THE 34TH ANNUAL APPE INTERNATIONAL CONFERENCE

February 20-23, 2025
Norfolk, Virginia

BOOK OF ABSTRACTS

#APPE2025

Table of Contents

APPE Conference (Norfolk): Feb. 20-23

APPE RISE Pre-Conference (Norfolk): Feb. 20

APPE Conference (Norfolk): Feb. 20-23

Prescription Requirements: A Failed Means to a Reasonable End

Thursday, 20th February - 14:00: 1A (Main Salon A) - Individual Presentation

Samantha Whitehorn (Georgia State University)

This paper critiques the harm-based justifications for prescription requirements in the United States, questioning their effectiveness and ethical consistency. While these regulations are designed to protect patients from potential harm—particularly in light of the opioid crisis—they create ethical asymmetries by restricting access to some harmful substances (prescription medications) while allowing others (e.g., alcohol, cigarettes) to remain freely available. To explore these issues, the paper engages with the arguments of three ethics philosophers. First, a description of Jessica Flanigan's libertarian argument based on patient autonomy and self-interest is given, followed by a response that addresses the challenges patients face in navigating experimental treatments amidst severe imbalances in medical knowledge. Next, Sarah Conly's argument from coercive paternalism is addressed. This argument most strongly opposes Flanigan's ideas as it advocates for stricter oversight to prevent harm, suggesting that individuals often make definitively poor health choices. In response, I highlight her approach's impracticality and potential overreach, emphasizing the erosion of personal freedom that may result from excessive paternalism. Finally, David Teira introduces a middle ground through a proposal he dubs the "Ulysses contract," advocating for regulatory oversight to address information asymmetries. While I agree with Teira on the necessity of regulation in some form, I argue that this can be accomplished without imposing prescription requirements. Ultimately, this paper contends that harm-based defenses of prescription mandates inadequately account for the broader range of harms—physical, relational, psychological, ethical, legal, societal, etc.—arising from restricted access to medications and that prescription requirements need not be the solution to negative consequences stemming from pharmaceuticals.

Bioethics in Street Medicine

Thursday, 20th February - 14:30: 1A (Main Salon A) - Individual Presentation

Mr. Steve Muir (University of Louisville), *Mx. Bri Mae Magsarili* (Independent)

This paper begins to articulate the code of ethics followed by street medics (also known as protest or action medics) within leftist movements and notes important differences between their ethical values and those in clinical medicine. Particularly, we find that the value of justice holds very different meanings between street medicine and clinical medicine. In clinical medicine, justice is upheld by providing care to all regardless of differences, while in street medicine justice - also referred to as anti-oppression - is upheld by explicitly refusing to render aid to people who would harm their communities such as cops and fascists. Street medics are popularly characterized as vigilante combat medics but in reality, represent a community of activists with a diversity of skill sets both on and off the field; these can range anywhere from Western clinical medicine to a variety of Indigenous herbal healing practices. The low barrier definition of healer means that street medics can be and are often individuals already deeply embedded in and networked with their communities, creating wider access to care outside of systemic options. This paper will also discuss street medicine's ethical values of autonomy, agency, and accountability as their contract of radical care with their community, both in action scenarios and everyday praxis. We assert that both sets of bioethical values are appropriate in their differing contexts of the street and the clinic, in line with Virginia Held's moral role theory. We also find that the roles of street medic and clinical provider can complement one another, with street medics explicitly valuing adherence to their scope of practice - one that often ends where the scope of clinical medicine begins. Finally, we argue that there should be greater attention and thought given to the role of street medics in the field of bioethics at large, especially as civil unrest continues to spike and they remain on the front lines.

On Resisting Failures of Appraisal Respect

Thursday, 20th February - 14:00: 1B (Main Salon B) - Individual Presentation

Ms. Jasmine Tremblay D'Ettorre (University of Toronto)

What are the aims of resistance when targets of injustice have no recourse to remedy? When this pertains to state-sanctioned injustice, one may be forced to choose between futile resistance or resignation to a wrong that the state is responsible for. A paradigm case for futile circumstances would be a serious physical assault against an individual or group that cannot be successfully defended against. An expressed myth about reasonably just and relatively stable democracies like Canada is that all individuals in principle will have relatively equal access to recourse and that the state will refrain from unjustifiably creating futile circumstances for them. Futile circumstances have been characterized as a two-fold harm of disregard against a target, which itself is generally understood as a failure of uptake. However, as I argue, this harm of disregard can be enacted through positive appraisal. I primarily focus on cases where complaints against injustice are *taken up* by the state with positive appraisal in public discourse in ways that catalyze circumstances of futility for the appraisee. I furthermore show that this can hold even if an appraiser may truly intend for this kind of uptake to meet the standards for appraisal respect. In following a distinction between appraisal and recognition respect, I show that this instance of appraisal disrespect hinges on a violation of recognition respect, but simultaneously distorts that a failure of either kind of respect has occurred, thus impeding the intelligibility of an appraisee's experience and constraining her epistemic agency. I call this 'disregarding positive appraisal,' understood as a distortive form of appraisal disrespect expressed *as* appraisal respect, but lacks relevant features of regard required to satisfy a respectful expression. When this occurs, I argue that it constrains the epistemic agency of targets in ways that can genuinely ground futile circumstances. I conclude by arguing that relevant resistance efforts, if they are indeed futile, not only expressively reject the injustice at hand but simultaneously horizontally clarify to others that an injustice is, in fact, occurring.

The Curious Case of "Stalking"

Thursday, 20th February - 14:30: 1B (Main Salon B) - Individual Presentation

Prof. Cynthia Jones (The University of Texas Rio Grande Valley), Ms. Florencia Nocar (The University of Texas Rio Grande Valley), Prof. Lucas Espinoza (The University of Texas Rio Grande Valley)

In the last few years, my campus has seen an unprecedented rise in the number of stalking reports, while the majority of students reported as "stalkers" have been neurodivergent individuals. In 2022, I worked on a case for the 26th Annual APPE Intercollegiate Ethics Bowl National Competition, based partially upon my own university's issues with balancing the interests of students who felt unsafe because other students made them uncomfortable and the interests of an already marginalized population, namely, neurodivergent students.

This issue was on my mind when I worked with campus advocacy staff and our Title IX office to create content for our new student orientations and transfer student orientations in 2024. I was curious about what our students considered to be "stalking" and why we had seen an astronomical rise in stalking reports. One of the questions we asked in a Qualtrics survey was "What counts as stalking?" with four possible responses. Students could choose one or more of the responses. One response was the long definition from our policy, which most students chose, while the other responses included "Acting in a manner that other people find to be 'creepy' or 'unsettling', " along with "Following someone you want to get to know better," and "Showing how much you love someone by insisting you know where they are at all times." Well over 65% of students surveyed reported that people that made them feel uncomfortable counted as "stalking" them.

This presentation will examine the data from the 6,000+ student surveys completed at new student orientations at my university and consider both the moral implications of the data as well as the implications for potential education and awareness programming for addressing student discomfort along with the further marginalization of a population of students with disabilities. Balancing the interests of diverse student populations is always challenging, but this case is challenging as it requires balancing the interests of groups with seemingly divergent interests.

AI Accounting Applications and Professional Codes of Ethics – Illustrating the Accountability Gap in Autonomous AI-driven Smart Contracts

Thursday, 20th February - 14:00: 1C (Main Salon C) - Individual Presentation

Dr. Kwok Tung Cheung (University of Dayton), Dr. Sri Ramamoorti (University of Dayton)

AI Accounting Applications and Professional Codes of Ethics – the Responsibility Gap in Autonomous AI-driven Smart Contracts

The rise of machine learning and artificial intelligence have revolutionized professional accountancy. In our presentation, we focus on the responsibility gap faced by accountants when autonomous AI applications, e.g., smart contracts, are utilized.

A smart contract is a digital agreement that is self-executing and self-enforcing, which is then verified on the blockchain (Jiang, 2024) While highly efficient for routine transactions, ethical issues could be hidden in, e.g., "algorithmic bias". This problem gets compounded when it is an autonomous AI system that instantiated the implementation of the smart contract. Who will trust an AI-instantiated smart contract whose intended operation can neither be read nor understood by either a lawyer or an accountant, since a smart contract is written in computer programming code? Automated systems will soon no longer be "auditable" in the traditional sense, and we would be at the mercy of these unaccountable systems that cannot be resolved through the court system.

Moral responsibility is one of the things that make us human, but who should be responsible for such ethical lapses? This leads to two issues. First, the principles in the International Code of Ethics for Professional Accountants make reference to very human traits, e.g., integrity, that can hardly be ascribed to computers and machine learning. Now, how can accountants live out these principles when they are increasingly directed by prescriptive analytics? How should the code of ethics be revised to maintain its relevance in an AI era (Sharif and Ghodoosi, 2024; Golding and Giancaspro, 2022; Ramamoorti, 2023)?

The second area of discussion is about the bigger context – the topic of responsibility gap trailblazed by Matthias (2004). According to MizaeiGhazi and Stenseke (2024), since Matthias there have been different camps in the debate. We follow MizaeiGhazi and Stenseke in addressing the responsibility gap through the lens of rights – it is "the user – who can be a person, a company, a state, or a combination of them – who should be held responsible for the actions of the autonomous machine."

Fostering Ethical Practice: The Development of a Comprehensive International Code for Interior Designers

Thursday, 20th February - 14:30: 1C (Main Salon C) - Individual Presentation

Katherine Setser (Miami University)

This presentation examines the collaborative process behind creating a comprehensive Code of Ethics (COE) for the North American interior design profession, involving stakeholders from four constituent professional organizations. The initiative aims to establish a common ethical framework that addresses critical issues such as professional responsibility, sustainability, diversity, and the evolving landscape of design practice. In an era of heightened awareness regarding environmental and social responsibilities, technological advancements, and a shifting regulatory environment, development of this COE is vital for guiding professionals toward best practices that not only meet regulatory standards but also promote ethical integrity and inclusivity within the field.

The significance of this collaboration lies in its potential to enhance professional standards and public trust in the interior design profession across various practice realms, regulatory jurisdictions, and international communities. The Code will articulate shared values and principles that respond to contemporary practice challenges. By focusing on input from regulatory representatives, design practitioners, and other subject matter experts, the project highlights the importance of diverse perspectives in shaping relevant ethical guidelines.

Our approach builds on previous research in professional ethics and integrates design thinking methodologies inherent to the design discipline. By examining existing ethics codes from organizations across a variety of professional disciplines and other resources made available by IIT's Online Ethics Center, we leverage a rich repository of knowledge to inform our process. This presentation will outline how our Task Force engages in constructive dialogue to ensure the final COE reflects a well-rounded consensus.

In summary, this presentation argues that the successful development of a unified international Code of Ethics for interior design hinges on collaborative engagement, rigorous research, and ongoing dialogue among stakeholders. Attendees will gain insights into the process, challenges faced, strategies employed to cultivate a framework and dissemination format that promotes ethical practice in the interior design profession. The goal is to produce a robust COE that establishes standards for ethical behavior and serves as a vital resource for education and enforcement, fostering a culture of accountability and integrity within the field and setting a precedent for future interdisciplinary collaborations.

Character Education for Undergraduate Students: A Non-Western Approach

Thursday, 20th February - 14:00: 1D (Main Salon F) - Individual Presentation

Dr. Shadi Heidarifar (Roseman University of Health Sciences)

In recent years, AI ethics courses have become in demand across the country. Many universities and colleges offer this type of course in response to high undergraduate students' demands and a broader shift toward new AI initiatives. These new AI initiatives include using AI to tackle real-world problems, AI workforce development that benefits the country's economy and security, serving as a template for other institutions, and ensuring the ethical application and use of AI. Aligned with these goals, there has been a growing number of courses for undergraduate students addressing the normative dimension of this growth across STEM majors. While these courses are a good starting point to educate the next generation of engineers and ensure they are familiar with the moral deliberations surrounding their work, they usually do not personally engage undergraduate students to take moral questions into their works at a higher level of contributing to their long term character development as young professionals.

In particular, what is missing from the majority of current courses is a lack of a personalized path for further moral deliberations and decision-making processes in their future works that not only reflect on being a good professional but on being a good member of our society. Rather than merely memorizing different ethical theories and applying them to multiple already-existing case studies, these courses should engage students to think of their works and specialties from an ethical lens, which requires starting a path for them to become better professionals through becoming other-regarding citizens in their careers.

This presentation aims to explore a theoretical framework in Islamic virtue ethics that provides measurable ways for character development for undergraduate students. In particular, I use al-Farabi's seven stages of character education, discussed separately in a variety of his works. These stages are each designed to capture the challenges of setting measurements for character development and how to overcome each. Overall, the goal of this presentation is to address what kind of AI ethics courses are not only in alignment with the universities' AI initiatives but also contribute to the character-building of the next generation of professionals.

The Courage to Communicate: Empathy, EQ, and the Evolution of Organizational Ethics

Thursday, 20th February - 14:30: 1D (Main Salon F) - Individual Presentation

Dr. Melissa Robinson-Winemiller (EQ via Empathy)

In the age of technology and AI, the real path to creating innovative leadership is through doubling down on the things that make us human - most notably, the use of empathy for actionable emotional intelligence. Although we've been talking about EQ for 35 years, many organizations fail to see how treating people as cogs in a machine is tantamount to a lapse in ethics. With generational friction, AI, and remote work only a few problems facing modern leaders, the ethical and humane treatment of everyone under an organizational umbrella shows dividends in profit, productivity, and innovation. The days of command-and-control leaders are over. It's time to look more closely at the efficacy of an old subject under a new light and understand how using empathy to connect to actionable emotional intelligence is the way of successful future leadership.

Flipping the Script: From Case Study Critique to Real-Time Ethical Encounters in the Engineering Ethics Classroom

Thursday, 20th February - 14:00: 1E (Main Salon G) - Individual Presentation

Dr. Rachel Frazier (University of Florida)

Traditional case study methodology in engineering ethics curriculum often lacks the immediacy and hands-on experience of facing real world dilemmas. This presentation introduces an experiential learning approach that allows students to confront and navigate ethical challenges within the constraints of the classroom. This hands-on approach deepens understanding of ethical considerations, complements case research, and fosters a more holistic problem-solving mindset.

Informed by 572 interactions with undergraduate engineering students, this approach equips students to recognize ethical issues in the face of a dilemma, practice a novel ethical decision-making process, and recognize opportunity to turn an ethical issue into positive change. The approach is based on assessing key influencing factors—technical feasibility, market demand, regulatory requirements, and societal impact. These factors, which are often linked to engineering ethics missteps, serve as a "checklist" for evaluating project viability and integrity, and serve as the framework for an enhanced ethical decision-making process. Through this new framework, students practice evaluating the influencing factors in simulated, real-world dilemmas. This immersive method not only improves upon traditional case study analysis but also fosters practical, hands-on ethical judgment. These simulations can be adapted into conversation-driven workshops or gamified exercises, making ethics education both impactful and interactive.

As engineers and engineering firms make rapid technological advances that have the potential to significantly impact society, flipping the classroom script from merely analyzing cases to experiencing dilemmas firsthand empowers future professionals to make responsible, informed, and sound ethical decisions.

Defining the Responsibilities of Engineers: A Conceptual Framework

Thursday, 20th February - 14:30: 1E (Main Salon G) - Individual Presentation

Dr. Diana Martin (University College London)

Responsibility is a core concept for engineering ethics, yet it is often used ambiguously and is subject to various interpretations. As technology advances and societal expectations shift, there is an increasing need for engineers to consider the ethical dimensions integral to engineering practice. Given that the mission statements of engineering higher education institutions, accreditation requirements and engineering professional codes emphasise responsibility, it is important to have a comprehensive, structured approach that encompasses its dimensions.

Using a narrative literature review, the study synthesizes the engineering ethics literature to develop a conceptual framework that articulates a broad spectrum of engineering responsibilities. This framework categorizes engineering responsibilities emerging from the engineering ethics literature at four analytical levels (Micro/Macro and Subject/Object). Micro-Subject responsibilities include identifying and accounting for the immediate consequences of one's actions, developing and enacting specific character traits and virtues, upholding ethical standards, and complying with legislation. Micro-Object responsibilities include contributing to workplace conditions for ethical and sustainable practice, opposing the unethical actions of managers or colleagues, acting as a workplace ally for minority colleagues, opposing work for/of employers active in unsustainable industries or that endanger human rights. Macro-Subject responsibilities include foreseeing and accounting for the long-term consequences of technological developments, reflecting on the values guiding engineering practice, developing technology for the public good on local and global scales, and including stakeholders in technological innovation and exnovation. Macro-Object responsibilities include developing policies, laws and regulations to improve engineering practice and engineering applications, engaging in collective activism against unethical engineering practices or toward ethical engineering practice, engaging in reforming industries that are unsustainable or endanger human rights, values and lives on local and global scales, and engaging in reforming the engineering profession beyond the sole pursuit of technological development.

This framework provides a practical tool for engineering curriculum development and accreditation processes by providing clear formulations for setting learning objectives and graduate attributes that support the embedding of responsibility across the curriculum and across accreditation requirements. In engineering education research, the framework provides a terminology for developing new assessment tools to measure students' and professionals' understanding of their responsibilities.

Forged by the Sea: How Naval Perspectives Can Inform Solutions to Modern Warrior Ethos Challenges

Thursday, 20th February - 14:00: 1F (Main Salon H) - Individual Presentation

Mr. Andrew Cumings (U.S. Naval War COllege)

The robust academic debate pertaining to warrior ethos during the Global War on Terror (GWOT) must now diversify to address the modern ethos challenges for the US Armed Forces and their allies that are preparing for potential multi-domain, large-scale combat operations. The post-GWOT problem set and realities of modern military technology introduce challenges to warrior identity that GWOT-era, land forces-based framing of warrior ethos is unprepared to overcome. The characteristics of the post-GWOT threat that challenge traditional conceptions of warrior ethos are the risk-flattened battlespace, distantly distributed forces, over-the-horizon combat, and individual participation in extremely complex weapon and sensor systems. The previously untapped tradition of naval warrior ethos can be instructive for solving these modern ethos challenges and bolstering warfighting readiness. To illustrate this utility, the presentation explores naval perspectives on "fighting the ship," weapon systems as socio-technical systems, collective agency at sea, and the implications of Social Identity Theory on the crew of a ship. The US Armed Forces and allies can apply naval warrior ethos frameworks to address modern ethos challenges that threaten to overthrow historical understandings of warrior ethos and traditional formulations of warfighting readiness.

