of OKLAHOMA
Institute for the Study of Human Flourishing



THE CHEMISTRY BUILDING, UNIVERSITY OF OKLAHOMA
Home of the Institute for the Study of Human Flourishing

The Institute for the Study of Human Flourishing is an academic center at The University of Oklahoma, committed to advancing the science of virtue, improving the flourishing of OU students, and improving the flourishing of all Oklahomans.

This event is made possible by a generous grant from the John Templeton Foundation and by support from The University of Oklahoma



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FRONT AND BACK COVER PHOTOGRAPHS BY WAYNE RIGGS. USED WITH PERMISSION.
 Taken March 13, 2014 from the top of the island of Miyajima, Japan. Used with permission.

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Overview

CONFERENCE WEBPAGE: <http://ou.edu/flourish/events/2018/open-mindedness-and-perspective.html>.

LOCATION

Conference sessions will be held on the University of Oklahoma campus, in Michael F. Price Hall (1003 Asp Ave., Norman, OK 73019), Room 2065. Lunches, dinners and the Friday reception will be hosted in the Oklahoma Memorial Union (900 Asp Avenue, Norman, OK 73019), Regents Room (meals) and Associates Room (Reception). Out of town invited guests will lodge at the Embassy Suites (2501 Conference Dr, Norman, OK 73069), where rooms have already been reserved (check-in February 8, check-out February 11), and will be billed to the Institute. Embassy guests are responsible for all lodging incidentals.

MEALS

No meals are provided on Thursday, February 8 or Sunday, February 11. Please see the Embassy Suites website (linked from the conference webpage) for dining options at the hotel. A list of restaurants in Norman is provided on p. 22. However, since dinner options are available at Embassy Suites, we cannot cover transportation costs associated with Thursday or Sunday meals. A complimentary cooked-to-order breakfast is available at the Embassy Suites on Friday from 6:00 - 9:00 AM and on Saturday and Sunday from 7:30 - 10:30 AM. Lunches and dinners on February 9-10 will be provided on the OU campus.

TRANSPORTATION

Participants are responsible to make their own travel arrangements between the Oklahoma City airport and Embassy Suites. Transportation from Embassy Suites to the OU Campus on February 9-10 will be provided via shuttle driven by Institute staff. Participants staying at Embassy Suites should meet in the main lobby on the mornings of February 9th and 10th at 8:20am to board the shuttle. The shuttle will transport participants back to Embassy Suites each evening at approximately 8:30pm. Participants may depart at their leisure on Sunday, February 11.

INTERNET

WiFi Internet is freely available in the conference room. Go to your device's network connections and connect to **OUGuest**. You will be prompted to accept the University's terms and conditions, and then will be connected.

Presentation Schedule

FRIDAY, FEBRUARY 9

8:30am Shuttle to Conference
Presenters meet in Embassy Suites main lobby at 8:20am

Psychology & Education

9:00 - 10:15am **The Performance of Open-Mindedness Observed in Youth Operating Under Cultural and Developmental Constraints**
Robert L. Selman, Ph.D. & Xu Zhao, Ed.D.

10:15 - 10:30am Break

10:30 - 11:45am **Managing Conflict to Develop Open-Mindedness**
Dean Tjosvold, Ph.D. & Nancy Chen, Ph.D.

12:00 - 1:30pm Lunch (Oklahoma Memorial Union, 3rd floor, Regents Room)

1:30 - 2:45pm **Open-Mindedness, Academic Freedom, and Inclusion in Higher Education**
Rebecca Taylor, Ph.D.

2:45 - 3:00pm Break

3:00 - 4:15pm **Embodying Open-Mindedness in an Indigenous Sweat Lodge: Revisiting Epistemic Violence and Imagining Kanohmi Moma (Choctaw for *My Relations*)**
Rockey Robbins, Ph.D.

Aesthetics & Performance

4:30 - 5:45pm **Theatre's Aesthetic of Engagement: Theatrical play as the aesthetic counterpart of the Narvaez' Engagement Ethic**
Margaret Garvey, Ph.D.

5:45 - 6:30pm Reception (Oklahoma Memorial Union, 3rd floor, Associates Room)

6:30 - 8:30pm Dinner (Oklahoma Memorial Union, 3rd floor, Regents Room)

8:30pm Shuttle returns to Embassy Suites

Presentation Schedule

SATURDAY, FEBRUARY 10

8:30am Shuttle to Conference
Presenters meet in Embassy Suites main lobby at 8:20am

Social & Political

9:00 - 10:15am **Open-Mindedness in a Time of Intolerance**
Derek Sellman, Ph.D., R.N. (Teleconference)

10:15 - 10:30am Break

10:30 - 11:45am **Cosmopolitanism and Open-Mindedness**
Garrett Wallace Brown, Ph.D.