The Imperative for Spiritually Fit Marines on Tomorrow's Battlefield

Thursday, 20th February - 14:30: 1F (Main Salon H) - Individual Presentation

Dr. Stephen Cloer (United States Navy)

The United States Marine Corps' legacy of winning our nation's battles is due in large part to its agility to innovate quicker than its adversaries. This is evident over the past century: The Corps perfected amphibious assault and close air support during World War II, honed vertical envelopment and MAGTF integration in the Cold War, executed Maritime Prepositioning Force operations in DESERT STORM, and mitigated the IED threat in Iraq and Afghanistan. Currently the Marine Corps is innovating again through *Force Design 2030* (FD2030) with a focus on littoral operations within the adversary's Weapon Engagement Zone to establish Expeditionary Advanced Operating Bases (EABO). FD2030 will effectively counter aggression across the competition continuum against near peer competitors. This will require increasing lethality at the platoon level and dispersion of EABO forces with limited contact with, and accountably to, parent commands. This decrease in command accountability and influence, coupled with increased lethality and the bloodlust familiar to every conflict, will significantly increase EABO force's risk to fail ethically in ways not seen in the battlefields of the past. It is, then, imperative that Marine Corps mitigate this risk by training Marines to be spiritual fit. Spirit fitness serves as an effective internal counterweight to engaging in unethical behavior in a permissive EABO environment, empowering Marines to "live out [their] core values of honor, courage, and commitment, live the warrior ethos, and exemplify the character expected of a United States Marine."[1] The purpose of this article is to explain the novelty of the risk of unethical behavior in the battlefield of tomorrow, forecast the tactical and strategic fallout if this risk is not mitigated, explore how spiritual fitness effectively mitigates against unethical behavior, and explore recommendations for future implementation of a top-down, bottom-up, and middle management approach to spiritual fitness training.

[1] Training and Education Command, MCRP 6-10.1 Spiritual Fitness Leaders Guide (Washington, DC: June 2023).

The Epistemic Harms of Marital Rape

Thursday, 20th February - 14:00: 1G (Granby A) - Individual Presentation

Ms. Ritu Sharma (University of British Columbia)

Across jurisdictions, rape within marriage continues to be treated as either a less severe crime than other forms of rape or as no crime at all. This is true even though the physical and psychological harms of marital rape on the victim are well-documented. Aspects of marital rape that are not yet well-studied include 1) its epistemic harms (for both the victim and other family members, such as children), and 2) the ways in which a marriage – as the legal, social, familial, and interpersonal context in which the rape occurs – radically informs both the victim's experience of the rape and the specific wrongs she endures. This paper focuses on the first of these two themes: the epistemic harms of marital rape. Some feminist scholars focus on how the widespread acceptance of rape myths – such as the myth that rape cannot occur within marriage – can lead to hermeneutical injustice. I argue that this does not exhaust the range of epistemic harms that attend marital rape. I argue that victims of marital rape endure experiential injustice in cases where internalised oppression might cause them not to recognise the nature and normativity of their experience. The paper also offers a modification to existing accounts of rape myths which rely entirely on gender identities such that non-heterosexual marriages can also be accommodated in the analysis.

May You Live In Interesting Times: A Neo-Aristotelian Account on the Demystification of Security as a Western Colonial Virtue and the U.S. Mediation of the Conflict in the Middle East

Thursday, 20th February - 14:30: 1G (Granby A) - Individual Presentation

Ms. Roxy Alexander (*American University*)

This presentation critically examines the concept of security as a Western colonial virtue, particularly in light of the ongoing violence in Gaza and the implications of U.S. foreign policy. As social media brings daily updates about the Palestinian genocide to the forefront, a visceral discomfort emerges when reflecting on the U.S. government's role in perpetuating these conflicts. Security, often framed as synonymous with strength and protection, becomes a moral imperative in political discourse, as exemplified by the rhetoric of Vice President Kamala Harris, who emphasizes the need for U.S. and Israeli security amid escalating violence.

Tracing the etymology of "security" to its 15th-century origins, the analysis reveals how colonial narratives have historically defined cultures as either "secure" or "vulnerable." Utilizing Nietzsche's insight that notions of good and bad are shaped by dominant knowers, the presentation argues that current interpretations of security reflect a dichotomous moral framework that obscures the complexities of vulnerability and unassailability. A neo-Aristotelian approach positions security as a mean between cultural vulnerability (vice as deficiency) and cultural unassailability (vice as excess), highlighting the ethical dimensions of U.S. involvement in international conflicts.

By situating the discourse of security within a broader context of moral agency, the presentation critiques how dominant narratives perpetuate systemic violence. It advocates for the abolition of security as a virtue, proposing an ethical framework that embraces vulnerability and acknowledges the interconnectedness of cultures in a globalized world. This approach not only challenges existing moral paradigms but also contributes to a more equitable understanding of human flourishing, emphasizing the need for a reevaluation of security in professional and applied ethics.

From Sanctuaries to Surveillance: The Impact of New Immigration Policies on Immigrant Health and Ethics

Thursday, 20th February - 14:00: 1H (Granby D) - Individual Presentation

Brian Tuohy (Temple University)

In January 2025, the newly reinstated Trump administration ended longstanding protections barring Immigration and Customs Enforcement (ICE) from conducting raids in hospitals and medical clinics. This late-breaking policy shift will have profound ethical and public health implications, directly targeting spaces historically viewed as sanctuaries for care. This session will examine the ripple effects of this decision, focusing on the erosion of trust between immigrant communities and healthcare providers, preventable harm due to delayed or avoided care, and the strain placed on healthcare systems reliant on undocumented workers.

The policy change threatens to exacerbate public health crises, with undocumented immigrants increasingly avoiding medical care for fear of deportation. The implications include a rise in preventable complications, worsening chronic conditions, higher maternal and infant mortality rates, and the spread of infectious diseases. Additionally, ICE incursions jeopardize the safe spaces that immigrant-focused clinics and hospitals have long provided, effectively turning these havens into sites of fear and risk.

We will also explore the ethical dilemmas faced by healthcare providers caught between their duty to care and the threat of legal entanglement with immigration enforcement. Informed by the principles of medical ethics—autonomy, beneficence, non-maleficence, and justice—this session will address how healthcare workers and institutions can respond to protect their patients, their staff, and the integrity of medical care in the face of these policy changes.

This discussion connects to the conference theme, "What Makes Us Human," by highlighting how this policy challenges foundational human values such as trust, dignity, and care. Attendees will leave with actionable strategies for responding to ICE incursions, advocating for immigrant health, and fostering ethical practices amidst policy changes that undermine public health and human rights.

Ethical Loneliness: Resources for Hearing Difficult Stories

Thursday, 20th February - 14:30: 1H (Granby D) - Individual Presentation

Prof. Jill Stauffer (Haverford College)

My book *Ethical Loneliness* dealt with a common but sometimes hidden problem, that even in a setting designed for hearing and staffed by people who want to listen, many things that get said are not truly heard by those who have the most power. Ethical loneliness is a compound harm imposed on those who survive violence or oppression and then, when they testify to what happen, are not properly heard. There are many reasons for these kinds of failures: various forms of training might make us focus on a limited range of ideas (as when a lawyer focuses on the facts of the case but not the larger harm those facts represent); trauma or fear might make it difficult for us to hear what is truly being said (as when a survivor tells a story that does not adhere to expectations of how narrative works, or an interviewer leads a survivor to tell a story of resilience rather than one of irreparable damage); procedures or beliefs might dictate that some words and sounds belong and others do not (think of a class on music appreciation, or a conversation between a patient and a doctor); cultural frames might make it hard to perceive something that originates from outside that frame (as translation of meaning is always fraught, even when language is shared); institutional goals might dictate what words mean or even what sounds may be heard in a specific setting; and so on. In my presentation I'll support these points with evidence from sites of hearing; then I'll look at how any of us might learn to be better at hearing, for the sake of living up to the ethical duty we have to attend to harms undergone by others. I'll consider resources from western ethical theory, but will also look beyond those resources, into contemporary responses to failed hearing such as mutual aid movements, restorative and transformative justice practices, and indigenous resurgence.

On the Duty to Vote Well: A Skeptical Reconsideration of Voting Normativity

Thursday, 20th February - 15:15: 2A (Main Salon A) - Individual Presentation

Patrick Anderson (Central State University)

Voting ethics is a quickly growing topic within the field of social ethics, an understandable development given the controversial, contentious nature of recent national elections North America. Addressing the question "Is there a duty to vote well?", this presentation (1) demonstrates that contemporary scholars have failed to sufficiently answer this question using "thin" accounts of voting ethics and (2) argues that it may be entirely impossible to answer the question with a "thin" account of voting ethics.

(1) The major works in the field of voting ethics argue that voters, in fact, have a duty to vote well. Jason Brennan argues that voters have a moral obligation to vote for candidates whom they are epistemically justified in believing will promote the common good. Julia Maskivker argues that voters are compelled by justice to achieve minimal epistemic competence about candidates so they may vote for the common good and fair governance. Unfortunately, Brennan leaves it to other to determine what constitutes epistemic justification and the common good, while Maskivker relies on vague conceptions of "impartiality" and "pertinent information." I argue that these "thin" conceptions of voting ethics fail to provide satisfactory accounts of the duty to vote well. I demonstrate that citizens with diametrically opposed perspectives may vote in mutually exclusive ways while still satisfying Brennan and Maskivker's standards.

(2) In response to the dominant approaches to the question "Is there a duty to vote well?", I argue that we may be trapped between accepting a pluralist position on voting well and imposing a single standard for voting well that will inevitably alienate entire groups of citizens. A pluralist position on voting well must accept that different groups of citizens will adopt different conceptions of "epistemic competence" and "common good," and that no single standard will be able to capture them all. A single standard approach will, by definition, exclude large segments of the population from the category of "ethical voter." In the end, I seek possible solutions through historical examples, such as reverence for the Constitution, but such unifying frameworks for voting well must develop organically to be effective.

The Values and Ethics of Economic Life

Thursday, 20th February - 15:45: 2A (Main Salon A) - Individual Presentation

Prof. Steven Scalet (The University of Baltimore)

What is the best model of values and ethics for economic life? Consider three leading contenders: invisible hand, government regulation, and professional ethics models. The invisible hand model identifies a value, such as efficiency, and advocates market institutions with limited government against a backdrop of rationally self-interested actors. The government regulation model retains an assumption of rational self-interest but argues for robust government intervention. The professional ethics model is somewhat like the preceding two models but provides for a different (a) account of values, (b) institutions to promote or respect those values and (c) individual decision-making beyond rational self-interest for realizing the relevant values within a given institution.

This paper develops a general model of the values and ethics of economic life through a critique of and commentary on these three models and related academic literature. A continuing puzzle in applied ethics is understanding how ethical content for individual decision-making should or could derive from advocacy of broad values as they apply at the institutional level. This talk connects specific values – such as welfare, equality, or others– with ethical responsibilities in applied ethics.

The gap between institutional perspectives in social and political philosophy and ethical decision-making in applied ethics can seem considerable and remains an important topic in applied ethics. This paper models solutions and considers challenges for closing that gap towards a unified and comprehensive model of the values and ethics of economic life.

American Whitelash and the Ideal of Equality

Thursday, 20th February - 15:15: 2B (Main Salon B) - Individual Presentation

Mr. Joel Ballivian (*University of Wisconsin, Madison*)

The legacy of historic racism endures in the U.S. According to many, this constitutes grounds for targeted forms of redress, such as reparation. However, supposing reparation is deserved, its political feasibility is challenged by the threat of whitelash. Cognizant of this threat, a popular strand of pragmatic political thinking claims we should forego targeted interventions on racial inequality and instead focus on race-neutral interventions. As the argument goes, such interventions invite less identitarian pushback. They are thereby more effective at achieving the distributive ideals of equality. For pragmatic reasons, then, we should pursue race-neutral interventions on racial inequality. In this paper, I identify two kinds of moral residue not addressed by this approach. For one, by accommodating to whitelash, the state is implicated in yet another instance of unequal normative concern for white citizens, thereby violating relational equality. More specifically, as a result of being responsive to the illegitimate opposition of white citizens to reparation, and thereby failing to be responsive to the legitimate reparative claims of African Americans, the state re-inscribes white supremacy. Second, I argue that reparative claims are not resolved merely by the attainment of distributive equality. Hence, even in a distributively equal society, historically aggrieved groups retain their claims to repair. Failure to satisfy such claims is not only unjust, it is a further violation of relational equality. In pursuit of the ideal of equality, therefore, we cannot easily discount targeted forms of redress such as reparation. I conclude the paper by recommending some strategies for addressing the threat of whitelash.

Kalven's Complicit Executioners: A Critique of the Kalven Committee Report

Thursday, 20th February - 15:45: 2B (Main Salon B) - Individual Presentation

Dr. Irfan Khawaja (Independent Scholar)

Over the past decade or so, critics of political activism on college campuses have revived a conception of "institutional neutrality" designed to discredit and impede such activism. The *locus classicus* of these arguments is the so-called Kalven Committee *Report on the University's Role in Political and Social Action* issued at the University of Chicago in November 1967. Though much been said on the subject since 1967, the Committee's arguments have proven remarkably durable, and contemporary arguments inevitably echo its themes. In this paper, I offer a critique of the Kalven Committee's *Report* intended not just to rebut the *Report* as written, but to rebut those of its underlying assumptions that have found their way into contemporary discourse.

The *Report* argues that because "the university's mission is teaching and research in the service of the discovery, improvement, and dissemination of knowledge," this mission requires maximization of intellectual diversity; since the diversity in question requires neutrality, the university's mission requires institutional neutrality.

Though vulnerable to several obvious objections, the deepest problem with the *Report's* argument is an omission, namely, whether the university can be held accountable for complicity in atrocities facilitated by the university itself. Imagine that a university is complicit in serious injustices, e.g., torture or genocide. In that case, while the process of holding-accountable violates neutrality, a commitment to institutional neutrality both conceals and excuses complicity. Suppose that it's possible to have genuine knowledge of the existence of such complicity. Then institutional neutrality demands that we commit evil while flouting our knowledge of its evil.

Ultimately, despite the ostensibly humanist rhetoric of its advocates, the Kalven Committee's defense of institutional neutrality reduces to an Eichmann-like ethos of compartmentalization that in practice, actively encourages institutional complicity in evils of enormous magnitude and turpitude. Defenders of this ethos must either rebut this objection or accept it.

The Long-term Impact of Taking Ethics Courses: Conversations with Former Students

Thursday, 20th February - 15:15: 2C (Main Salon C) - Individual Presentation

Ms. Joanne Lalonde (Independent scholar), Dr. Glenn Sinclair (President & CEO: E-Sinc Adjunct Professor - Ethics: Concordia University of Edmonton)

This presentation describes research exploring the impact of ethics courses on former students. As narrative inquiry seeks to understand the meaning made of individual experiences, the concept of "impact" was defined by the stories shared.

The participants were enrolled in ethics courses covering a span of 22 years, given by one professor using a particular pedagogy and theoretical framework. Semi-structured phone interviews lasting from 30 minutes to an hour consisted of specific questions and time for sharing experiences at the discretion of individuals. The professor was also interviewed, incorporating their teaching career into the narrative. Student exit surveys and course evaluations were also analyzed.

Two main themes emerged from these conversations:

1. All participants described lasting impacts of the course(s)
2. Pedagogy and the theoretical framework were contributing factors to the perceived positive experience

Participants emphasized the importance of an integrated pedagogy that included group discussions, role plays, debates, and discipline-based case studies drawn from current events and movies, explored within a moral reasoning framework.

The discussants spoke of how they were impacted by the courses, with many incorporating the theoretical framework into current leadership roles. One person explicitly remembered the moral reasoning paradigm (after 22 years), using it regularly in professional ethics training. Another used an analysis of colleagues' ethical perspectives to help plan the style of communication needed in meetings to "smooth" conversations and achieve compliance goals with minimal discord. An individual made a case for the importance of this ethics course because it trains individuals to morally reason through ethical dilemmas that may fall outside of professional codes of ethics or laws.

Discussants also spoke specifically of integrating their understanding of ethics and moral reasoning into their personal lives. Some individuals used this for personal reflection, but others, such as a recent graduate described a more pragmatic scenario when they drew on these tools to help mediate a contentious asset division dilemma in her extended family.

In summary, the integration of pedagogy and ethical theory described as "wholeness" by one person resulted in powerful, impactful and lasting learning moments for these discussants.

Title: Value Diversity, Enculturation, and the Common Good: Students as Both Subject and Object of Ethics Education and Enculturation

Thursday, 20th February - 15:45: 2C (Main Salon C) - Individual Presentation

Dr. Joshua Kissel (University of Central Florida), Dr. Alex Nikolaidis *(University of Central Flo)*, Prof. Jonathan Beever *(University of Central Florida)*, Prof. Stephen Kuebler *(University of Central Florida)*, Prof. Laurie Pinkert *(University of Central Florida)*

Across the university ethics requirements in degree programs suggest a commitment to the development of the ethical capacities of university (Wong et al. 2022; Hess and Fore 2018; Jaganjac et al. 2024; Parsons and Khuri 2020). Independently of this, public universities and many major private and public funding bodies have an avowed interest in the cultivation of educated professionals who can help realize the common good.[1] The commitment we defend here is we should consider student values in the creation of a common-good promoting professional class and that this commitment should include a focus on recruitment and retainment. Failing to do so not only means our processes of education and enculturation will be inefficient, they may even fail to realize the very goals we – as members of and contributors too – public institutions are tasked with realizing.

We agree that ethics education and enculturation in the university is important but that only considering the situation after students enter our programs is a mistake. These processes will be inefficient but worse than that, they may even fail to realize the very goals we – as members of and contributors too – public institutions are tasked with realizing. This is because the nature of enculturation especially means that *who* undergoes education and enculturation will affect how it goes for the student in question and for the rest of their class. Existing arguments already identify the importance of diversity in terms of identity (e.g., in terms of race, gender, sex, cultural background, and so on). We hypothesize and defend the claim that value diversity might have a similarly positive effect on the realization of the common good. In particular we argue that diverse recruitment helps counter possible effects of self-selection that limits value-diversity in disciplines and professions. We conclude by offering some preliminary thoughts about how we might work to identify said values in a way that enables students and administrators to better realize their ends.

[1] We do not have the space for an exhaustive list but included major examples in the bibliography below.

How Does Ubuntu Contribute to Fact-Checking Ethics?

Thursday, 20th February - 15:15: 2D (Main Salon F) - Individual Presentation

Mr. Ahmed Shatil Alam (*University of Oklahoma*)

The Ubuntu ethical framework is an African moral theory (Christians, 2004) that has been gaining attention in media ethics. Despite its relevance in media ethics, no published work has discussed Ubuntu in the context of fact-checking, a new type of journalism (Singer, 2021; Graves, 2016) that aims to curb misinformation in both digital and mass media. Following literature reviews on media ethics and Ubuntu scholarship, this conceptual discussion attempts develop an Ubuntu based ethical framework for fact-checkers, which will contribute to the fact-checking scholarship and the scholarship on Ubuntu philosophy.

This ethical framework asks fact-checkers –

- To adhere advocacy or participatory role
- Providing content in relation to community's values, tradition and historical context
- Aiming to disseminate factual information, not emphasizing for financial profits
- Uncovering wrongdoings not at the cost of privacy.

Ubuntu's philosophy suggests a major shift in fact-checking journalism—from an observer to an engaged participant, from a watchdog to a guiding presence, and from a mere informant to a mediator (Fourie, 2008). This view of journalism not only intertwines facts and values but also sees fact-checking as a judgment-laden practice that goes beyond conventional gatekeeping, positioning journalists as adjudicators in a complex informational landscape (Singer, 2021; Amazeen, 2013). Consequently, fact-checking organizations that operate outside traditional newsrooms adopt these principles, prioritizing factual dissemination over profits (Metz, 2015).

The Ubuntu philosophy shapes the role of fact-checking, positioning it as an advocacy or participatory force, according to Christians (2015), this view emphasizes respect for community values, traditions, and historical context in news production process. This approach aligns with scholarship on fact-checking, which has shown that fact-checkers, even when politically partisan, maintain professional standards and uphold journalistic integrity (Feng et al., 2021; Tsang, 2023). It calls for the dissemination of factual information, without a profit motive and the pursuit of truth without compromising privacy (Metz, 2015).

News Literacy and Community Flourishing

Thursday, 20th February - 15:45: 2D (Main Salon F) - Individual Presentation

Ms. Lana Medina *(Penn State University)*

The proliferation of false and misleading content online has led to demands for news literacy techniques and interventions aiming to arm news consumers with critical thinking skills and knowledge in the race against misinformation. However, news literacy efforts tend to entail individual-level solutions, such as interventions and training sessions with short-term effects. In this paper, I will explore the definition of news literacy by first explicating the concept of media literacy, which includes cognitive, emotional, aesthetic, and moral dimensions. I will then describe the importance of news literacy and past efforts to improve news literacy through training or interventions. Next, I will discuss why a virtue ethics framework should be used to assess and evaluate news literacy interventions. Then, I will consider an argument in favor of individual-level approaches to news literacy, and the counter-argument, that individual-level approaches fail due to the specific eco-system in which news literacy efforts fail. Then, I will discuss a second argument that suggests some forms of technology (i.e., algorithmic solutions) may counter-act disinformation and improve news literacy. This will then be refuted. Finally, I will discuss an alternative option: policymakers and researchers should instead explore news literacy interventions from a collective approach.

While previous research has explored both misinformation concerns and news literacy, less research has approached this topic from a virtue ethics framework. This research aims to use Aristotle's reasoning about friendship and polity to argue why a collective approach is necessary to solve a societal problem.

Environmental Justice in Catastrophe Triage

Thursday, 20th February - 15:15: 2E (Main Salon G) - Individual Presentation

Colby Clark (University of Utah)

Triage is a cornerstone of bioethics, and it has recently made inroads with conservation biology. Both groups, bioethicists and conservation biologists, treat triage as a principle that refers to the appropriate distribution of limited resources in the aftermath of a disaster. The stakeholders and the goods vary, though. Bioethics obviously triages patients, but the goods are debated. For example, triage in a healthcare setting could prioritize lives saved, life years saved, quality of life, or fairness. Conservation triage is quite similar – it has an easily discernable group of stakeholders, species, but a long list of relevant goods, such as number of species, ecological importance, and survivability. Between the COVID-19 pandemic and accelerated climate change, it is no surprise that triage has become a hot topic in both bioethics and conservation biology.

Despite the prevalence of the triage concept within multiple circles, current discussions are silent about catastrophes that happen at the intersection of social systems and ecosystems (social-ecological systems (SESs)). Triage after a catastrophe is complex. Success depends on investments in both the social and the ecological dimensions of SESs across spatial scales. Triage must also set temporally sensitive priorities that attend to the immediate recovery of the SES in addition to the SES's long-term sustainability. Thus, SES triage presents significant ethical challenges at a time when catastrophes are more frequent due to climate change. This essay is an attempt to understand environmental justice within the context of SES triage. The thesis is that environmental justice in the execution of SES triage concerns two related steps: (1) identification of vulnerable populations and (2) communication of vulnerabilities to both the members of populations and the institutions responsible for the allocation of resources after a catastrophe. This essay is divided into three parts. The first part briefly defines triage as it appears in bioethics and conservation biology. Then, an account of SES triage is posited that utilizes the Great Salt Lake (UT, USA) as an example case. Finally, a description of environmental justice is offered that incorporates discussions from ecofeminism and hierarchy theory.

Rehabilitating the Concept of Shame

Thursday, 20th February - 15:45: 2E (Main Salon G) - Individual Presentation

Prof. Matt Stolick *(University of Findlay)*

I write this paper in response to what I perceive to be a massive outbreak of shameless behavior in politics, in entertainment, on YouTube, and in everyday life. I aim to better articulate the emotion of shame, argue it is sometimes morally right to experience shame, and to argue that shame serves a unique if not necessary role for morality. I begin with the main philosophical authority on shame, Aristotle, in *Nichomachean Ethics Book 4, Chapter 9.* There he *te*aches us that shame is not a virtue as it is less a state of character and much more a bodily feeling. Beyond Aristotle, I distinguish shame from both guilt (contagious and about the self vs. not contagious and about actions) and embarrassment (loss of social standing vs. discomfort at attention of others). Shame is in essence about being discredited by others who matter to us. I also distinguish the experience of shame from the act of *shaming*, The act of shaming is very difficult to justify, morally speaking. I will argue that the act of public shaming is prima facie morally wrong. And those who have been shamed I recognize as especially needy, for someone with social credit and status to reach down to lift them up, something they cannot do on their own. Finally, I explore three features of a shameless culture: a lack of community identity (self defined without reference to others), radical individualism, and a devaluation of honor. I conclude that shame, an emotion, should sometimes be experienced, even by adults. Shame binds us into communities of mutual interest and investment. And this is true even though it is also true that acts of shaming others are usually morally wrong. Shame uniquely demonstrates a sincere, actual, and convincing commitment to community standards including moral norms. And although shame may indeed be experienced by non-human animals, I argue shame *makes us human,* counts as one of our core attributes*,* and one still beyond the purview of any *artificial* intelligence.

Lethal Autonomous Weapon Systems and the Potential of Moral Injury

Thursday, 20th February - 15:15: 2F (Main Salon H) - Individual Presentation

Dr. Jonathan Alexander *(U.S. Navy Chaplain Corps, Lieutenant Commander)*

In the history of human war, technology has been developed and deployed to increasingly distance combatants from the enemy. In today's modern warfare, the development of lethal autonomous weapon systems (LAWS) represents a new era as artificial intelligence (AI)-enabled weapons may make lethal decisions apart from the final judgment and input of human combatants. While there has been significant discussion on the ethical, moral, and legal dimensions of LAWS, to date, there has been no comprehensive study on the potential morally injurious effects upon those who deploy such weapon systems at the tactical level of war. This presentation presents brief explanations of LAWS and moral injury (MI) and an analytical exploration of ways in which LAWS may potentially contribute to MI in warfighters who deploy them via: (1) violations of the Law of Armed Conflict via algorithmic errors; (2) violations of human dignity as a machine makes the final decision to use lethal force on a human being; (3) automation and confirmation biases in trusting the technology even if other contradictory information is available; (4) opacity of AI decision-making; and (5) moral displacement as operators may attempt to displace decisional moral responsibility to LAWS. The presentation concludes with recommendations and areas for further research.

Cyberwarfare and the Challenge of Post-Conflict Accountability

Thursday, 20th February - 15:45: 2F (Main Salon H) - Individual Presentation

Mr. Ian Clark (University of Aberdeen)

In late 2023, the International Criminal Court (ICC) acknowledged that some "conduct in cyberspace may potentially amount to war crimes, crimes against humanity, genocide, and/or the crime of aggression." In these cases, the Court has expressed an openness to prosecuting such crimes in accordance with existing laws governing international armed conflict. Christian ethicists such as Mark Allman and Tobias Winright have argued that such post-conflict trials are essential characteristics of a *jus post bellum* ethic. From a legal perspective, the pursuit of accountability becomes complex when an unlawful act cannot be directly attributed to a specific state, group, or individual. To borrow the words of the ethicist Seumas Miller, "a major *epistemic* problem" exists related to attribution in cyberwarfare. Cyber weapons are typically designed to be intentionally covert, and care is taken to mask their origins. As political scientists Joseph Brown and Tanisha Fazal point out, this problem is complicated by the fact that belligerents who engage in cyberwarfare often refuse to claim responsibility for their use, even following an attack that achieves its military aims. In this paper, I argue that these factors, which collectively problematize attribution in cyberwarfare, undermine efforts to pursue justice *après la guerre.* In response, I develop a case for integrating *claims of responsibility* into normative *jus in bello* and *jus post bellum* criteria. I argue that states have a moral duty to claim responsibility *ex post facto* for military operations, including military operations taken in cyberspace, especially when those operations result in death or significant destruction. These claims of responsibility enable legal accountability and lay the groundwork for reconciliation, post-conflict healing, and the restoration of a more lasting peace. Additionally, I argue that the inclusion of *claims of responsibility* humanizes military conduct in cyberspace which can serve to restrain its destructive potential.

Does Black Box AI In Medicine Compromise Informed Consent?

Thursday, 20th February - 15:15: 2G (Granby A) - Individual Presentation

Prof. Samuel Director (University of Richmond)

Recently, there has been a large push for the use of artificial intelligence in medical settings. The promise of AI in medicine is considerable, but its moral implications are insufficiently examined. If AI is used in medical diagnosis and treatment, it may pose a substantial problem for informed consent. The short version of the problem is this: medical AI will likely surpass human doctors in accuracy, meaning that patients have a prudential reason to prefer treatment from an AI. But, given the black box problem, doctors are often unable to give the patient an explanation of why the AI made a particular diagnosis and treatment recommendation. Given this, the patient cannot make an informed decision and thus cannot consent. I want to argue that we can have both a commitment to informed consent and the benefits of using AI in clinical settings. I'm tempted to say that the solution is explainable AI. If it were truly the case that all AI could be sufficiently explainable in clinical terms that could be intelligible to both doctors and patients, this would clearly be the best system. But, explainability may come at the cost of high performance and accuracy in AI. If that is the case (that explainability comes at the cost of worse patient outcomes) patients have a reason to prefer black box models over explainable models. So, where does informed consent fit? I plan to defend the view that we can get the benefits of medical AI while maintaining a commitment to informed consent if we allow for a kind of *meta-consent*. By this, I mean a kind of consent where patients may not be informed about the first-order details of how the AI reached its diagnosis but are informed of second-order information about the reliability of the AI. Similar things happen routinely in clinical practice. Patients often don't ask, nor would they always understand, the doctor's reasoning toward their diagnosis/treatment. But, so long as they are informed about the doctor's reliability, then it seems like they are sufficiently informed to give valid consent.

Mobilizing Applied Rhetoric for Robot/AI Ethics

Thursday, 20th February - 15:45: 2G (Granby A) - Individual Presentation

Yunus Telliel (Worcester Polytechnic Institute)

This presentation describes a role that 'applied rhetoric' can play in the development of an ethics training program in robotics and AI research. I argue that in the United States a major challenge for establishing a meaningful ethics framework in robotics and AI research is the compartmentalization of ethics as a set of principles that are external to research itself. Because this compartmentalization is so pervasive, robotics and AI programs, like other technical programs, rarely require ethics training for graduate student researchers. Institutionalized research integrity and compliance programs entrench such compartmentalization as they still operate within the same boundaries.

In my paper, I show that this is essentially a matter of rhetorics of ethics. Most robotics and AI researchers in the US are not trained to mobilize rhetorical skills that can help articulate the ethical nature and consequence of research in different genres of research communication (academic articles, dissertations, grant applications, etc.). I focus on a robot/AI ethics initiative for engineering graduate students in a mid-size university in New England. This initiative repurposed the idea of 'broader impacts of research'—which is already familiar to engineering researchers who apply for or are funded by National Science Foundation grants—into a concept of applied ethics in robotics and AI research. In this initiative, "broader impacts" has created room in graduate students' research projects for a vision of ethical values, commitments, and imaginaries.

The data I am presenting comes from my interviews with the graduate students who are involved in this initiative, and my analysis of their research communication (particularly their dissertation and thesis chapters that incorporate 'broader impacts' into research design and execution). Drawing on this data, I will argue that interweaving ethics and rhetoric in research training fosters a view of ethical research as a rhetorical praxis that can go beyond dominant narratives of robotics and AI research.

Author Meets Critics: Taking Moral Action

Friday, 21st February - 09:30: 3A (Main Salon A) - Author Meets Critics

Dr. Charles Huff (St. Olaf College), Charles Starkey (Clemson University), Deborah Mower (The Center for Practical Ethics)

A proposed panel with two authors and two critics to explore a new book, *Taking Moral Action.* Dan Perlman (the academic editor for Wiley) wrote on approving the final product that it is "an erudite, tour de force covering the range of contexts and processes influencing moral action." The book has been widely reviewed to high praise for its innovative overview and reframing of the field of moral psychology. The book integrates empirical and theoretical work to examine the components of moral action and the causes and development of moral action. Reviewing cultural, organizational, group, and social influences as well as the interaction between reason and emotion, the book offers a well-researched and highly interdisciplinary analysis of moral action and the purposes of moral action in the service of the social good. This book will be of interest to APPE members interested in moral psychology, moral education and development, and the implementation of professional ethics education across disciplines for professional identity, skill development, and responsibility. The book offers deep insight into what is the most human trait of all: our capacity for moral action.
Convener: Dr. Deborah Mower, University of Mississippi
Authors: (1) Dr. Charles Huff, St. Olaf College and (2) Almut Furchert, independent scholar
Critics: (1) Dr. Charles Starkey, Clemson University and (2) David Holiday, DePauw University

Exploring the Nursing Profession's Distinctive Ethical Standards: The Israeli Case

Friday, 21st February - 09:30: 3B (Main Salon B) - Individual Presentation

Dr. Gila Yakov (Yezreel Valley College), Dr. Inbal Halevi Hochwald (Yezreel Valley College), Dr. Tsuriel Rashi (Ariel University)

This article presents an examination of the ethical code of nursing in Israel, focusing on the nurse-patient, nurse-colleague, and nurse-professional leadership relationships. This article offers for the first English translation of the Israel Nursing Association's Code of Ethics to facilitate international scholarly discussion, and to critique this Code through the lens of Asa Kasher's philosophical test, thereby examining its completeness and practical utility. As it stands today, the code lacks clarification of the professional ethical uniqueness of nursing. To address this gap, the article adopts a philosophical approach using Kasher's test named The Three Components of the Practical Ideal to distill the distinctive ethical obligations imposed on nursing professionals. The article highlights the importance of professionalism in nursing, encompassing expertise, autonomy, and recognition, as emphasized in the Code of Ethics. However, the current code does not explicitly delineate the unique requirements specific to nursing. Thus, the article proposes the integration of these explicit requirements into the Code of Ethics through collaborative efforts. Furthermore, it emphasizes the crucial role of nursing education and training programs in fostering professional identity formation based on the strengthening of the commitment to relevant ethical principles. The article contributes to the advancement of nursing ethics by providing a comprehensive framework for understanding and implementing proper ethical conduct within the nursing profession.

Big Brother and Nursing Ethics

Friday, 21st February - 10:00: 3B (Main Salon B) - Individual Presentation

Dr. Peter Barry (Saginaw Valley State University), Dr. Sally Decker (Saginaw Valley State University)

Emerging nanotechnology promises obvious benefits for patients and healthcare providers, but also threatens these rights and relationships in new and profound ways. *Nineteen Eighty-Four* illustrated how technology that enables widespread surveillance can undermine human relationships and is useful as a tool for conceptualizing at least three threats to nursing ethics.

The telescreen made famous by *Nineteen Eighty-Four* is a comparatively simple tool for monitoring the behavior and associations of persons in contrast to nanotechnology that makes it possible to monitor thoughts and autonomic. But emerging nanotechnology introduces new problems, albeit problems illustrated by *Nineteen Eighty-Four*. The telescreen made near constant surveillance possible, but also near constant manipulation. Big Brother did not merely watch: he created propaganda, sometimes tailored to particular persons given the information collected. Nanotechnology can similarly be used to collect information unique to patients and create tailored messaging and interactions that undermine their autonomy. And just as Big Brother created different propaganda for proles and Inner Party members, nanotechnology can be used to reinforce stereotypes and limit healthcare options to individuals and groups that have been already marginalized.