Epistemology

11:45 - 1:00pm **Perspective-Taking and the Flexible Mind: A Tibetan Buddhist Approach to Open-Mindedness**
Emily McRae, Ph.D.

1:00 - 2:00pm Lunch (Oklahoma Memorial Union, 3rd floor, Regents Room)

2:00 - 3:15pm **Assessing Frames for Epistemic Aptness**
Elisabeth Camp, Ph.D. (Teleconference)

3:15 - 3:30pm Break

3:30 - 4:45pm **Contemporary Challenges to Open-Mindedness**
Emily Robertson, Ph.D.

4:45 - 5:00pm Break

5:00 - 6:15pm **Open-Mindedness: A Matter of Perspective**
Wayne Riggs, Ph.D.

6:15 - 8:00pm Dinner (Oklahoma Memorial Union, 3rd floor, Regents Room)

8:00pm Shuttle returns to Embassy Suites

Presentation Abstracts

(In order of presentation)

The Performance of Open-Mindedness Observed in Youth Operating Under Cultural and Developmental Constraints

ROBERT L. SELMAN, PH.D.

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XU ZHAO, ED.D.

xu.zhao@ucalgary.ca

Our topic will be young people's responses to disturbances in schools "caused" when "newcomers-who-are different" intrude upon (disrupt) the social climate of an already established community of young people, i.e. students who are settled into the "peer society" and social order within their school. That is, what does it mean to be open-minded when newcomers show up who bring with them salient characteristics that can be seen as either a potentially upsetting difference or a disability. What does it mean when these "differences" the newcomers carry are not easily malleable; that is, when the newcomers won't be able to easily "fit in" with their new peers by changing the "difference" they bring with them. What does "open-mindedness" mean in such situations? What does it take to maintain a perspective, or understand another's perspective under these conditions?

We will discuss this issue from both a research and a practice perspective. At the level of research, we touch upon the analytic methods (of interpretation) we use to understand the varying perspectives the participants in our studies (mostly middle and high school student participants) bring to their own analysis of the "newcomer" stories and scenarios we ask them to consider. At the level of a conceptual framework we will explore how acts of open-mindedness, or having a good perspective, vary developmentally and culturally, using data from interview and focus group studies with middle and high school adolescents in North America and China. At the practice level, we will report on how youth respond when asked to make the case for (or against) experiencing popular fictional story, *Wonder*. This critically acclaimed young adult novel about a boy with a severe congenital facial deformity, and the struggles he faces as he makes the transition from home schooling to a fifth-grade classroom, is now a commercially and critically successful major motion picture. How might discussions and debates about this story's merits/demerits in both book and movie form relate to the promotion of open-mindedness?

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In this paper, I will examine several recent cases that have received national attention, exploring the role students are playing in the negotiation of the boundaries of free speech and academic freedom in higher education, and the responsibilities of institutions of higher education with regards to these core values and the core values, like inclusion, espoused in their missions. I consider how we might understand open-mindedness as a virtue of higher education institutions and the implications of this framework for how colleges should negotiate these academic freedom and free speech challenges.

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Embodying Open-Mindedness in an Indigenous Sweat Lodge: Revisiting Epistemic Violence and Imagining Kanohmi Moma (Choctaw for *My Relations*)

ROCKEY ROBBINS, PH.D.

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The argument begins with a carving away of the cultural, historical and language encrustations attached to the concept of open-mindedness, as an attempt to create space for an Indigenous understanding. Then using storying as an Indigenous rhetorical practice, the writers interweave Indigenous history, spirituality, social context and the metaphor of the sweat lodge ritual to disrupt hegemonic abstractions related to the concept of open-mindedness but also to serve as frames to locate arguments and interpretations in Indigenous spaces to create tribal meanings.

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Theatre's Aesthetic of Engagement: Theatrical Play as the Aesthetic Counterpart of the Narvaez' Engagement Ethic

MARGARET GARVEY, PH.D.