Nineteen Eighty-Four also anticipates another challenge posed by nanotechnology. The expressed goal of the Party was to eliminate emotions and emotional relationships in the name of loyalty to the Party and its goals. While nanotechnology allows for earlier and more accurate diagnosis and treatment, it threatens to undermine the relationship between patients and nurses. If nanotechnology makes human interaction unnecessary for diagnosis and treatment, then familiar interactions between patients and nurses also become unnecessary. The ideal of nurses as caregivers and advocates could be undermined if nanotechnology makes the role of caregiver and advocate obsolete.

Nurses need to advocate for regulation to protect the rights of patients and should seek to educate the public about emerging nanotechnology to ensure that its benefits are secured without sacrificing important ideals of nursing ethics.

Genes, Drugs, and Autonomy: The Ethical Landscape of Personalized Mental Health Medicine

Friday, 21st February - 09:30: 3C (Main Salon C) - Individual Presentation

Calli Cahill (Duquesne University)

Genes affect nearly every aspect of our human existence, from how we form relationships, academic performance, and even our spiritual proclivities. They contribute to the physical, mental, and cultural aspects of our being. Because our biology impacts us on a micro and macro scale, the biomedical industry has begun to study these factors concerning our health and well-being. Common genetic tests assess cancer risks, pinpoint deleterious genetic variants, and predict future children's hereditary disorders. Now, pharmacogenetic screenings can suggest which psychotropic drugs the body will optimally metabolize and which ones it will not.

Personalized mental health medicine is a promising venture to make humans happier and healthier, but how reliable are these tests? Studies are inconclusive regarding the success of gene-favored psychotropics compared to standard medications. Moreover, the psychological phenomena of placebo and nocebo effects impact the efficacy of many drugs and procedures, perhaps even overriding genetic dispositions.

With the complexities of personalized medicine, at what point do we allow technology to inform us about our bodies, and what is the provider's ethical responsibility to inform patients of potentially disappointing genetic results? Many factors already limit patient autonomy: insurance coverage, gender identity, and clinic accessibility. Is personalized medicine another limitation or a way to expand a patient's options?

This presentation will explore these questions and examine the ethical and biological landscape of personalized mental health medicine and its consequences for patient autonomy and healthcare as a whole.

Ethics at the Intersection of Mental Health and Homelessness: A Policy Review

Friday, 21st February - 10:00: 3C (Main Salon C) - Individual Presentation

Sai Anish Kuppili (University of California - Los Angeles)

Mental health and homelessness are issues of growing concern throughout the country. California Proposition 1, the Behavioral Health Services Program and Bond Measure, was passed by a slim margin in March 2024. This ballot measure restructures the allocation of an existing mental health fund, abandoning a local and county-dependent model of mental health care in favor of a more statewide approach that targets homelessness.

I argue that this policy has ethical shortcomings across three domains, which are essential when discussing the intersection of mental health and homelessness. First, this policy takes advantage of a widely used curative approach to mental and behavioral health, to aggressively solve homelessness by removing unhoused individuals on the grounds of need for psychiatric evaluation and treatment. I argue that the curative approach results in an unjust treatment of all individuals with mental illness, and especially unhoused individuals who are affected by this policy. Recent issues have been raised following Supreme Court rulings allowing criminalization of homeless people; while forced treatment of homeless people on psychiatric grounds in California may not constitute incarceration, the institutional placement of these patients raises similar concerns. Second, this policy favors involuntary commitment of unhoused individuals to locked psychiatric treatment facilities, which urges officials to adopt a view that offers less autonomy to these individuals. I explore the spectrum of relational autonomy and argue that this bias that arises when dealing with this population is unethical. Last, I discuss the effects that this kind of treatment can have on the individual, through the lens of culturally and trauma informed care. Abandoning funding for local services results in a loss of existing culturally informed and community-based mental health services. I argue that this results in therapeutic shortcomings, such as the worsening of the therapeutic alliance and treatment adherence, which can further exacerbate, rather than solve, underlying conditions that are of interest in the unhoused population.

Overall, my analysis of Proposition 1 raises multiple ethical concerns that must be considered when making policies at the intersection of mental health and homelessness.

Mental Panopticism: Neurotechnological Mind-Reading and Epistemic Harm

Friday, 21st February - 09:30: 3D (Main Salon F) - Individual Presentation

Mr. Gage Goulet (York University)

The mind has long been considered an impenetrable sanctuary of privacy where we may hold privileged knowledge and freely deliberate upon thoughts and beliefs, all immune from the knowledge or judgement of others. However, so-called mind-reading neurotechnology is now capable of non-invasively making a variety of increasingly accurate inferences about the contents of our brains: Some demonstrate incredible success in determining the contents of our internal monologues (Dash et al., 2020); our visual perception and imagination (Tagaki & Nashimoto, 2023); and perhaps soon, hallucinations, illusions, and dreams (Koide-Majima, et al. 2024). The practical benefits of such technology are no doubt significant. From the medical field, to the courthouse, to the world of entertainment, there are over 8,000 active patents on neurotechnological devices and an estimated global market of at least $13.3 billion in related products (Ienca et al., 2018). Unsurprisingly, however, there are growing apprehensions about the advancement of neurotechnology—particularly regarding its impact on our private lives.

Because neurotechnologies are becoming more pervasive in employment, entertainment, and healthcare; because we cannot easily suppress the output of our brain-data (thoughts, imaginings, beliefs) when using neurotechnologies; and because they can be surreptitiously used against us (Martinovic et al., 2012); I argue that our most natural defence against neurotechnologies leads to a dangerous epistemic situation: To best hide your banking information, that you read a government-banned book, or that you have a thought that opposes someone, it is safest to avoid knowing it, believing it, seeing it, or thinking such contents at all. Therefore, concerns about the privacy of neurotechnology give us good reason to know less. Working from philosophical control-based views of privacy (Marmor, 2015), and inspired by Foucault's (1975) notion of social panopticism, I call this phenomenon *mental panopticism*—the risk of becoming self-regulative in our own thoughts or beliefs, to avoid having contents in our minds that could plausibly be extracted and used against us. I encourage ethicists, policy makers, and engineers to work toward mitigating this risk, because mental panopticism is epistemically harmful, as it limits the obtaining of information that could be vital to decision making and democracy.

Balancing Ethical Conduct and Innovation: Perspectives from Industry Partners about Neurotechnology Research and Commercialization

Friday, 21st February - 10:00: 3D (Main Salon F) - Individual Presentation

Dr. Tristan McIntosh (Washington University School of Medicine), Dr. Erin Solomon (Washington University School of Medicine), Ms. Meredith Parsons (Washington University School of Medicine), Ms. Judith Mwobobia (Washington University School of Medicine), Dr. Michael Kudom-Agyemang (Washington University School of Medicine)

Neurotechnologies can be invasive (e.g. surgically implanted) or non-invasive (e.g. externally stimulated), and can be used to prevent, identify, and treat a variety of medical conditions (e.g., Parkinson's disease, depression, epilepsy). Neurotechnology devices are unique from other medical treatments because of their capacity to alter brain function and behavior and collect and transmit sensitive brain data, all of which have implications for a person's health, privacy, autonomy, identity, and cognitive freedom.

Academic researchers often collaborate with industry partners to develop and commercialize neurotechnologies, leveraging the advantages and expertise that each sector provides. However, there are differing priorities and values between and within industry and academia, such as financial incentives and protecting trade secretes versus scientific principles like transparency, objectivity, and accountability, as well as concerns related to patient safety and privacy. To protect patients and maximize the responsible conduct of industry-academia partnerships, risk factors inherent to these partnerships need to be better understood and addressed, especially given that existing regulations do not fully take into account the unique implications of neurotechnology. Additionally, how ethical issues are navigated within these partnerships has direct implications for public perceptions and use of neurotechnologies, trust in neurotechnology research and treatments, and patient outcomes.

As part of a research effort funded by the NIH BRAIN Initiative, we conducted interviews with 15 leaders of neurotechnology companies who have partnered with researchers at academic institutions to develop and commercialize neurotechnologies. Interviews explored ethical considerations within the partnership, including risk factors related to the design, conduct, reporting, and commercialization of neurotechnology devices. Participants were also asked about balancing conflicting priorities and their perspectives on changes they think are needed to the practices and policies pertaining to these partnerships. Interviews were audio-recorded and professionally transcribed.

Our research team analyzed the interview transcripts to identify key themes. We will present key themes and illustrative quotes, which focus on strategies for managing conflicting priorities between industry and academia, increasing communication between the two groups, policy and regulation challenges, data sharing and transparency, patient education and safety, and challenges related to who bears responsibility for long-term use and maintenance of neurotechnology devices.

Evaluating Privacy in the Era of Artificial Intelligence

Friday, 21st February - 09:30: 3E (Main Salon G) - Individual Presentation

Dr. Joseph Spino (Le Moyne College)

Worries about the potential threat to individual privacy from emerging technologies is hardly a novel topic. However, the advent of artificial intelligence (AI) and other advanced algorithmic technologies, combined with the growing economic value of big data, has created an environment quite hostile to the ability to maintain control over one's personal information. Beyond the general discomfort with the intrusiveness of data mining by commercial enterprises, the threat to personal privacy is so severe that the ability to exercise one's autonomy is at risk. For example, individuals can be induced to reveal more information about themselves than they would otherwise have disclosed via the use of so-called "dark patterns" within the graphical interface of webpages and applications (Waldman 2020). To make matters worse, personal data that has been voluntarily disclosed to seemingly trustworthy organizations (e.g., health data to licensed health professionals) can be sold to commercial organizations, provided it has been anonymized. Unfortunately, given the computational power of AI, such anonymization is hardly permanent. Given legality of selling anonymized data, coupled with the lack of regulation with respect to deanonymizing and re-selling such data (Yuste 2023), the prospects for the security of private data are quite grim. And even pro-privacy regulations, such as the EU's General Data Protection Regulation, may not be up to the task of preserving individual privacy.

Considering such difficulties, I argue that traditional conceptions of privacy, both with respect to our decision making and personal information, are becoming largely unrealizable in the current technological climate. But rather than advocating for stronger governmental regulation centered around data security, which would no doubt be challenged and undermined by powerful business interests, efforts would be better spent strengthening protections for those important values closely tied to privacy. I favor a broadly reductionist account of privacy where the importance of privacy is best understood by those values privacy supports, such as individual autonomy and dignity. By advocating for policy initiatives which support those values privacy once did, I believe we can avoid the fighting a losing battle trying to preserve a notion of privacy from a bygone era.

Ethical Work Cultures and Artificial Intelligence

Friday, 21st February - 10:00: 3E (Main Salon G) - Pedagogical Demonstration

Dr. Andrew Brei (St. Mary's University), *Dr. Juan Ocampo* (St. Mary's University)

Our purpose is to examine the apparent usefulness of Artificial Intelligence (AI) technology for making ethical assessments in professional contexts. Increasingly, AI systems are being viewed as excellent ways establishing and maintaining an ethical work culture by predicting, assessing, and correcting unethical behavior

From our perspective as professors teaching ethics to engineering majors, this is both a problem and an opportunity. It is a problem because too many engineering professionals believe that ethical issues arising in an engineering context can be resolved with the help of AI technology. Our view is that this is not the case. It is an opportunity because we can present our students with a case study and examine the shortcomings of an AI-generated ethical assessment of that case.

Plenty of research has been done on the ethical limitations of AI systems.[1] Similarly robust is the body of research on the pedagogical value of case studies in engineering ethics.[2] Our demonstration sits at the intersection of these areas of research and will utilize examples from our class and our current research.

When disciplines *other than philosophy* attempt to handle ethics, they tend to adopt the methods of their discipline. We have in mind Business and its pragmatic approach; Engineering and its technological approach; Psychology and its descriptive approach; Anthropology and its subjective approach. While these approaches can reveal certain relevant aspects of morality, they cannot stand in for a properly philosophical treatment of it. And because AI systems are demonstrably incapable of doing ethics well—which we will illustrate using a case study and an AI-generated assessment of it—company leaders ought not to regard these systems as adequate means of establishing ethical work cultures.

[1] De Cremer, D., & Narayanan, D. (2023). How AI tools can–and cannot–help organizations become more ethical. *Frontiers in artificial intelligence*, *6*, 1093712. https://doi.org/10.3389/frai.2023.1093712

[2] Martin, D. A., Conlon, E., & Bowe, B. (2021). Using case studies in engineering ethics education: the case for immersive scenarios through stakeholder engagement and real life data. *Australasian Journal of Engineering Education*, 26(1), 47-63. https://doi.org/10.1080/22054952.2021.1914297

The Volkswagen Emissions Scandal: "What Makes us Human?" or Why do Good People and Reputable Companies Engage in Such Untoward Behaviors?

Friday, 21st February - 09:30: 3F (Main Salon H) - Panel Discussion

Prof. Patricia Werhane (University of Virginia), Prof. Elaine Englehardt (Utah Valley University), Prof. Michael Pritchard (Western Michigan University)

The theme of this year's APPE Conference is, "What Makes Us Human." In response to this theme and using the Volkswagen diesel emissions scandal as an example, we will engage in examining one of the frailties of human nature, engaging in untoward behaviors.

The Volkswagen diesel emissions scandal demonstrates violations of engineering and business ethics as well as violations of international and American environmental restrictive regulations. But why would engineers who designed this product engage in such activities when this creation violated their code of engineering ethics? Why would a large, reputable and profitable corporation such as VW engage in such activities?

In outlining what we propose to be at least some of the reasons why these engineers and managers at VW engaged in creating and marketing these faulty diesel engines, we will present reasons that illustrate in a more general way why well-trained engineers, able managers and executives, and a corporation such as VW engage in untoward activities, activities that ended up costing VW billions of dollars and jail time for some of the participants. Was it human frailty or something more complex?

Beginning with the assumption that all humans experience the world through various fallible and focused mind sets or mental models, we will argue that the limitations of any mind set often create blind spots or even moral blindness. To quote one of our presenters,

...[T]he most serious problem in practical...ethics is not that we frame experiences. It is not that these mental models [or mind sets] are incomplete and likely biased......The larger problem is that most of us, either individually, or as groups, do not *realize* that we are framing issues too narrowly, disregarding data, ignoring counterevidence, or adequately taking into account other points of view. (Werhane, 2007, 404, rpt. In Werhane, Hartman, Archer, Englehardt and Pritchard, 2013, p. 177).

In this presentation we will outline in more detail some of the many complex reasons for this" blindness" behavior or set of behaviors and propose some antidotes to avoid these sorts of activities in the future.

Weathering and Social Justice: Understanding the Biological Impact of Chronic Stress and Health Disparities

Friday, 21st February - 09:30: 3G (Granby A) - Individual Presentation

Ms. Damilola Oduola (*University of Cincinnati*)

An overwhelmingly body of literature on health disparities argues that racial health disparities in the United States can be partially explained through the weathering hypothesis. The weathering hypothesis states that chronic exposure to racial and socio-economic disadvantages leads to accelerated aging and earlier onset of unfavorable health conditions among marginalized groups (Forde, 2019; Colen, 2011; Geronimus 1992; Geronimus et al. 1996). Findings from the literature on "weathering" strongly support a profound connection between chronic stress induced by systemic racism, and poor health outcomes in marginalized groups. For instance, studies consistently show that the increased incidence of metabolic syndrome (e.g. diabetes and cardiovascular health diseases) in African Americans can be attributed to long-term exposure to socioeconomic disadvantages and racial discrimination (Mensah et al. 2005; Mokdad et al. 2001; Geronimus et al. 1996; Levine et al. 2001). While the weathering hypothesis has been used to partially explain racial health disparities, not much has been said on its serious implications for social justice. In this paper, I identify two implications of weathering for social justice. First, I draw from Sridhar Venkatapuram's Health as Capability Theory to argue that weathering inhibits the full capability of marginalized groups to achieve or exercise a cluster of basic capabilities and functionings in the society, and therefore restricts their substantive freedom and opportunity to determine and realize their own ends. Second, I argue that weathering is a distinct form of oppression — different from Iris Marion Young's five faces of oppression —as it emphasizes the biological and physiological impacts of racial and socio-economic disadvantages on marginalized groups, and thus causes them to have limited control over their health outcomes. I conclude that understanding the impact of weathering on social justice is crucial in the discourse on racial health disparities as it highlights the need for comprehensive policy interventions that not only address immediate health disparities but also tackle underlying systemic oppressive structures that perpetuate weathering, thus leading to a more just and equitable society.

Keywords: Weathering, Racial Health Disparities, Social Justice, Capability Theory, Oppression,

Equity and Survival Benefit in Deceased Donor Kidney Allocation

Friday, 21st February - 10:00: 3G (Granby A) - Individual Presentation

Prof. Samuel Kerstein (University of Maryland)

In its Report "Realizing the Promise of Equity in the Organ Transplantation System," the United States National Academies of Sciences, Engineering, and Medicine recommend that the Department of Health and Human Services (HHS) "[a]chieve equity in the U.S. organ transplantation system in the next 5 years" (National Research Council, 2022, p. 108). Kidney transplantation tends to be significantly better for patients with end-stage renal disease than the alternative of dialysis (Axelrod, 2018). But shortages in kidneys for transplantation have persisted for decades (McCormick, 2018). It is thus especially troubling that, according to the Report, the U.S. transplantation system "is demonstrably inequitable" (National Research Council, 2022, p. xi).

This presentation concerns the Report's conception of equity and how it relates to a tool that might promote equity in deceased donor kidney allocation: prioritizing candidates based on survival benefit. Survival benefit is the difference between estimated waitlist and posttransplant survival over a fixed period (National Research Council, 2022, p. 138). A candidate for a kidney who would survive for 1 year on the waitlist but 2 years if transplanted would have a survival benefit, measured at 2 years, of 100%, for example. According to the Report, further study of prioritizing candidates based on survival benefit "should be undertaken expeditiously" in light of "potential benefit to patients" and the "possibility to reduce inequity" (137).

According to the Report's definition, equity in healthcare demands that "persons in equivalent medical circumstances actually receive equivalent medical care, free from irrelevant considerations . . ." (National Research Council, 2022, pp. 69-70). Drawing on literature in ethics and public health, (e.g., (Smith, 2015) and (U.S. Department of Health and Human Services, 2022)), the presentation argues that the Report's definition of equity generates a dilemma, depending on how we interpret it. Either a] Using survival benefit to prioritize candidates for transplantation would often be *inequitable*; or b] Considerations of equity would fail to justify using survival benefit for the purposes the Report identifies. The presentation explores, but ultimately rejects, means defenders of the Report might take to escape this dilemma, including appealing to the HHS account of equity.

Developing Civil Disagreement Skills: Tips and Strategies from the Intercollegiate Civil Disagreement Partnership

Friday, 21st February - 09:30: 3J (Granby E) - Workshops/Professional Development

Nate Olson (California State University, Bakersfield), Ann Thebaut (Santa Fe College), Jess Miner (Harvard University),
Dr. Jeffrey Dunn (DePauw University)

This workshop will be led by coordinators of the Intercollegiate Civil Disagreement Partnership (ICDP), an intercollegiate program that brings together students from a range of public, private, two-year, and four-year institutions to develop their abilities to engage in and lead conversations about difficult, important topics across political difference. The presenters will explain the program's novel structure, share pedagogical materials, and discuss best practices for developing civil disagreement programs intra- and intercollegiately.

Over the past five years, several institutions have engaged in ICDP, which brings students together from a diverse range of institutions to take part in a fellowship program and advance civil disagreement on each participating campus. Fellows receive training in facilitation, engage in deliberative conversations, and have opportunities to interact with speakers from across the country.

Participants in the workshop will walk away with a better understanding of the benefits (and potential pitfalls) of developing cross-institutional programs, pedagogical materials for cultivating civil disagreement skills, and ideas for structuring civil disagreement activities and events on their own campuses.

Structure of workshop:

First 15 minutes: Program leaders will explain ICDP's structure and how it has developed and changed over its five-year history.

Next 15 minutes: Program leaders will share some of the pedagogical materials they have developed to teach students how to have and facilitate discussions across differences.

Next 15 minutes: Program leaders will present different types of civil disagreement events from the program and offer strategies for organizing such events.

Last 15 minutes: Question and answer with audience

Using a Digital Twin to Enhance Students' Ethical Decision-Making

Friday, 21st February - 10:45: 4A (Main Salon A) - Pedagogical Demonstration

Dr. Edward Queen *(Emory University Center for Ethics)*

In seeking to improve both students' ethical decision-making and their understanding of the ethical thought process, they rarely are presented with a situation where they must think through a specific ethical problem, identify the issues at play, and then compare their thinking and conclusions with those of an individual with identified expertise. Even less common is where multiple iterations of the same ethically fraught question can be presented to the students requiring them to weigh specific facts and the various goods at risk in making a specific decision.

In this pedagogical demonstration, I will show how a decision-checking program, TOM, can be used to engage students in thinking through ethically fraught situations, particularly those lacking clear "right" or "wrong" answers, but which implicate multiple ethical goods and where there're identifiable costs, both material and immaterial, of every decision.

TOM, Tacit Object Modeller is an artificial intelligence (AI), which digitally replicates human expert knowledge, including tacit knowledge gained through experience. It incorporates both the "rules" used by the expert, and the ability to weigh the value of incommensurate goods the expert gained through experience. The result is the effective transfer of knowledge from a human expert to a virtual expert which then can be used, for among things, as an educational or training tool.

This session demonstrates a digital twin faced with assisting the executive director of a non-profit organization in determining whether or not to accept a donation from an individual. While not in itself an ethical question (it is a policy question with ethical dimensions), it implicates numerous ethical concerns. The demonstration begins by identifying the variables that the "expert" would consider, explains the choice of those variables, and the complexity of weighing them.

The program then generates multiple scenarios with changes in the variables, inviting the "students" to make their decision. It then shows the "expert's" response. What follows is the "expert's" reasoning for that decision. "Students" then can compare their reasoning and decision-making against that of the "expert" and reflect on how they weighed the various goods at risk.

Top Ten Scenarios for Ethical Decision-Making

Friday, 21st February - 11:15: 4A (Main Salon A) - Pedagogical Demonstration

Dr. Christian Early (James Madison University)

This presentation shares a resource for students to develop their ethical reasoning skills. It uses the Eight Key Questions strategy for decision-making, demonstrating its usefulness in ten scenarios that commonly occur in the lives of college students. The presentation is interactive and participatory, inviting responses and feedback. The goal of the presentation is to think together about developing resources to help students have a strategy for ethical decision-making that they can use in addition to their own intuitions. Scenarios include: laundry day, should I tell?, lost and found, and more.

On the Use and Abuse of Principlism in Engineering Ethics

Friday, 21st February - 10:45: 4B (Main Salon B) - Individual Presentation

J. Holbrook (New Jersey Institute of Technology)

Given the success of principlism as an ethical decision-making tool in the contexts of biomedical ethics and research ethics, some have suggested adopting principlism for use in the context of engineering ethics. This presentation discusses principlism, its use in the context of research ethics, and proposals, such as that put forward by Beever and Brightman (2016), to adopt principlism for teaching engineering ethics. I argue that principlism should be adapted to, rather than merely adopted for, engineering ethics. This distinction between adopting and adapting draws attention to one of the main problems with principlism – that it can be interpreted as a version of deductivism. Using principlism in an engineering ethics context, however, allows us to see more clearly the problem with the deductivist interpretation of principlism. I also discuss a related potential danger of using principlism in the context of engineering ethics education – that using principlism as a means of assessing the effectiveness of engineering ethics education will tempt us toward the (mistaken) deductivist interpretation of principlism. Properly understood, principlism can be adapted to engineering ethics. However, once principlism is properly understood, at least some of its promise as a means of evaluation diminishes.

Bridging Innovation and Social Responsibility: Preliminary Results from a Grounded Theory Study on the Founding of Technology Social Ventures

Friday, 21st February - 11:15: 4B (Main Salon B) - Individual Presentation

Dr. Dayoung Kim (Virginia Tech), Ms. Bailey McOwen (Virginia Tech)

Technology-based social entrepreneurship lies at the intersection of technology entrepreneurship and engineers' social responsibility – both of which have been key focuses of engineering education. Technology-based social entrepreneurship education for engineers offers significant opportunities for students to develop social responsibility and entrepreneurial skills, preparing them to become future leaders in the field. Despite this potential, technology-based social entrepreneurship has received limited attention in engineering education. This is largely due to the fact that the topic of technology-based social entrepreneurship has only recently gained scholarly attention, leading to a limited understanding of engineering practice in technology social ventures (TSV) - organizations born from such entrepreneurship efforts. Especially, there is still little insight into how engineers identify business opportunities that can balance their social and financial goals, a key challenge in social entrepreneurship. This knowledge gap makes it difficult to define the necessary competencies for successful technology-based social entrepreneurship, as well as to develop methods for teaching and evaluating them.

To fill this gap, our project answers the following research question: How do engineers who founded technology social ventures identify business opportunities that use technology to solve societal problems? To answer this research question, we applied grounded theory as a methodology. Given that grounded theory is a primarily qualitative research methodology, we conducted interviews with engineers who founded or contributed to the founding of technology social ventures. In this presentation, we share the preliminary findings from the grounded theory study, along with its educational and practical implications. This presentation will introduce a new way of integrating engineering ethics into engineering practice, and how engineering ethics education can be enhanced by adding the discussion of entrepreneurship and innovation.

Unintended Outcomes: Ethical and Professional Considerations in Dentistry

Friday, 21st February - 10:45: 4C (Main Salon C) - Panel Discussion

Carlos Smith (VCU School of Dentistry), Brandon Ambrosino (Villanova), Denise McKinney (Old Dominion University)

Unintended outcomes (UO) in healthcare are challenging and may include failed procedures, treatments with unexpected results or secondary findings from testing. In dentistry, UO arise due to circumstances ranging from clinician error to equipment failure to patient responses to treatment. While dentists intend their diagnoses to be accurate, their treatments to be successful, and their communications to be precise and beneficial to their patients to ensure their own and their profession's integrity, that is not always the case. UO raise issues of professionalism and ethics. How should dentists communicate with peers, patients, and payers in advance of an UO and after an UO? What guidance is offered by professional societies such as the American Dental Association Principles of Ethics and Code of Professional Conduct and the American College of Dentists Ethics Handbook for Dentists?

During dental school, learning to take "the terror out of error" (Eve Sedgwick) is necessary in developing resilience and the necessary communication skills to ensure respect for patient autonomy and dignity. Rather than thinking of an UO as a failure or as the end point of treatment, this could be reframed as beginning a new course of treatment and part of the commitment to lifelong learning embedded in the foundation of dental ethics.

Dentists and dental workers need to be able to respond in real-time to UO, with courage, determination, creativity, and calm. Managing UO necessitates preparing patients for them as dentists must always prioritize the interests of the patient.

In this presentation, the ethical and professional response to UO will be discussed considering three different perspectives: patient, dentist (including dental student), and profession. Panelists come from a range of backgrounds including dental ethics, health law, dental education and dental practice. Recommendations will be offered based on these perspectives for managing UO in dental settings.

Neuroethics and Neurolaw for Responsible Research and Innovation of Neurotechnology

Friday, 21st February - 10:45: 4D (Main Salon F) - Individual Presentation

Tamami Fukushi (Tokyo Online University), Masatoshi Kokubo (University of Tokyo)

Neuroethics is an academic field of trans-science that comprehensively deals with the impact of neuroscience research and its social implementation on human understanding, legal systems, social environments, etc. One of the hot topics in this field is the impact of advances in Neurotechnology on society and individuals. Over the past decade, Neurotechnology has increased its contact points with computer science, mechanical engineering, and information and communication technology. In fact, neuroscience courses at universities have been established in many "wet science" departments such as medical and natural science departments, but recently they have also been established in "dry science" departments including engineering and information science departments. In addition, major companies such as Google and Apple continue to invest in neurotechnology and hire personnel. As the social implementation of this technology becomes a reality, considerable international organizations have also begun to formulate international rules and standards for "responsible research and innovation (RRI)" that contributes to ethical development, use, and dissemination. On the other hand, concerns have been raised that the connection between the brain, artificial intelligence and machines, which extend the human body in the external environment, could affect the free will of the individual and its personality (and interpretations of those). There is also a debate about the need for new laws and regulations for the protection and management of the individual's brain activity collected through neurotechnology. Thus, Neurolaw, which deals with these issues, is expanding its contact with neuroethics.

Based on these, the development of human resources with knowledge of neurolaw, neuroethics, and RRI, while understanding the technical aspects of neurotechnology, is an urgent issue worldwide. However, the methodology for how to incorporate ELSI related to Neurotechnology into school curricula and how to connect it to recurrent education and professional ethics is still in the process of development, and there is room and significance for studying the know-how of applied ethics in general and examining appropriate educational opportunities and content.

We will introduce trends in neuroethics and neurolaw related to neurotechnology and discuss the appropriate content and platforms that should be provided in higher education, recurrent education, and professional ethics.

Associations Between Metacognitive Self-Regulation and Advanced Ethical Reasoning in STEM Students

Friday, 21st February - 11:15: 4D (Main Salon F) - Individual Presentation

Dr. Bruce Thompson (Psychology - University of Southern Maine), Dr. Carol Nemeroff (University of New Brunswick), Mr. Ross Hickey (University of Southern Maine)

This presentation reports on Phase 1 of an NSF funded study (NSF 22-526) investigating a facet of research ethics not often addressed in RCR/ethics literature: Students' individual capacity for metacognitive reasoning and its role evaluating tiers of ethical decision-making and misconduct. Many ethics and RCR trainings incorporate aspects of metacognition (mindfulness, self-reflection), but a critical premise that requires exploration is that differences in baseline metacognition may predict important levels of moral cognition (Kohlberg, 1976) known to correlate with ethical resilience.

Sixty undergraduate STEM students completed a battery of self-report assessments exploring socio-demographics: gender, ethnicity, age, family educational and occupational background. Participants completed two self-regulation instruments: the Applied Mindfulness Process Scale (AMPS); and the Behavior Rating Inventory of Executive Function (BREIF-A). Both assess individuals' ability to regulate emotions, remain mindful and self-reflective when stressed or pressured. Our primary outcome variables were adapted from Engineering and Science Issues Test (ESIT). Participants evaluated multi-tiered, ethically complex case scenarios involving misconduct designed to map onto Kohlberg's (1976) developmental levels of ethical reasoning: preconventional (simplistic, extrinsic); conventional (reputation and social standing); and finally, post-conventional (intrinsic, values-based). Comparison Groups: no background in ethics training; CITI training; students in conventional ethics courses, but no CITI training.

Our socio-demographic variables did not correlate with ethical reasoning. Participants with CITI training, as expected, trended non-significantly towards post-conventional levels of ethical reasoning. Our main hypothesis—individuals' level of metacognitive reasoning ability would predict advanced forms of ethical analysis, was confirmed. Partial correlations, controlling for age and family SES revealed overall scores on the AMPS, and in particular, sub-scales about people's ability to objectively and critically evaluate the validity of their thought processes ("decentration") were found to correlate significantly with their capacity to identify ethical features of case scenarios at the post-conventional reasoning stage. A similar pattern occurred for subscales addressing positive emotional regulation. These results support a link between metacognitive self-regulation and the ability to evaluate complex layers of ethical issues. They also suggest that design of RCR/ethics trainings may benefit from evaluation of individuals' level of development within these domains, in order maximize the impact of RCR/ethics education.

The Rise of ELSEI!

Friday, 21st February - 10:45: 4E (Main Salon G) - Individual Presentation

Dr. Thomas Creely (U.S. Naval War College), Stacie Milavec (U.S. Navy Medical Service Corps, Captain)

Philosopher Ian Barbour noted that technology is liberator, threat, and power. With the rapid innovation and increasing impact of technology, Ethical, Legal, Social, and Environmental Issues (ELSEI) require constant attention to mitigate risks to global security. While these four elements will define the future in decision making for the engagement of technology, there must be an understanding how these emerging disruptive technologies also pose serious threats to national and global security. Five Eyes Science and Technology, NATO Science and Technology Organization, Defense Biotechnology Community of Interest, and others have established ELSEI groups. Swift development of emerging disruptive technologies – artificial intelligence, biotechnology, neurotechnology, nanotechnology, and information technology – exceed governments' ability to keep them in check. While ethics serves as a foundation to evaluate the legal, social, and environmental impacts of these technologies, needed is a cadre of multidisciplinary expertise including sociologists, psychologists, scientists, anthropologists, culturalists, and religionists to bridge the gaps. Emerging disruptive technologies impact ELSEI in multiple ways. 1. Ethics – Humanity must not be lost amid technological revolution. 2. Legal – Responsible AI requires legal parameters to prohibit exploitation of citizens through cyber-attacks, digital hacking, doxing, surveillance, and privacy violations. 3. Social – Social media has the most powerful impact on people's minds and hearts. Ideological groups create appeal through propaganda, disinformation, and surveillance. 4. Environmental – Synthetic biology, food insecurity, rare earth element mining, climate change, genetic warfare are ever-growing concerns facing humanity. DARPA established the ELSE Visiting Scholar Program. After 18 months to prove its viability as new entity, Five Eyes Science and Technology The Technical Cooperation Program approved the permanent status of the ELSEI Action Group in November 2023 (TTCP ELSEI AG). In 2024, the Department of Defense Biotechnology Community of Interest added ELSE to its name. NATO Science and Technology Technical Panels have established ELSEI groups.

Human Uniqueness vs. Shared Values

Friday, 21st February - 11:15: 4E (Main Salon G) - Individual Presentation

Ricky Mouser (Johns Hopkins Bloomberg School of Public Health), Cargile Williams (Indiana University Bloomington)

Per Tesler's Theorem (ca. 1970), "Intelligence is whatever machines haven't done yet." Over fifty years later, conversations on AI still often center on identifying which capacities AI lacks that humans have—either currently, or in principle. If it's not competency at chess or Go or generative language, *what is it* that makes us human?

Define *Human Uniqueness* as the assumption that our distinctive capacities make us human. Lurking in the wings is usually the further assumption that as a result, humans enjoy unchallenged moral standing—call this *Human Supremacy*.

We argue against Human Uniqueness and Human Supremacy by situating them in their broader historical contexts. These existential anxieties are not only *much older* than might be assumed; (Aristotle [2001], Taylor 2016) today they emerge in the context of neoliberalism, which valorizes successful market participation and economic 'self-sufficiency' as the basis of social goods, respect, and even survival. (Braverman 1974, Anderson 2023) Absent these external structures that directly impact our flourishing, improvements in AI capacities would not feel so threatening.

The answer to these existential anxieties is not to continue redefining some uniquely human set of capacities against AI encroachment. (Silvers 1998) Such an approach is not only ableist in construction and ambition; by grounding our value in our humanity, rather than in our shared forms of life and normative standing in a community of equals, it also reinforces a human-AI binary that may do more harm than good. (Jaeggi 2018)

Instead, we propose shifting focus from unique capacities and unchallenged standing to *shared values*. Key to this is a *narrative toolbox approach* to articulating our shared values in response to challenges raised by AI. We need to learn to tell new kinds of stories reaching beyond the ancient quest to justify Human Supremacy. Telling better kinds of stories requires appealing to more qualitative, open-ended, and dynamic standards of *moral articulation*. (Congdon 2024) As it becomes increasingly clear that Human Uniqueness fails to serve our needs, what other sense-making resources can we recruit? We begin by working to articulate notions of flourishing that incorporate AI *into* our shared forms of life.