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Actor education might seem the perfect venue for developing the virtue of open-mindedness. After all, her profession demands that she see and appreciate the world from a perspective often radically different from her own. This is true but over-simplified. To develop this capacity for “inhabiting” the character she is playing, a fully embodied version of the perspective taking that open-mindedness demands, the actor must first “inhabit” or “possess” herself. In the words of the founder of the first school for actors¹, Jacques Copeau (1879-1949), the actor needs to be “authentic” in order to be successful and the acting to be aesthetically pleasing. Consequently, sound acting technique that results in good theatre is more morally complex than it seems. The art of acting must promote the flourishing and authenticity of the acting “instrument” – the actor herself – for the acting process to result in the creative expression of open-mindedness informed by perspectives accurately understood and genuinely valued.

I argue that, although it failed to be transmitted in its pristine state to the contemporary acting schools founded by Copeau's disciples (Juilliard, RADA etc.), Copeau's educational philosophy remains theatre art's “Engagement Ethic” (Darcia Narvaez, 2014). Its constituent elements are identical to Narvaez' “presence”, “reverent hospitality”, “synchronized inter-subjectivity”, “empathy”, “perspective taking,” and “joyful play.” The practice of Copeau's original, radical theatre philosophy in professional drama schools, educational and community theatre promotes the personal flourishing of actors, students and amateurs, and enhances the beauty of theatre art.

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¹ Jacques Copeau founded the first truly educational enterprise for actors – The Vieux Colombier in Paris (circa 1920). His nephew, Michel Saint-Denis, drew directly from his training there to found the most renowned schools of acting (The Juilliard School in New York, the Royal Academy of Dramatic Art in London, etc.) Copeau's son-in-law did the same and heavily influenced The Lecoq International Schools for Acting; finally, another student at his school majorly influenced community theatre in France.

Open-Mindedness in a Time of Intolerance

DEREK SELLMAN, PH.D., R.N.

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Open-mindedness is widely considered an essential feature of Enlightenment and post-Enlightenment thinking and there is no doubt that it is commonly considered a requirement of, and for, scientific progress. Open-mindedness is, generally speaking, an idea with a high value status and has spread beyond the confines of science into the everyday. Yet the nature, desirability, extent, value, and objects of open-mindedness remain contested. Nevertheless, a general assumption of progress in, and tolerance towards, science (and beyond) has, until recently, provided a perspective from which open-mindedness can be said to have been encouraged. However, this general tolerance appears to be being eroded and replaced with a somewhat less tolerant general perspective. Tolerance, of course, is not to be confused with open-mindedness but tolerance may be a necessary perspectival condition for the flourishing of open-mindedness.

Elsewhere I have characterized open-mindedness as a virtue located, following Aristotle, at a mean between closed-mindedness and credulousness. Recent events have suggested that my earlier characterization is in need of revision in order to take account of the apparent resurgence of intolerance: events that suggest that rather than being at opposite ends of a continuum, closed-mindedness and credulousness are often closely related and together pose a significant threat to the liberal-rational ideal of open-mindedness. And it is this perspectival threat to the possibility of open-mindedness that I will address in my presentation.

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Cosmopolitanism and Open-Mindedness

GARRETT WALLACE BROWN, PH.D.

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The concept of open-mindedness evokes a willingness to consider new ideas as well as an openness to come into contact with new experiences. As a worldview, to say that one is open-minded is to indicate that they maintain a meaningful level of reflectiveness about the verifiability of knowledge, together with an acceptance that there are potentially many viable experiments in living.

Broadly defined, cosmopolitanism is the idea that there are ethical obligations owed to all human beings based solely on our humanity alone, without reference to ethnicity, nationality, political association, race, culture, gender, religion or other communal particularities. The etymological origins of cosmopolitanism can be traced back to the Cynic philosopher Diogenes of Sinope, who is reputed to have resisted the idea of city-state parochialism by claiming that he was not a citizen of any one particular community, but that he was kosmopolites, 'a citizen of the world'. By combining two words -kosmos (universal) and polites (citizen) – Diogenes proposed that every person belonged to a universal fraternity of humankind, which is not alien to us, and because of this, all persons should be treated openly with a sense of dignity and hospitality, as if they were common citizens of the world.

Implicit in Diogenes claim, and explicit in many cosmopolitan arguments, is a virtue that posits the idea that 'nothing human is alien', which itself tacitly suggests a foundational perspective of open-mindedness. Prima facie, cosmopolitanism connects to open-mindedness in a number of ways. First, from Homer to Derrida, cosmopolitan laws of hospitality have demanded an openness to care for, and willingness to engage with, 'strangers', while also specifying the ethical principles and challenges entailed with viewing all humans as universal citizens. Second, as Seneca's quote above suggests, a cosmopolitan ethos has traditionally required a willingness to view 'nothing human as alien' and to perceive the richness of human experience and diversity as part of a larger earthly cosmos, which can be discovered through communication and reason.