Empowering Voices: Reimagining Community Resources for Effective Communication in Healthcare

Friday, 21st February - 10:45: 4F (Main Salon H) - Individual Presentation

Aigerim Aliakparova (Duquesne University)

The essence of what makes us human lies in our ability and right to communicate. One of the core ethical principles in healthcare is ensuring that patients have a voice in their care and the autonomy to make informed decisions. Effective communication in healthcare directly affects the life and death of patients. The lack of available interpretation services poses a significant ethical dilemma in a diverse society like the United States, where every 1 of 5 speaks a language other than English proficiency. Poor patient-provider communication due to the absence of qualified interpretation services leads to lower utilization of primary care needs, misdiagnoses, and primarily increased hospital admissions. Despite federal and state mandates for language services, many hospitals still struggle to provide adequate interpretation. There are many reasons for language barriers, but one of the major ones is financial. Currently, only 18 states provide reimbursements for the cost of medical interpreters through programs like Medicaid and CHIP.

This work discusses ethical paradigms of governance related to Community Benefit funds, and the purpose is to explore how healthcare systems can ethically utilize Community Benefit funds to enhance access to language interpretation services, ensuring effective patient-provider communication for individuals with limited English proficiency (LEP). Community Benefit funds are available in all tax-exempt hospitals as a requirement of their non-profit status. Some of these funds could be allocated to provide the financial resources to strengthen interpretation services within healthcare systems. By directing these funds toward employing bilingual professionals and offsetting the costs of interpretation, hospitals can ensure compliance with legal mandates and uphold the ethical obligations central to patient care.

This proposal builds on existing research concerning language access in healthcare and the role of interpretation services in reducing health disparities. Previous publications have explored the negative impact of poor communication due to the lack of medical interpreters, but this work specifically advocates for the use of Community Benefit funds to address these gaps. Investing in interpretation services through Community Benefit funds aligns with the moral imperative to advance healthcare equity, supporting the dignity and humanity of every patient.

A Defense of Health Care Nudges Against Empirical Objections

Friday, 21st February - 11:15: 4F (Main Salon H) - Individual Presentation

Dr. Matthew Altman (Central Washington University)

The idea that people will be better off if they are left to their own devices has been convincingly challenged by behavioral science. Because of this, many health care organizations are using nudges to improve outcomes for individual patients. Nudges are changes in the choice architecture – the context in which people make decisions – that, when people use typical mental shortcuts, incline them toward the good as each of them defines it. Despite the increasing popularity of nudges, two kinds of objections have been levied against them: first, that they are manipulative and fail to respect personal autonomy (deontological objections); and second, that they are based on faulty empirical assumptions and lead to negative outcomes in the long run (consequentialist objections). In this presentation, I focus on the consequentialist objections: Are nudges really effective at improving welfare? Will adopting nudges lead to a slippery slope toward coercive paternalism? Are choice architects actually better than individuals themselves at moving them toward what they take to be good? I respond by explaining how behavioral science can get us to a better understanding of people's true preferences, to minimize the chance that choice architects will intervene in the wrong ways. First, clinicians may be in the best position to guide patients' actions, since they can take the broad view rather than acting on impulse in the moment. For example, medical professionals can help patients with their affective forecasting about how they will eventually adapt to disabling injuries. Furthermore, if a proposed nudge is publicized and debated, and if people can easily choose options other than the default when the consequences are bad enough, then individual preferences are incorporated at both the policy and implementation stages. This guards against the slippery slope. Finally, there are several methods to decrease the probability that choice architects are imposing their own ends onto patients. For example, digital traces can be used to collect health-related data and to reveal patients' true preferences, thus informing the choice architecture. I conclude that there is no convincing empirical objection that prohibits the use of health care nudges in principle.

Trust Issues in Education

Friday, 21st February - 10:45: 4G (Granby A) - Individual Presentation

Mx. Sally Moore (The Ohio State University)

Educators are tasked with managing chaos within the classroom. However, how should they respond when external chaos seeps into their learning space? More specifically, how, if at all, should educators react during times of societal unrest? In recent years, we've witnessed numerous instances of this, from the onset of COVID-19 and the murder of George Floyd to contentious presidential elections, controversial Supreme Court rulings, community tragedies, and conflicts within local school boards. So much occurs outside the classroom that demands students' attention, sometimes detracting from their education.

I begin this project by examining a particularly complex social issue that disrupted higher education nationwide: student protests in response to the renewed conflict between Israel and Palestine. This case illustrates educators' challenging position during crises and how their responses are scrutinized. I focus on normative evaluations, particularly which values critics say educators must uphold. This illustration shows that the value of trust between an educator and their students is often overlooked. Ultimately, I posit that we can better articulate the moral obligations of educators during times of crisis by considering whether their actions promote trusting relationships and classroom communities.

However, simply stating that trust is worth considering is insufficient; we must also define it. To this end, I combine philosophical perspectives with educational viewpoints concerning trust and its role in academic spaces. What is required of trustworthy teachers? What questions should guide their responses (or decisions not to respond)? Should their values be shared in educational spaces? I conclude that there are many ways for teachers to cultivate trust in their classrooms, and those who consider it fulfill moral obligations to their students.

Going to the Darkside: Leader Exceptionalism in Academic Administration

Friday, 21st February - 11:15: 4G (Granby A) - Individual Presentation

Dr. Terry Price (Jepson School of Leadership Studies, University of Richmond)

It is commonplace to suggest that leaders should not make exceptions of themselves—for example, that they are subject to a requirement of authenticity. Authenticity demands that we say what we honestly think and do what we say we will do. This requirement is connected to expectations of honesty associated with ordinary ethics. According to ordinary ethics, if we're trying to get others to believe what we believe or to act on the beliefs we hold, we owe it to them to be transparent about the evidence behind our beliefs and to give an honest assessment of the value of the actions we're advocating. When we're being authentic, we share what we believe to be true and convey our actual reasons for our beliefs. So doing is necessary to respect the equality of other rational agents, especially in cases that involve the exercise of influence.

Unfortunately, these expectations are often unsustainable in leadership contexts, including in academic administration. Leaders can't always afford to be authentic. First, university leaders must sometimes defy the expectations of honesty associated with ordinary morality. For example, confidentiality often precludes sharing the real reasons behind their decisions, and yet some reasons must be given. Second, as with all leaders, university leaders are expected to exercise influence. However, in the academic context, there are many fewer tools at a leader's disposal to "get," much less, "make" followers—especially faculty—carry out important aspects of their jobs. Academic administrators therefore need to draw upon influence tactics that cannot be justifiably used by faculty or others outside of the leadership role. This kind of strategic behavior will be necessary not only to achieve the collective ends of the university but also to protect the strong from the weak and, in some cases, good actors from bad actors.

Academic administrators' special responsibility for what happens to the university and for what happens to its constituents gives them different moral reasons for action. They are often different from the moral reasons faculty have, but they are moral reasons nonetheless. And sometimes they justify leader exceptionalism.

Author Meets Critics: Fewer Rules Better People: The Case for Discretion

Friday, 21st February - 10:45: 4H (Granby D) - Author Meets Critics

Dr. Barry Lam (UC Riverside), Rachel Robison-Greene (Utah State University), Prof. Dennis Cooley (NDSU/Northern Plains Ethics Institute), Jonathan Matheson (University of North Florida)

In his new book, based on the keynote speech at APPE-Cincinnati last year, Barry Lam argues that institutions like government, criminal justice, universities, even sports and the household, are beholden to legalism, the tendency to run things by byzantine rules, laws, regulations, mandates, and by-the-book compliance officers. This has the effect of worse governance outcomes and worse people in our organizations. The effects of complex rule-making is made even worse by the increasing use of machine learning to do everything from grading standardized tests to evaluating people for risk of criminal activity, defaulting on loans, and scoring people for likelihood of antisocial behavior.

In place of legalism, Lam argues that there are three forms of discretion that we should seek to restore for the bureaucrats who manage institutions. Selective discretion is the power to ignore rules when moral and appropriate. For example, a police officer decides against arresting a minor for petty theft, as long as the minor returns the items and apologizes. Interpretive discretion is the power given to enforcers when the rules are vague rather than precise. For example, if a sport has an "unsportsman-like conduct" rule, umpires have wider interpretive discretion to determine whether some conduct counts as a violation, compared to, say, a "no punching" rule. Finally, verdictive discretion is the kind of power given to people who determine verdicts, like judges, loan officers, or readers grading essays, to weigh factors as they see fit in determining verdicts. All of these forms of discretion are under threat the more algorithmic an organization becomes, but they are important goods of institutions.

This is an Author Meets Critics presentation.
Author: Barry Lam, UC Riverside
Critics:
Rachel Robison-Greenem, Utah State University
Prof. Dennis Cooley, NDSU/Northern Plains Ethics Institute
Jonathan Matheson, University of North Florida

A Tale of Two Universities: A Panel Discussion About RCR Training Administration

Friday, 21st February - 10:45: 4J (Granby E) - Panel Discussion

Kory Trott (The University of Alabama), Jill O'Quin (Virginia Tech)

Responsible conduct of research (RCR) training plays an important role in shaping the culture of science at a research institution. This panel discussion will present various aspects of RCR training program administration through the lenses of two RCR training coordinators working at different institutions. The conversation will provide insights into institution-specific challenges, opportunities, and approaches for developing engaging, relevant, and useful RCR training.

In 2019 Virginia Tech embarked on a journey to develop a responsible conduct of research (RCR) training program that emphasized conversations about ethical research and innovation rather than presentations about compliance. Virginia Tech's plan for RCR training evolved into the Investigator Series. Since spring 2020, the Investigator Series has been the catalyst for faculty-led conversations about the ethical considerations that shape the design, conduct, and dissemination of research. From spring 2020 to spring 2024, nearly 1,400 participants engaged in 73 Investigator Series events, totaling over 120 hours of RCR credit. In spring 2024, the developer of the Investigator Series departed Virginia Tech for a position at the University of Alabama (UA). This created an opportunity to reevaluate, and revise Virginia Tech's established RCR training program.

In contrast to Virginia Tech's mature RCR training program, the University of Alabama did not have an in-person RCR training program in spring 2024. This provided a unique opportunity to adapt the Investigator Series model to a different institution. During the spring and summer of 2024 UA's RCR training coordinator developed the Compliance and Research Ethics for Science and Technology (CREST) Training Series. In its first semester, the CREST Series included 11 events that garnered over 140 attendees.

The members of the panel will compare and contrast the experiences of maintaining and improving an an existing RCR training program with the challenges and opportunities associated with implementing a new RCR training program. Panelists will provide insights into the process of developing and managing an RCR training program. This will include a discussion about institution-specific approaches for presenter recruitment, attendance tracking, event promotion, evaluation, and other aspects of RCR training administration and implementation.

Ethics Work and Conflict of Interest

Friday, 21st February - 13:00: 5A (Main Salon A) - Individual Presentation

Prof. Christopher Meyers (Kegley Institute of Ethics, CSU Bakersfield)

Ethicists have long expounded on conflicts of interest (COI) in fields as diverse as healthcare, law, scientific research, and government. Yet, with limited exception (including a 2005 APPE-published monograph), the literature is almost devoid of similar *self-reflection*, i.e., of commentary on types and impacts of COI faced by those doing ethics work.

Surely this is not because ethicists' intentions and behavior are so pure as not to be susceptible to corrupting inducements. Nor is it that ethics work is somehow free of such conflicts; anything but. Consider a few examples:

A hospital ethicist, concerned that her always tenuous position will be jeopardized, holds back from calling attention to a powerful attending physician's routinely problematic behavior.
An ethics center director successfully generates private donations under the general headings of ethics education and professional development. Most of that money goes to public lectures, student interns, and an ethics-across-campus program. But she also sets aside an open-ended budget line for her own travel and research. While there is university oversight, it is at best cursory, in part because these are private funds that she helped raise. She can, and does, use the money to attend conferences, employ teaching assistants, and purchase books and journals.

A consulting ethicist provides services that require an independent and critical mindset, However, the many benefits associated with the role – direct (generous compensation) and indirect (being an accepted member of the 'team') – leave him susceptible to co-option.

In this paper (a chapter in the forthcoming Wiley collection, *A Companion to Doing Ethics),* I briefly characterize COI, noting that they are especially complex for ethicists: We do not typically have clients in the normal sense, and, second, many of the conflicts are *endemic* to the work and thus can only be managed, not prevented. I focus here on two areas of ethics work – hospital consulting and center directorship – and close with suggestions for better management strategies.

Ethical and Policy Issues in the Use of Human Cadavers for Medical Research, Education, and Training

Friday, 21st February - 13:30: 5A (Main Salon A) - Individual Presentation

Dr. Liza Dawson (*Walter Reed Army Institute of Research*)

The use of human cadavers for the study of human anatomy dates back centuries. Practices for obtaining and using human remains in medical education and research have evolved over many decades, but remain controversial. This presentation will analyze the key ethical and policy issues at stake in use of cadavers for research and teaching. While the dead do not have rights or interests, living humans have interests in planning for the disposal of their bodies after death, and living family and community members have interests in the respectful handling of the bodies of their kin. These interests differ from welfare interests; they reflect societal norms laden with symbolism and spiritual and religious significance of the dead body. While dead bodies are not persons, they are ascribed meaning relating to the personhood of the individual. As such, the dissection and use of the body for scientific purposes may be a violation of norms of respect and deference. Over time, however, these ethical commitments–to respect and cultural tradition, and to the advancement of science to support human health—have formed an uneasy truce.

The current uses of cadavers are complicated, however, as many programs use unclaimed remains without consent. Also, the process of donation and consent itself may be opaque; it is unclear whether donors understand the diverse uses of cadavers, and the use of disambiguated human tissues is a largely unregulated practice that includes a wide variety of commercial entities.

Policy reform is needed to make the uses of cadavers for scientific work such as research and teaching more transparent, with consent undertaken in all cases where it is feasible to do so. Programs using human remains should hold specific ceremonies to honor those whose bodies were used. The purpose of these rituals is to demonstrate gratitude and respect for the donors and their families, providing a counterbalance to the concerns about disrespect being inherent in the scientific uses of cadavers. The melding of traditions of religion and cultural practice with modern scientific norms is syncretic; new rituals and traditions are created the blend significant features from other distinct traditions.

Marx's alienation to understand healthcare professional burnout

Friday, 21st February - 14:00: 5A (Main Salon A) - Individual Presentation

Ms. Marka Ellertson *(Mayo Clinic Biomedical Ethics Program), Dr. Richard Sharp (Mayo Clinic Biomedical Ethics Program)*

In this presentation, we will explore the relevance of Marxian perspectives on alienation to the problem of professional burnout, with a focus on healthcare workers.

Burnout in healthcare is pervasive. It affects healthcare professionals, who suffer directly, and patients, who experience more falls, medication errors, and other adverse outcomes. In response, healthcare institutions have directed considerable resources toward the problem of professional burnout, with mixed success.

Importantly, burnout has a moral dimension. Typically characterized (as in Waddill-Goad, 2016) by emotional exhaustion, diminishing engagement with one's career, and cynical or negative attitudes about one's patients, healthcare burnout raises questions about the respective moral obligations of healthcare institutions and individual workers. Drawing on Marx's views on alienation in capitalist societies, we highlight these and other moral dimensions of professional burnout.

Marx argues that, because of striated divisions of labor under capitalism, workers can become estranged from their human nature, including from their work activities, peers, and self. When disconnected from their labor in these ways, workers may experience a loss of control over their lives and hte consequences of their own actions – which Marx described as a state of alienation.

While Marx's concept of alienation focuses on a particular type of laborer engaged in class struggle, in healthcare, complex workplace hierarchies define interactions among workers. With Elizabeth Anderson's concept of a "private government," we adapt elements of Marx's theory of alienation to understand the problem of professional burnout in modern healthcare workplaces, which are governed by their own unique social hierarchies and authoritative structures.

Drawing on these frameworks from political philosophy, we aim to provide a more nuanced account of the ethical dimensions of burnout among healthcare professionals. Understanding professional burnout as a form of alienation can elucidate why, even as doctors and nurses continue to report feeling overworked and exhausted, they still feel a sense of moral obligation to address this problem, at both institutional and individual levels.

Creating an Inclusive Landscape for Inquiry: The Role of Responsible Culture Change

Friday, 21st February - 13:00: 5B (Main Salon B) - Workshops/Professional Development

Dr. Crystallee Crain (Prevention at the Intersections)

In our evolving social landscape, where the boundaries and opportunities of human understanding are continuously being pushed, the intersection of cultural humility and critical theory serves as a crucial framework for reimagining research integrity. By focusing on impact of process on community outcomes, the presentation will guide participants through an engaged discussion on possibilities of these frameworks.

Cultural humility is an approach grounded in recognizing one's own cultural biases and actively seeking to understand the experiences of others—complements critical theory's focus on critique and transformation of power structures within research practices. Together, these paradigms encourage scholars and practitioners to adopt reflexive, inclusive, and ethical practices that can address the inherent biases and injustices within research methodologies. With the integration of cultural humility into critical theoretical frameworks, researchers can critically examine their positions within the power dynamics of research, ensuring that diverse voices and perspectives are acknowledged and valued; and that can lead to practice improvements to hasten the chance of an equitable society.

In this presentation I will share the opportunity for a synergy between cultural humility and critical theory as a pathway toward enhancing research integrity, fostering ethical discourse and practice. The presentation will advocate for ongoing dialogue, scholarship, and practice development that reflect these values, aiming to cultivate an environment where integrity is not merely a regulatory compliance but a societal commitment to enriching the human experience through responsible and equitable inquiry. By addressing the intersections of these concepts, participants will learn about these frameworks through case studies on three projects from the past 5 years that symbolize the questions to consider when making decisions in research. The first case study will be about a state wide LGBTQ survey and the complexities of values and team engagement, the second case study will focus on a compensation philosophy evaluation and the various considerations that can come into play, and lastly, the third case study will focus on the development of a strategic planning process to meet state standards that don't match the values of an organization.