The aim of this paper is to examine what it means to hold a cosmopolitan perspective as well as to examine its corresponding duties to treat others with open-mindedness and hospitality. In doing so, the paper seeks to argue that the cosmopolitan project implicitly relies on an underexplored commitment to open-mindedness as a moral and political virtue. This is not only in regards to cosmopolitanism's seeming willingness to engage with new ideas, but also in relation to its openness about coming into peaceful contact with new experiences and 'those beyond borders.' Implied in this cosmopolitan ethos is a rather strong commitment to open-mindedness as a virtue, both as a means to help understand 'the other', but more importantly, to help create foundations necessary to generate new possibilities toward a more genuine intersubjective condition of cosmopolitan justice. By making this link explicit, this paper aims to help sharpen cosmopolitan thinking in regard to the important role open-mindedness plays within its philosophical commitments as well as how articulating the importance of open-mindedness can help guard against what is sometimes viewed as cosmopolitanism's more imperialist tendencies.

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Perspective-Taking and the Flexible Mind: A Tibetan Buddhist Approach to Open-Mindedness

EMILY McRAE, PH.D.

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If we think about open-mindedness, as Jason Baehr does, as the willingness and ability to “transcend a default cognitive standpoint in order to take up or take seriously the merits of a distinct cognitive standpoint,” then it is not an exaggeration to say that Indo-Tibetan Buddhist philosophy and ethics are centrally concerned with open-mindedness. In Buddhist philosophy, the transcendence of default cognitive standpoints is rarely isolated as a distinct virtue, but is a skill that is employed in the cultivation of variety of admirable cognitive and affective states, such as love, compassion, joy, equanimity, wisdom, and meditative serenity. I have two aims in this paper: (1) to introduce what I think may be the closest conceptual relative to open-mindedness in the Buddhist philosophical literature – mental pliancy (*praśrabdhi*; *shin sbyang*) – and to argue for its centrality in understanding what’s valuable about open-mindedness, and (2) to present practices of perspective-taking that Buddhist philosophers offer as spiritual exercises for transcending our default cognitive (and, they would add, affective) standpoints.

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Assessing Frames for Epistemic Aptness

ELISABETH CAMP, PH.D.

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In politics, art, science, and ordinary life, we often employ ‘framing devices’, such as metaphors and just-so stories, to express and coordinate perspectives. But can such frames help us achieve genuine understanding? If they merely manipulate associative patterns of thought, then the Gestalt click of ‘getting’ a frame offers a dangerous illusion of epistemic value. I argue that framing devices can support a robust and epistemically distinctive access to the world; identify some norms for assessing their epistemic aptness; and explore ways to achieve the sort of critical engagement needed to combat their attendant risk of epistemic complacency.

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Open-Mindedness: A Matter of Perspective

WAYNE RIGGS, PH.D.

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The recent explosion of work in social epistemology has shed new light on old epistemological problems and given us the tools to articulate fascinating and important new problems. One of the hallmarks of much of this recent work (and its progenitors) is an awareness of the ubiquitous epistemic inter-dependence that is characteristic of the human “way of thinking” in the world. This goes far beyond our reliance on testimony, at least as that is usually understood. We depend on others to develop as cognitive agents, to be acknowledged as knowers, to have our frames of reference affirmed or challenged, etc. Virtue theory is only recently being applied to these social dimensions of cognition, but it seems plausible that there would be both new work for old virtues to do as well as potential new virtues that apply only or primarily to the social dimensions of cognition. I will explore the heightened role of the virtue of open-mindedness in this new social epistemic landscape.

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Presenter Bios

(Alphabetically)

GARRETT WALLACE BROWN, PH.D.

Garrett Wallace Brown is Professor of Political Theory and Global Health Policy in the School of Politics and International Studies at the University of Leeds. His interests include Kantian political and legal theory, cosmopolitanism, global health policy, global ethics and issues lying at the interface between political and international relations theory. He has written many articles on cosmopolitan thought and has published *Grounding Cosmopolitanism: From Kant to the Idea of a Cosmopolitan Constitution* (Edinburgh University Press, 2009), *The Cosmopolitanism Reader* (Polity, 2010) and *The State and Cosmopolitan Responsibility* (Oxford University Press, 2018).

ELISABETH CAMP, PH.D.

Elisabeth Camp is Associate Professor of Philosophy at Rutgers University, New Brunswick; she previously held positions at the University of Pennsylvania and the Harvard Society of Fellows. Her research focuses on thoughts and utterances that don't fit standard propositional models, including figurative speech, slurs and insinuation, non-human animal cognition, and maps. She has published in journals including *Analytic Philosophy*, *Nous*, *Philosophy and Phenomenological Research*, *Philosophical Perspectives*, and *Philosophical Studies*, and is currently editing a volume on philosophical responses to the poetry of Emily Dickinson.

NANCY YIFENG CHEN, PH.D.

Dr. Nancy Yi-feng CHEN is an Associate Professor in the Department of Management, Associate Dean (Research and Postgraduate Studies) of Business faculty, Lingnan University in Hong Kong. Her research interests include cross-cultural management, conflict management, leadership and teamwork, and the role of Chinese values and thoughts. She has published 30 articles in major academic journals and 40 conference papers, plus two books on conflict management. She has been active as a consultant and provided training to government officials and enterprises on leadership, conflict management and cross-cultural management. She is the principal investigator of two cross-cultural studies funded by the Research Grants Council of Hong Kong.

MARGARET GARVEY, PH.D.

Margaret (Peggy) Garvey is presently an independent scholar and education consultant. She has a Ph.D. in Literature from the University of Notre Dame. Her dissertation integrated the fields of theatre performance, philosophy, and Greek tragedy and analyzed the highly effective actor training methods of Jacques Copeau (1879-1949). Copeau's methods initiated the "physical theatre" movement of the early 1900s which transformed acting and directing worldwide. Ms. Garvey has written numerous articles, including: "The metaphysics of Jacques Copeau's mask – the missing Montessorian link" in *New Theatre Quarterly* (forthcoming); "Jacques Copeau and Physical Theater's Aristotelian-Thomist Soul" in the *Journal of Religion and Literature* (forthcoming); and "A New Context for Constructing Aristotelian Catharsis" in the *Journal of Dramatic Criticism and Theory* (Fall 2002). She has directed a number of plays, designed experimental educational theatre, and presented her research at a number of conferences. She has been a professor, instructor and educator at the University of Notre Dame, Holy Cross College at Notre Dame and various schools and institutions. She has been the recipient of

the Paul Tobin Graduate Dissertation Fellowship and several field-research grants from the Nanovic Institute for European Studies. She organized a major international conference in October 2013, *The Actor as Person, Theatre as Communion—the 100th Anniversary of the Vieux Colombier Theatre and Theatre School* (October 1913), (www.actorsperson.weebly.com).

EMILY McRAE, PH.D.

Emily McRae is an Assistant Professor of Philosophy at the University of New Mexico. She specializes in Tibetan Buddhist philosophy, ethics, moral psychology, and feminism. She has published articles on issues in comparative moral psychology in both Western and Asian philosophical journals and volumes, including *American Philosophy Quarterly*, *History of Philosophy Quarterly*, *Journal of Religious Ethics*, *Philosophy East and West*, and *The Oxford Handbook of Buddhist Ethics*. Her translation, with Jay Garfield, of the 19th century Tibetan master Patrul Rinpoche's *Essential Jewel of Holy Practice* will be published by Wisdom Books (November 2017).

WAYNE RIGGS, PH.D.

Wayne Riggs is a Professor and Chair of the Philosophy Department at the University of Oklahoma. His primary areas of interest are epistemology (especially virtue epistemology, understanding, epistemic luck, and social epistemology), philosophy of education, and philosophy of emotion.

EMILY ROBERTSON, PH.D.

Emily Robertson is associate professor emerita from Syracuse University, where she was a member of the Cultural Foundations of Education Department and the Philosophy Department. She is a philosopher of education whose work focuses on epistemology and education, the development of rationality as an educational ideal, and democratic education. Robertson was interim dean and associate dean of the School of Education at Syracuse. She is a past president of the Philosophy of Education Society. She received her doctorate in philosophy from Syracuse University and her master's in philosophy of education from Temple University. Her book (with Jon Zimmerman), *The Elusive Ideal: Teaching Controversial Issues In American Public Schools*, was published in 2017. Her recent articles include "Testimonial Virtue," in *Intellectual Virtues and Education: Essays in Applied Virtue Epistemology*, edited by Jason Baehr, and "The Epistemic Value of Diversity" in the *Journal of Philosophy of Education*.

ROCKEY ROBBINS, PH.D.