What the Heck Just Happened? Perspectives on Artificial Intelligence from Four Domains of Professional Ethics

Friday, 21st February - 13:00: 5C (Main Salon C) - Panel Discussion

Keith Miller (University of Missouri - St. Louis), Jason Borenstein (Georgia Tech), Yvette Pearson (Old Dominion University), Joseph Herkert (North Carolina State University)

This panel explores the impact of artificial intelligence (AI) on four domains of professional ethics: bioethics, computer ethics, engineering ethics, and research ethics. Despite the increasing prominence and exploding hype, the goal of developing AI, depending on how it is defined, is not a new endeavor. Concerns about AI include whether it may pose an existential threat to humanity. But a broad range of less draconian issues have arisen, from new twists on relatively old problems, e.g., potential privacy violations, to more recent concerns about bias, explainability, and transparency.

Many scholars are wrestling with AI's rapid development and deployment. Bioethicists, for example, are considering myriad ways AI might alter medicine, healthcare, and bioethical inquiry itself (e.g., Cohen 2023). The field of computing ethics is contemplating whether it is appropriate to continue developing, or place a moratorium on, AI. In March 2023, the Future of Life organization published an open letter asking AI researchers to "pause for at least 6 months the training of AI systems more powerful than GPT-4." (Future of Life 2023) The field of research ethics is struggling to determine what constitutes authorship (e.g., Harker 2023) and whether and how notions of research misconduct might shift in the era of AI. Engineering ethicists are concerned with the impact of AI on engineers' professional responsibilities (e.g., Adamson & Herkert, 2022).

This session will encourage a conversation about issues these four realms of professional ethics are confronting. Questions raised may include:

- How are these fields dealing with the hype, dread, and reality of the rapid implementation of AI?
- How are professional journals addressing authorship and research misconduct due to generative AI?
- How is AI changing teaching and mentoring of students in these fields?
- How is AI impacting relationships and interactions among humans across these domains?

Following brief presentations by each speaker, the panel will engage with the audience on these and other relevant issues.

War and Forgiveness

Friday, 21st February - 13:00: 5D (Main Salon F) - Panel Discussion

Gregory Bock (The University of Texas at Tyler), Tammy Cowart (The University of Texas at Tyler), Leonard Kahn (Loyola University New Orleans), Charles Davidson (George Mason University), Loren Toussaint (Luther College)

This panel discussion is an exploration of philosophical questions surrounding the topic of forgiveness in the areas of politics, law, and war, such as whether forgiveness is possible in criminal and civil law and whether forgiveness can be realized in international conflicts. The first presentation "Forgiveness and the Law" builds on the argument in Martha Minow's book *When Should the Law Forgive?* Minow argues for incorporating forgiveness into the administration of law to make it less punitive and more merciful. This essay will build upon Minow's work in three areas: debt forgiveness, pardons, and civil legal issues. The second presentation "Genocide and Forgiveness" focuses on two questions: (1) Is it ever appropriate for someone to forgive another person or group of persons for acts of genocide? (2) If so, what are the conditions under which forgiveness would be appropriate? The presenter argues that there are at least some cases of non-intentional wrongdoing (e.g., recklessness and negligence in war) in which the bar for forgiveness is lower than in the case of intentional wrongdoing, even when the harms in question are especially significant. The final presentation "Demobilization and Communal Reintegration" will examine the essential yet often overlooked role of forgiveness in the demobilization and reintegration of armed groups post-conflict. It explores how forgiveness, as a transformative process, aids in dismantling the cycles of violence and fostering sustainable peace from the ground up vis-a-vis individual armed actors and their communities. Through a case study with armed group actors in the South Kivu province of the Democratic Republic of the Congo, the chapter demonstrates how forgiveness facilitates a re-establishment of identity, trust-building, social cohesion, and psychological healing.

Embodied Social Robots: Intersubjectivity in Ethical Relations

Friday, 21st February - 13:00: 5E (Main Salon G) - Individual Presentation

Shaun Respess (North Carolina State University)

There is increasing interest in the use of social robots to assist specific populations such as seniors with both physical tasks and emotional interaction. However, there are genuine concerns about the efficacy of these machines to complete routine tasks, positively impact subject behavior, and avoid misleading people about their agency. This project studies ethical interactions between a humanoid artificially intelligent (AI) carebot and persons experiencing mild cognitive impairment (MCI), an intermediate stage between typical decline from old age and dementia. There is early evidence that carebots contribute positively to the emotional and mental welfare of older persons with MCI, but added clarity is needed on their interpersonal and ethical guidance skills. Such developments might prolong the time that MCI patients can safely remain in their home environment by providing help in emergencies, managing medications, keeping appointments, and supporting everyday activities. They may also offer some relief to family and professional caregivers who support, at a significant personal cost, rising populations of those in cognitive decline.

That said, there are enduring questions about the extent to which carebots permissibly deceive or misrepresent their personhood in a social relationship, including their abilities. Encoded gestures, dialogue, and/or movements may not always prove respectful, nor appropriate to the context of the interaction. Finally, the increased use of carebots could diminish or replace the status of traditional (human) caregivers, who are already considered part of vulnerable work environments. The study recruits dyads of MCI patients and caregivers with the objective of investigating the intersubjective dynamics of these interactions, accomplished through scripted exchanges involving the robot and semi-structured qualitative interviews afterwards. The results should allow us to compare diverse user interactions of these populations with conventional vignettes of caregiving, as well as survey their experiences for accuracy and ethical orientation moving forward.

Beyond Binaries: Bernard Stiegler's Holistic Approach to AI Ethics and Policy

Friday, 21st February - 13:30: 5E (Main Salon G) - Individual Presentation

Dr. Joel Bock (Old Dominion University)

In this presentation, I apply Bernard Stiegler's philosophy of technology to critique two foundational assumptions that are widespread in contemporary artificial intelligence (AI) discourse: 1) that intelligence is a wholly interior, mechanical process and 2) that a meaningful distinction can be made between "artificial" and "natural" or "human" intelligence. I draw on Stiegler's concepts of the dual nature of technology as *pharmakon* (both poison and cure) and his methodological approach called "general organology," which analyzes the constitutive relations between technological artifacts and systems, biological organisms and natural ecosystems, and social and political institutions. By mobilizing these concepts, I argue with Stiegler that intelligence is a dynamic process of exteriorization of thoughts, desires, and memories in interaction with social, natural, and technological environments. Moreover, Stiegler's framework suggests that intelligence, as most fundamentally a teleological process of exteriorization that can be found in all life forms, is necessarily artificial. This approach, I contend, moves beyond the current impasse between techno-optimism and techno-pessimism in AI ethics and policy debates toward a more fundamental consideration of how technological systems such as AI shape and interact with human agency, political and social structures, and the environment. By focusing on the two particular cases of the role of crowdworkers from the Global South in the training of AI models and the environmental impact of AI development and use, I show how Stiegler's philosophy can highlight ethical and political concerns such as worker exploitation and sustainability, which are often overlooked in professional and applied ethics contexts that tend to apply utilitarian or deontological approaches to issues such as data privacy, safety, bias, and transparency. These contributions thus have significant implications for professional and applied ethics, as they challenge the common assumption that AI systems operate independently from the social, political, and material contexts in which they are designed and used. Ultimately, this presentation illuminates the need for a more holistic ethical and political approach that reflects the complex realities of and interactions between technology, political and social institutions, human psychology, and natural ecosystems.

When Human Narratives Meet Artificial Intelligence: Responsible Design and User Protection

Friday, 21st February - 14:00: 5E (Main Salon G) - Individual Presentation

Deborah Mower (University of Mississippi), Ethan Davis (Unviersity of Mississippi)

Consider the ever-present drive to make AI more human. Researchers have long desired to create AI systems that respond to prompts with more conversational language, but that quest has moved far beyond basic text responses. Now, the race is on to create artificial agents that seamlessly ape human interaction. We readily attribute to these artificial agents things that we typically reserve only for moral agents, including emotional connection, responsibility, and expertise. Such uses of AI rely on various scripts and narratives which we employ widely across social situations, such as the architecture of a conversation, when and how to make moral judgements, and the nature of friendships. Because these processes and paradigms are not part of conscious thinking, researchers are able to design systems that exploit them, creating AI systems that we can't help but feel and think about in moral terms. In fact, researchers (especially those in the military) are attempting to find ways to incorporate ever more realistic agents into teams, studying which features of AI make them most likely to be viewed as a fellow team member and able to contribute to "team cognition." The Center for Practical Ethics has undertaken a project to explore the moral implications of this type of AI system, and initial research has led us to view this kind of system suspiciously, as they hijack the narratives and scripts associated with such meaningful social relations as friendship, expertise, and authority.

Toothy Teleocentrism: Obligations to Non-Sentient Organisms and AI

Friday, 21st February - 13:00: 5F (Main Salon H) - Individual Presentation

Mr. Benjamin Marshall (Washington State University), Dr. Michael Goldsby (Washington State University)

One challenge that faces biocentric views (e.g., Taylor 1986) is that it is hard to ground the interests of non-sentient organisms despite the intuitive notion of flourishing. For that reason, some erstwhile biocentrists (e.g., Varner 2002) have recanted (Varner 2003; 2012). One way to ground the interests of non-sentient organisms is to appeal to the ends of the organism. The teleocentric view is that non-sentient organisms have interests in achieving those ends that have arisen through natural selection that contribute to their survival. However, artifacts also have ends that are artificially selected by their designers, and it is unclear whether the method of selection – natural or artificial – is a principled and morally relevant distinction. Do artifacts, then, have morally relevant interests?

Basl takes up this question in his *The Death of the Ethic of Life* (2019). He argues that there is no way to adopt a theory of moral status that includes all life without also including artifacts. He further argues that Teleocentrism either produces so many obligations that we can never reasonably fulfill all of them – making it unbearable – or produces no meaningful obligations – making it toothless, In light of that dilemma, Basl argues that we must abandon teleo-centrism, and by extension biocentrism. We believe that Basl is right with respect to the claim that any biocentric ethics must also count artifacts as things that are morally considerable. However, we believe that the dilemma that he cites is a false dilemma, and that a thorough-going teleocentric ethics can thread the space between unbearability and toothelessness.

Toward that end, we examine what sorts of toothful obligations toward artifacts (and non-sentient organisms) might follow from a teloecentric ethics, and how the teleocentric ethics might provide a better grounding for some of our intuitions about waste and wanton destruction. Moreover, we follow the lead provided VanDeVeer (1979) to show that with a set of conflict resolution principles, such obligations need not be unbearable. Finally, we examine some problematic cases involving artificially selected functions for artifacts and organisms and how a teleocentric ethics can reconcile those cases.

Integrating Ethics and Science: The Enduring Legacy of Bernard Rollin in Animal Welfare

Friday, 21st February - 13:30: 5F (Main Salon H) - Individual Presentation

Dr. Karen Mizell (Utah Valley University)

This presentation examines Bernard Rollin's significant impact on contemporary animal welfare and rights, highlighting the transformative ethical frameworks he introduced in scientific practice and veterinary medicine. Rollin's work is pivotal not only for its philosophical insights but also for its practical applications in biomedicine and animal husbandry. His critiques of positivism challenged the prevailing notion that scientific inquiry should remain detached from ethical considerations, advocating instead for an integrated approach where moral responsibility guides research practices involving nonhuman animals.

Understanding Rollin's contributions is essential for professional and applied ethics as they emphasize the necessity of aligning scientific advancement with humane treatment. His emphasis on the natural telos of animals reshaped the discourse on animal rights, promoting a view that recognizes the intrinsic value of nonhuman life. This perspective is essential for developing ethical protocols that inform veterinary practices and research methodologies. The proposed presentation builds on previous scholarship that has explored the intersections of ethics and animal welfare. Rollin's foundational texts laid the groundwork for subsequent discussions on veterinary ethics and animal rights legislation. For instance, his influence is evident in the creation of the first veterinary ethics textbook, which serves as a resource for ethical decision-making in animal care.

Supporting examples include Rollin's advocacy for humane cattle-raising practices and his role in shaping federal laws that prioritize the welfare of animals in research settings. By articulating a vision where ethical consideration enhances scientific integrity, Rollin's legacy exemplifies the theme "What Makes Us (Better) Humans." His work serves as a critical reminder that our moral obligations extend beyond human boundaries, fostering a more compassionate society that values all sentient beings.

In conclusion, this presentation aims to highlight how Rollin's philosophical and practical contributions have fundamentally shaped contemporary animal welfare, underscoring the importance of ethics in guiding humane scientific practices and enriching our understanding of what it means to be better humans.

"The Euthanasia Euphemism: On the Deceptive Use of 'Euthanasia' in Medical Research"

Friday, 21st February - 14:00: 5F (Main Salon H) - Individual Presentation

Dr. Joel MacClellan (Loyola University New Orleans)

Almost all animal "euthanasia" in medical research is not because routinely killing healthy animals at research endpoints is termed "euthanasia" but it is not. The historic and everyday meaning of "euthanasia" includes two individually necessary and jointly sufficient conditions: (1) *humane rationale* – the killing is for the good of the being killed, i.e. they are better off dead or alive, and (2) *humane method* – the being is killed painlessly or close to it. The Animal Welfare Act's (AWA) 1966 definition of "euthanasia" requires (2) but not (1), i.e. it requires humane method but not humane rationale. Painlessly killing healthy sentient beings is not euthanasia, as seen via three examples: animals killed after being rendered unconscious in USDA-approved slaughterhouses, animals "cleanly killed" by hunters, or a family being painless killed in their sleep via CO_2 asphyxiation followed by decapitation (a standard euthanasia protocol in animal research) so as to rob them. *All* animal subjects are killed at the end of animal research protocols regardless of their current condition and future quality of life, including members of the control group, which are perfectly healthy animals in the case of placebo controls. The AWA's euthanasia definition is a euphemism misrepresenting reality. Furthermore, the American Veterinary Medical Association (AVMA) gets the definition correct in their 2020 animal euthanasia white paper, but their position is incoherent because it allows euthanizing healthy animals, violating the humane rationale clause in their own definition. This widespread euphemism at the highest levels of government and professional organizations *systematically* misrepresents >100m/annual deaths in the U.S. alone to the public. While difficult to prove intent, this deception is *convenient* for veterinarians and biomedical researchers using live animal subjects. Euphemistic language at the highest levels of ethical oversight is deceptive and should change, especially considering changing attitudes towards animals in the public imaginary. The primary recommendation of this study is that the killing of healthy animals at the end of a study in animal research protocols and public portrayals of animal research be termed "cull" or "kill" to represent their nature more honestly to the public and to researchers themselves.

The Ethics of Marketing Tackle Football to Children: Exposing a False Analogy Between the NFL and Big Tobacco

Friday, 21st February - 13:00: 5G (Granby A) - Individual Presentation

Prof. Abe Zakhem (Seton Hall University)

The NFL directly markets tackle football to children. Is there anything morally wrong with this? Clissold and Bachynski (2024) think so. They argue that there is strong analogy between the NFL marketing tackle football to children and "big tobacco" marketing cigarettes to children; both products are inherently dangerous, and both the NFL and big tobacco are guilty of covering up inherent risks. As we prohibit "big tobacco" from directly marketing cigarettes to children and require that other forms of cigarette advertising carry explicit, unequivocal, and often graphic descriptions of the risks of tobacco use, we ought to impose the same sort of ban and mandates on NFL marketing efforts.

I conclude that this argument is weak and ultimately fallacious. In support of this claim, I draw out the following disanalogies. First, the NFL is promoting an activity, namely a sport, that is inherently and extrinsically valuable. Playing tackle football can be very good for children and can be played in a way that is "reasonably" safe. Cigarettes are never good for children and youth smoking is rightly considered "unreasonably" dangerous. Second, the NFL promotes reasonably safe forms of tackle football, aggressively promotes "flag" football, a much safer alternative to tackle football, and seems to respect parental decision making. On the contrary, "big tobacco" viciously circumvented parental authority and promoted misuse. Given these disanalogies, I conclude that Clissold and Bachynski draw a false analogy between big-tobacco and current NFL practices. I may agree with Clissold and Bachynski that the NFL acted like big tobacco when deceiving its players and the public about the concussive health risks of tackle football and perhaps comparable reparations are due. Maybe the NFL has yet to pay a full and just reparation. It is fallacious, however, to conclude that our condemnation of the NFL's past practices should include banning the current NFL from marketing to children or requiring NFL marketing material to explicitly communicate the long-term health risks of playing tackle football.

Clissold, A., & Bachynski, K. (2024). NFL's dangerous strategies of marketing football to youth: shades of big tobacco. *Sport, Ethics and Philosophy*, 1–17.

The Ethics of Applause: Justifying Violence and Celebrating Tragedy in the Wake of a CEO's Killing

Friday, 21st February - 13:30: 5G (Granby A) - Individual Presentation

Sidika Nihal Colakoglu (Norfolk State University)

This session aims to create a conversation around the almost shocking reactions (i.e., celebration applause, justification, and approval) to the murder of Brian Thompson, the CEO of UnitedHealthcare, on December 4, 2024. It hopes to explore the ethical and legal concerns such as normalization of violence and justification of a killing; dehumanization of the victim; exploitation of the tragedy; the role of media and public opinion for collective accountability; seeking accountability through violence; undermining justice and the due process; and creating or deepening social divisions and polarization surrounding this event.

Playhouse Ethics - Using Roleplay and Levity to Improve Student Engagement in Ethical Decision Making

Friday, 21st February - 14:00: 5G (Granby A) - Pedagogical Demonstration

Reese Benoit (*University of Louisiana at Lafayette*)

Getting business students to not only care, but earnestly engage in the process of making ethical decisions is no small task. My students respond positively to seeing the real world application of what they are learning and I needed a way to show them the importance of learning how to act ethically. I developed a classroom exercise that made ethics approachable, memorable, and fun. Armed only with a wig and a thespian spirit, Playhouse Ethics was born. The exercise consists of roleplaying a workplace ethics dilemma with students, where they must speak up for their position.