Rockey Robbins has been a professor in the Professional Counseling Program at the University of Oklahoma for seventeen years. He has written over 50 journal articles and chapters, all related to Native Americans and Psychology. Two of his favorites are: "A Folk Healer and the Little People," printed in *The Counseling Psychologist* and "Letter to my Son on the Anniversary of his Sundance Piercing," printed by the *Journal of Social Justice for Counselors* (re-issued last year in a special issues of the journal's "best." He teaches Multi-Cultural Counseling, Personality Assessment and Behavior Disorders courses. He was the first person to receive a citation from the Oklahoma Psychologist's Association for Social Justice Work. He travels extensively across the United States and Europe speaking on Native American issues and giving psycho-educational workshops for Native American tribes.

DEREK SELLMAN, PH.D., R.N.

Derek Sellman is Associate Professor and Director of the unit for Philosophical Nursing Research, Faculty of Nursing, University of Alberta. Derek's interests include philosophy of nursing, health care ethics, and education for professional practice. Derek is the author of *What Makes a Good Nurse: Why the Virtues are Important for Nurses* and the editor of the journal *Nursing Philosophy*.

ROBERT SELMAN, PH.D.

Robert L. Selman is the Roy E. Larsen Professor of Education and Human Development at Harvard Graduate School of Education. (Also, he serves as Professor of Psychology in the Department of Psychiatry at the Harvard Medical School.) His research focuses on the promotion of the capacity of youth to coordinate personal, social, and cultural points of view, to utilize culturally informed social strategies, and to be able to make well informed personal and shared meaning of their close social relationships, all so as to enhance their awareness of and inclination to take positive rather than negative risks in the interests of their own and others' health, education, and welfare. Over the past 25 years he has done practice based and translational research on students' developing social awareness in three partnerships: in elementary grades using children's and young adult literature to promote literacy and social awareness through writing and literature (as described in *The Promotion of Social Awareness*, 2007); in middle grades, in collaboration with *Word Generation*, using discussion and debate oriented social studies curriculum to promote deep social and reading comprehension; and in secondary schools, with *Facing History and Ourselves*, using historical case studies of injustices that have occurred at different points in time in civil societies across the world to promote civic knowledge, skills, and engagement. Selman has been: a trustee of the Devereux Foundation, a Scholar in Residence at the Russell Sage Foundation, the recipient of two Fulbright Fellowships. He is a Fellow of the American Psychological Association, the Association for Psychological Science, and the American Educational Research Association. He has consulted to *Highlights for Children*, *Sesame Street*, *The Walt Disney Company*, and *Walden Media*, among other media organizations. With a current emphasis on the impact of new digital social media and the use of cross-media educational approaches, Selman is undertaking practice based and translational research on the promotion of youth ethical and educational wellness and the prevention of debilitating academic, family, and cultural stress--both in the United States and China.

REBECCA TAYLOR, PH.D.

Rebecca M. Taylor is a Post-Doctoral Fellow in the Center for Ethics at Emory University. She received a doctoral degree in Philosophy of Education from Stanford University, a master's degree in Peace, Conflict, and Development Studies from Universitat Jaume I, and a bachelor's degree with honors in Mathematics and Philosophy from Washington University in St. Louis. Her research agenda explores the ethics of educational policy and practice through two primary lines of inquiry: one grounded in philosophy and one utilizing a mixed methods approach to educational ethics. Currently, she considers the intellectual and democratic aims of education in "The Good University: Excellence and Ethics in the Pursuit of Inquiry"—a project funded through the Center for Ethics and Education at the University of Wisconsin. This project takes a social virtue epistemological approach to exploring the aims of higher education institutions and to justifying inclusion. Questions include: How is the aim of pursuing inquiry understood both philosophically and practically by four-year colleges and universities? Given the intellectual aims of the university, as well as the social embeddedness of the pursuit of these aims, are particular virtues vital both for epistemic success and epistemic justice? How should institutions embody these virtues in their structures, policies, and practices? This project builds on her doctoral work at the Stanford Graduate School of Education, in which she investigated open-mindedness as an intellectual virtue and the role of open-mindedness as an intellectual and democratic aim in education.

DEAN TJOSVOLD, PH.D.

Dean Tjosvold (Ph.D., University of Minnesota) was the Henry Y. W. Fong Chair Professor of Management, Academic Dean Business Faculty, Director Hong Kong Institute of Business Studies, and Director of the Hong Kong Cooperative Learning Center, Lingnan University in Hong Kong. He has taught at Pennsylvania State University and Simon Fraser University in Vancouver. He is past president of the International Association of Conflict Management and was elected to the Academy of Management Board of Governors in 2004. He has

published over 250 articles, 20 books, 30 book chapters, and 100 conference papers on managing conflict, cooperation and competition, decision-making, power, and other management issues. He has served as Associate Editor, *Journal of Organizational Behavior*, Asian editor, the *Journal of World Business*, and Associate Editor, *Group Decision and Negotiation*. His books have been selected by Fortune, Business Week, Newbridge, and Executive Book Clubs and translated into Chinese and Spanish. With colleagues, he has written books on teamwork, leadership, and conflict management published in Mainland China. He is a partner in his family's health care business that has 800 employees and is based in Minnesota, USA.

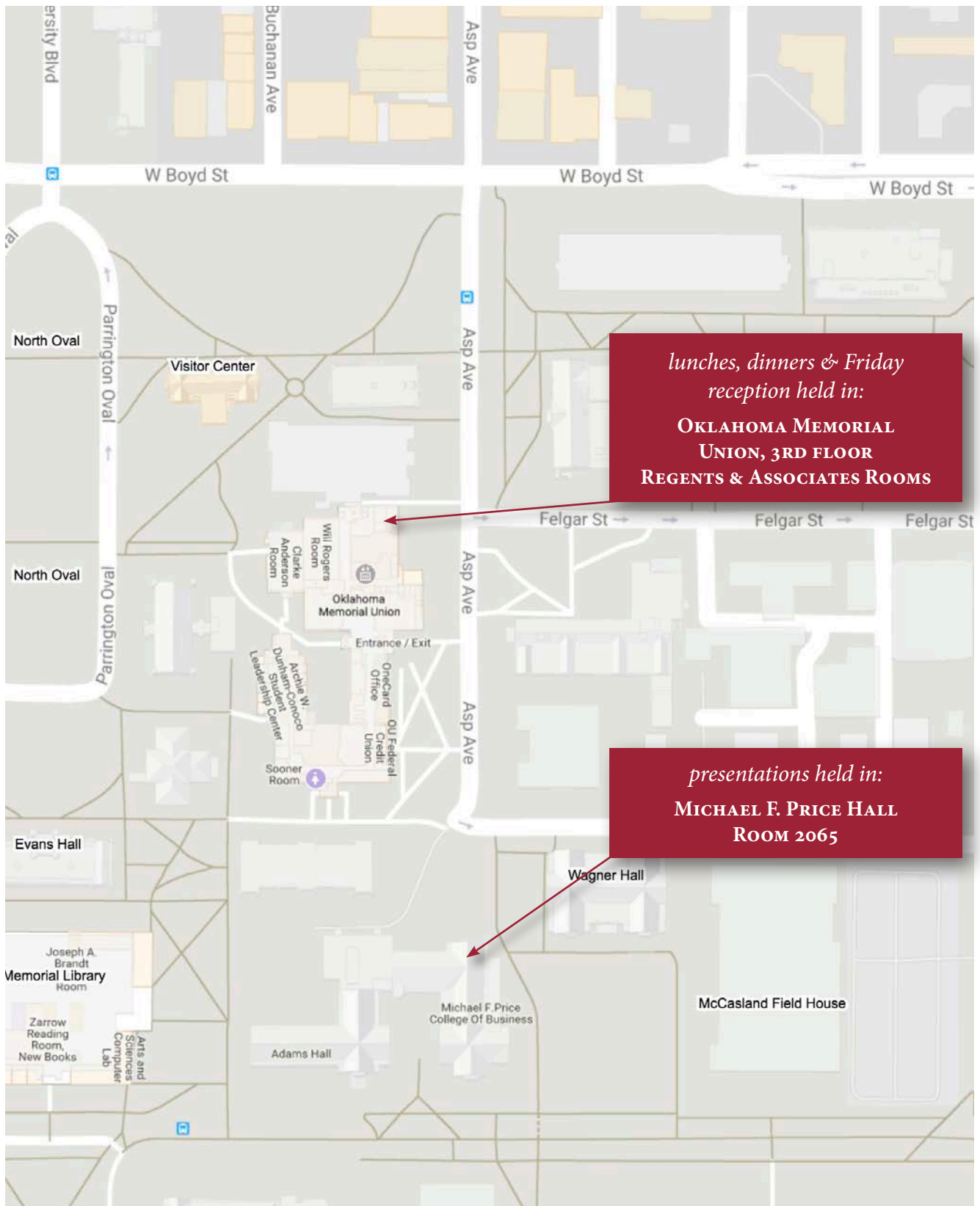
XU ZHAO, ED.D.

Xu Zhao is Assistant Professor and Director of Research in Chinese Youth Mental Health and Wellbeing at the University of Calgary, Canada. Her research focuses on understanding youth social, moral and civic development and mental health issues from cultural (processes in family, school, and society) and cross-cultural (experiences of migration and immigration) perspectives. She is the author of *Competition and Compassion in Chinese Secondary Education* (Palgrave MacMillan, 2015). Her work has also been published in academic journals such as *Youth & Society* and *Journal of Research on Adolescence* as well as the US national newspaper *Education Week*. She earned her doctorate in Human Development & Psychology from Harvard University.



PHOTO BY WAYNE RIGGS
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Campus Map of Venue Area



Oklahoma Memorial Union Floorplan

MEAL & RECEPTION LOCATIONS

Lunches & Dinners: Oklahoma Memorial Union, Regents Room (3rd floor, north end)
Friday Reception: Oklahoma Memorial Union, Associates Room (3rd floor, north end)

Level 4

Level 3

Level 2

Level 1

REGENTS ROOM

ASSOCIATES ROOM



Legend

- Restrooms
- Kiosk
- Parking
- Elevators
- Phone
- Stairs
- Accessibility Lift
- Accessibility Ramp

Restaurants in Downtown Norman

BENVENUTI'S RISTORANTE

105 W. Main St.
405.310.5271

FULL MOON SUSHI

326 E. Main St.
405.535.6548

RED BRICK BAR

311 E. Main St.
405.579.6227

BISON WITCHES

211 E. Main St.
405.364.7555

THE GARAGE BURGERS & BEER

307 E. Main St.
405.701.7035

SCRATCH

KITCHEN & COCKTAILS
123 W. Main St.
405.801.2900

BLU RESTAURANT

201 S. Crawford Ave.
405.360.4258

GRAY OWL COFFEE

223 E. Gray St.
405.701.2929

SERGIO'S ITALIAN BISTRO

104 E. Gray St.
405.573.7707

BLUEBONNET BAR

321 E. Main St.
405.447.2480

INTERURBAN

1150 Ed Noble Pkwy
405.307.9200

SWEET BASIL THAI CUISINE

211 W. Main St.
405.217.8424

THE BREWHOUSE

110 W. Main St.
405.321.2739

MARIPOSA COFFEE ROASTERY

1120 Garver St.
405.310.6026

SYRUP

A BREAKFAST BOUTIQUE
123 W. Main St.
405.701.1143

CICI'S PIZZA

540 W. Main St.
405.360.1114

MCNELLIE'S

THE ABNER ALE HOUSE
121 E. Main St.
405.928.5801

VAN'S PIG STAND

320 N. Porter Ave.
405.217.8424

CONEYS & MORE

408 W. Main St.
405.366.8888

MICHELANGELO'S

COFFEE & WINE BAR
207 E. Main St.
405.579.3387

WAVING WHEAT BAKERY

125 N. Porter Ave.
405.510.9990

**DAS BOOT CAMP
RESTAURANT**

229 E. Main St.
405.701.3748

MIDWAY GROCERY & MARKET

601 W. Eufaula St.
405.321.7004

THE DINER

213 E. Main St.
405.329.6642

OLD TOWN GYROS

402 E. Main St.
405.447.0884

**FANCY THAT
RESTAURANT & CATERING**

215 E. Main St.
405.307.0541

PUEBLA TACOS Y TEQUILERIA

305 E. Main St.
405.801.4411

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*Institute for the Study
of Human Flourishing*

THE UNIVERSITY OF OKLAHOMA

Created by the Oklahoma Territorial Legislature in 1890, the University of Oklahoma is a doctoral degree-granting research university serving the educational, cultural, economic and health-care needs of the state, region and nation. The Norman campus serves as home to all of the university's academic programs except health-related fields. The OU Health Sciences Center, which is located in Oklahoma City, is one of only four comprehensive academic health centers in the nation with seven professional colleges. Both the Norman and Health Sciences Center colleges offer programs at the Schusterman Center, the site of OU-Tulsa. OU enrolls more than 30,000 students, has more than 2,700 full-time faculty members, and has 21 colleges offering 171 majors at the baccalaureate level, 152 majors at the master's level, 79 majors at the doctoral level, 32 majors at the doctoral professional level, and 35 graduate certificates. The university's annual operating budget is \$1.8 billion. The University of Oklahoma is an equal opportunity institution (www.ou.edu/eoo).