This demonstration first will provide examples of the language used in my classroom to translate ethics principles into simplified questions that fit into conversations easily. I then will ask for volunteers to participate in a live demonstration of a Playhouse Ethics exercise. Attendees will be able to experience the playful nature of this pedagogical approach and see how to organically introduce an ethics case into the roleplay.

The design of this exercise is rooted in Mary Gentile's Giving Voice to Values, which argues that cognitive neuroscience and other evidence supports the principle of practice makes perfect. Gentile suggests creating "scripts" that one can practice ahead of ethical dilemmas so that when we are confronted with an actual dilemma, we will already have the neural pathways for acting ethically. By physically giving voice to one's values, students can become more comfortable and more confident acting ethically.

Key elements of Playhouse Ethics, like costumes and exaggerated emotion, make the roleplaying scenarios feel real for students. This realism prompts students to engage in active cognition and act to defend their values in real-time. By triggering their emotional responses and guiding them in incorporating ethics principles into their language, instructors can facilitate the creation of neural pathways that hopefully make students feel more confident when confronted with real ethical dilemmas in their personal and professional lives.

The Pedagogy of Forgiveness

Friday, 21st February - 13:00: 5H (Granby D) - Individual Presentation

Katie Leonard (Chapel Hill-Carrboro City Schools)

In this paper, I argue that forgiveness is a characteristically human capacity necessary for educators' cultivation of a flourishing learning environment. Classrooms are, in essence, 'training ground' for all other communities. Therefore, if professional and applied ethics seek to nurture ethical behavior in the real world, then rigorously examining—and cultivating positive conceptions of—ethical behavior in classrooms ought be of particular import. My proposed classroom pedagogy owes its roots to Simone Weil (1951) and Iris Murdoch's (1971) mid-century philosophies of 'attention,' as well as Talbot Brewer's conception of dialectical desire (2009) and mystic contemplative practices, such as centering prayer (Merton 1971, Keating 1986) and the Ignatian examen (Ignatius 1522).

In conjunction with such philosophical context, I prompt readers to note the following aphorism: "Unforgiveness is like swallowing poison and expecting the other person to die." Though this popular notion highlights forgiveness' value as to the *forgiver*, I seek, instead, to underscore forgiveness' oft-neglected value for the *forgiven*. That is, I am interested in signaling to educators the value of forgiveness for their students—rather than the value for themselves alone.

To do so, I divide this paper into four sections. First, I assemble a theory of and methodology for cultivating forgiveness, drawing from philosophies of attention set forth by the aforementioned contemplatives. Second, I argue that forgiveness is a characteristically human capacity, as well as propose a vision of a 'flourishing' learning environment—in order to affirm trust in human presence (in education) amid today's emergent technological (e.g., A.I.) innovation.

Then, third, I present and respond to possible objections to cultivating forgiveness, namely: condoning injustice and promoting lack of accountability. Fourth, and finally, I consider forgiveness' practical role in learning environments by recounting its application in my public middle school classroom. For example, students may bully peers, disrespect teachers, and/or evade engagement in learning tasks daily. However, I presume that such behavior, though unacceptable to varying degrees, ought not infringe upon a deservingness to be educated. By considering the nuances within vignettes of my own experience, I aim ultimately to argue for forgiveness as essential pedagogy for all educators.

Punishment, Justice, and Legitimacy in K–12 Education

Friday, 21st February - 13:30: 5H (Granby D) - Individual Presentation

Dr. Alex Nikolaidis *(University of Central Florida)*

The use of discipline and punishment in schools is an ethically fraught topic that raises a broad range of ethical and legal considerations and comes with high-stakes consequences (Thompson & Tillson, 2020, 2023). Educational ethicists have, therefore, justifiably been giving increasing attention to questions about the permissibility of certain forms of punishment that have been shown to diminish students' life prospects (Chu & Ready, 2018; Mallet, 2016). Such ethical analyses target, among other things, policies like corporal and exclusionary punishment (e.g., Scribner & Warnick, 2021), differences between punishment under ideal and non-ideal circumstances (e.g., Nikolaidis & Thompson, 2021), and broader questions about student right violations like due process violations (e.g., DeMitchell, 2023).

This paper contributes to this line of inquiry by examining an additional, heretofore unaddressed factor: differences between punishment for objective and subjective infractions. Objective infractions are rule violations that are objectively identifiable, like bringing a gun to school. Although circumstances may arise that render punishment for such infractions unjust—as are circumstances wherein students who experience discrimination are punished more severely for the same infraction—punishment for objective infractions is generally both just and legitimate when administered for violations of moral rules that protect students from harm or scholastic rules that ensure the educational purpose of schools proceeds unimpeded (Hand, 2020).

Subjective infractions are rule violations open to interpretation like disruptive behavior or disorderly conduct. I contend that, unlike objective infractions, the overly interpretive and arbitrary nature of subjective infractions renders punishment for such infractions not only unjust when discriminatory but also fundamentally illegitimate because it impedes the academic and moral educational mission of schools. To support this claim, first, I construct a strong argument that supports punishment for subjective infractions on grounds that it advances the legitimate educational and moral aims of schools (cf. Goodman, 2006; Hand, 2020); second, I show that in fact such punishment impedes those aims.

The implications of this argument are critical because punishment for subjective infractions makes up a large portion of all school punishments (e.g., ADE, 2024; EdSight, 2024) and often compromises students' academic success and life-prospects (Lacoe & Steinberg, 2019).

Do Academic Harms Imply a Duty Not to Grade?

Friday, 21st February - 14:00: 5H (Granby D) - Individual Presentation

Deirdre Hendrick *(University of Texas at San Antonio)*

Extensive research shows the problems of grading, not just of individual methods of grading but of grades in general, to incentivize competition and achievement of grades over understanding a subject, let alone developing a thinking skills (e.g. Kohn, 2011). However, professional practice and educator training material continues to pour out suggesting new ways to assess students, emphasizing the importance of tying assessment to outcomes, or assessing students in ways that are "fair", which usually means giving students a grade that measures their level of effort or ability to gather points, relative to peers or to some, often arbitrary, standard.

While much of the research has been at the primary and secondary levels, post-secondary education is impacted by the same issues. Additionally, grades at the post-secondary, and to some extent the secondary level, can have long term consequences, being at least nominally considered for graduate admissions decades later. Penalties for late work, points for attendance and participation, and similar control mechanisms, abound at the post-secondary level, often justified by apparently uncritical assumptions that they are beneficial or necessary.

Some scholars have experimented with alternatives to grading at the post-secondary level (e.g., Blum, 2020). Success has been varied, though instructors frequently report generally positive results, it is unclear to what extent students having been taught to see grades as a reward may cause negative or at least confused responses.

Considering the evidence that, rather than benefiting education, quantitative assessment methods harm; I argue that educators, and those training educators are morally culpable and that we have an obligation to find ways to eliminate or minimize the harm created by grades. This may require more work by instructors who may already be overworked and underpaid, implicating further ethical considerations. Furthermore, eliminating or minimizing the use of grades, may require us to subvert institutional and societal goals for measurement of outcomes.

NIH-Funded Research Abroad: Are the Research Integrity Requirements the Same as for the U.S. or Only on Paper?

Friday, 21st February - 13:00: 5J (Granby E) - Individual Presentation

Dr. Sergio Litewka (University of Miami), Dr. Elizabeth Heitman (University of Texas Southwestern Medical Center)

The United States government, primarily through the National Institutes of Health (NIH), has a significant role in funding for scientific research around the globe. The majority of the international recipients of U.S. research funding are institutions located in low- and middle-income countries (LMIC), and these contributions provide much needed support for the sustainability of universities and research centers and the professional growth of local scientists.

In 2024, the NIH, the Department of Health and Human Services Office of Research Integrity (ORI) and the US Office of Science and Technology Policy updated their policies on research integrity. These policies aim to strengthen the trustworthiness of the scientific enterprise and federally funded research the face of new challenges imposed by emerging technologies and political, social, and economic forces.

Remarkably, these directives make no mention of international research or how the standards required for U.S. researchers working in U.S. institutions should be implemented at non-U.S. organizations that receive U.S. grant funding. Many LMICs do not have either the systems of governance or the administrative infrastructure to implement these new policies, raising concerns about whether there is an implicit double standard for universities and academic research centers beyond our borders. These new policies offer an important opportunity for U.S. research funding agencies to contribute to the creation of international governance structures and promote the ethical standards needed to address the increasing number of retractions and allegations of research misconduct that are eroding the public trust in the scientific enterprise.

This presentation will identify challenges in the creation and promotion of global standards on research integrity, propose options for the U.S. agencies to help the LMIC institutions they fund not only strengthen their scientific progress, but also foster the ethical infrastructure necessary to achieve the standards of research integrity currently required in more affluent countries.

Increasing Access to Resources for Promoting Research Integrity

Friday, 21st February - 13:30: 5J (Granby E) - Panel Discussion

Michael Kalichman (UC San Diego), Kelly Laas (Illinois Institute of Technology), Trisha Phillips (West Virginia University), Prof. Dena Plemmons (University of California - Riverside)

Purpose: A panel discussion is proposed to identify approaches that might assist the international academic community in developing, delivering, and evaluating interventions to effectively promote research integrity even where resources are limited.

Importance: In the US, federal funding requirements include expectations for teaching responsible conduct of research (RCR) and promoting a culture of integrity.[1] Even without such requirements, effectively promoting research integrity (RI) has been widely studied, and is assumed to be important.[2] However, the proposed approaches require substantial human, financial, and institutional resources.[e.g., 3,4] Unfortunately, many institutions internationally often lack access to the published literature, much less the personnel and time to devote to a reviewing the literature, designing and developing new programs, implementing substantial interventions, conducting quality evaluations to assess impact, and making adjustments for continued improvement.

Proposal: Assuming it is in the interest of the entire scientific community to foster efforts promoting research integrity, the question we are asking is what if anything can be done to support individuals working in institutions or environments with limited resources? Specifically, can the APPE Research Integrity and Scholars and Educators (RISE) group host materials and support that will be beneficial to those who aspire to promote research integrity, but lack sufficient resources to do so. As a first step, several RISE members have started a conversation about what would be most useful to those in resource challenged settings. Tentatively, the kinds of resources we have envisioned include: (1) access to selected publications, (2) examples of syllabi and/or student assignments, (3) cases for discussion, including descriptions of how they might be used, (4) descriptions of activities useful to promote discussion, (5) one-pagers covering various aspects of the process of designing, creating, implementing, and evaluating RCR programs and activities, and/or (6) a program to match interested faculty from resource challenged institutions with experienced members of the research integrity community who can serve as mentors. We believe it is important that our next step should be to open this conversation to the wider APPE community to hear diverse perspectives about what is needed and how it would be best delivered.

What Makes Us Human? Exploring Education in the Age of Emerging Technologies

Friday, 21st February - 14:45: Ethics Roundtable: What Makes Us Human? Exploring Education in the Age of Emerging Technologies (Granby E) - Panel Discussion

Robert Doyle (Felician University)

Objectives:

- To challenge participants to critically examine how technology influences our understanding of what it means to be human in educational contexts.
- To foster dialogue about balancing the benefits of innovation with the ethical imperatives of autonomy, privacy, and trust.
- To provide actionable insights for educators aiming to create a future where education remains both innovative and ethically grounded.

Guiding Themes:

1. **Redefining Humanity in the Classroom**
   How do emerging technologies—such as artificial intelligence, virtual reality, and big data—reshape our understanding of human values, ethics, and behavior in educational settings? Panelists will consider how these tools influence the human connections central to learning.
2. **Autonomy in the Digital Classroom**
   With increasing reliance on adaptive learning systems and AI-generated content, what does autonomy mean for students and educators? Can technology empower independent thought, or does it risk diminishing the role of human agency in education?
3. **Privacy and Trust in the Digital Age**
   As educational platforms collect vast amounts of data on student performance and behavior, how do we safeguard privacy while maintaining trust? Panelists will examine ethical considerations surrounding data usage, transparency, and informed consent in education.
4. **Bridging the Gap Between Innovation and Ethics**
   How can educators integrate cutting-edge technologies into the classroom while maintaining a commitment to enduring human principles such as empathy, integrity, and equity? The discussion will highlight strategies to ensure that innovation enhances, rather than undermines, these values.

IoMT, Machine and Deep Learning and Parkinson's Disease: An Ethical and Anticipatory Ethical Analysis

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Prof. Richard Wilson (Towson University), Dr. Michael Nestor (Autica Bio)

Due to the advance of technology in machine learning, deep learning, Internet of Things, big data and cloud computing more powerful and advanced applications of these technologies is taking place within healthcare industries. Among a few applications the Internet of Things environment involves the use of clinical sensors, clinical frameworks, and computing frameworks into the upgrade of healthcare services. In an IoMT framework the clinical sensors gather physiological information of patients and send them to a database storage that can be acquired by approved health care experts such as specialists, medical attendance doctors, and so on. The Internet of medical things has changed the strategic vision of healthcare institutions as it has the potential to unlock endless gaps in diagnosing treatment and maintenance of a patient's well-being and welfare which holds the secret to reducing illness and the price for treating illness by enhancing clinical efficiency.

The purpose of this analysis is to start with the discussion about PD and its impact followed by the usage of information and communication technologies to deal with PD in the perspective of ICT usage of cloud computing and machine learning and deep learning to make effective communication and decision making possible and two increase the ability of caretakers to assist patients suffering from PD

The overall aim of this analysis is to highlight how AI particularly machine learning and deep learning are being integrated into the study and treatment of patients suffering from PD of particular concern are the ethical and anticipated ethical issues related to this integration of Machine and deep learning into the study and treatment of Parkinson's disease in patients suffering from this medical problem.

This analysis is also concerned with exploring ethical issues with IoMT, Machine and Deep Learning and Parkinson's Disease with the idea of expanding this analysis into and anticipatory ethical analysis of the role of AI in the improvement of patient health related to Parkinson's disease.

Designing a Research Integrity Education Program Based on Aspirational Ethics and Scientific Virtues: Work-in-Progress Report

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Prof. Jun Fudano (Waseda University)

Background

In Japan, the significance of research ethics education has grown since the 2014 release of the "Guidelines for Responding to Misconduct in Research"[1] by the Ministry of Education, Culture, Sports, Science and Technology (MEXT). These guidelines mandate that all research institutions provide some form of RE education for students and researchers. However, most RE education in Japan primarily takes a "preventive ethics" approach, aimed at reducing misconduct and questionable research practices (QRPs) by focusing on basic knowledge acquisition. This approach, often delivered through passive methods like e-learning and textbook study, places limited emphasis on developing ethical decision-making skills, values, and attitudes. As a result, this type of education may demotivate researchers and lead to an instrumental approach to research integrity, where compliance becomes a formality rather than a commitment to responsible research practices.

To address these challenges, the author proposed a three-year project to design a new type of RI education program grounded in "aspirational ethics."[2] Unlike preventive ethics, aspirational ethics seeks to inspire researchers toward excellence and integrity in their work, rather than focusing on misconduct prevention. The proposal has been accepted with MEXT's support.

Method

The project will begin by gathering empirical evidence, through interviews with RE instructors, to confirm that current research ethics education is limited to preventive ethics, which may hinder the promotion of research integrity. The concept of "aspirational ethics," which serves as a complementary approach to preventive ethics, will then be further defined. Structured interviews with researchers recognized for conducting "Good Work"[3](i.e., high-quality research that contributes positively to society) will be conducted to gather examples of aspirational ethics in practice. The goal is to identify the attitudes, values, and approaches that these researchers embody. Based on this analysis, the author will develop learning objectives and educational goals for an RI program based on aspirational ethics and scientific virtues.[4]. Additionally, a case-based teaching model will be designed and tested for its effectiveness.

Results

The author will present this work-in-progress report on the project's initial phases.

Confucianist AI: A Dialogical Approach to AI Governance

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Steven Hammerton (*University of Maine School of Law; Maine Regulatory Training and Ethics Center*)

What makes us human? As AI technology endeavors to displace human input by mimicking human thoughts, logic, and, at times, human-like emotions, this question has become increasingly important. For now, AI's ability to project those human traits is merely a façade—we have not *yet* achieved computer metacognition. However, as AI trends toward metacognitive superintelligence, we risk the displacement of our humanity through the loss of decisional autonomy and by automating governance, among other dangers. In defense of humanity, we arrive at a crossroads–how do we govern AI in a way that does not supersede nor displace our humanity?

I suggest looking to the past to forge our future. As an example, my poster presentation will examine key features of Confucianism, a system of civil thought originating in ancient China, and how its teachings can be applied to the ethical dilemmas posed by societal AI integration. Confucianism's dialogical nature effectively situates it in an increasingly global society. For instance, recent forms of Confucian thought have osmotically incorporated values from other cultures and religions into the Confucian belief system without sacrificing Confucian values nor requiring uniformity from other belief systems.

Dialogue, as it is utilized by Confucian thought, is something that undeniably makes us human. Whether through oral or written tradition, dialogue allows cultural values and the human experience to permeate generations and cross borders. The dialogical process allows for mutual understanding, and that understanding can give rise to ideological peace, and further, international peace. While that harmony is difficult to attain, some semblance of it is needed to tackle global dilemmas like AI governance. Recognizing the plurality of thought across the world, Confucianism recognizes that core principles can come in many manifestations.

That said, Confucianism's core principle is benevolence, and its key objective is social harmony. From the Confucian perspective, harmony is achieved when every facet of society operates within its proper role. Technologists, ethicists, and regulators will be challenged to place AI in its proper role and keep it there. Confucianism offers a unique, dialogical path to solving that challenge with a global society in mind.

Disparities in Access to Fertility Care for Middle Eastern and North African (MENA) Women in the United States

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Nadia Shaher (Loyola University Chicago)

My research project entails a socio-political and ethical examination of the barriers to fertility services faced by women of Middle Eastern and North African (MENA) descent living in the United States. Infertility is a significant public health issue, and is one that remains widely unaddressed especially amongst American MENA populations. I have examined existing literature through multiple databases that describe health behaviors alongside the economic constraints, discrimination, and cultural barriers that prevent many MENA couples from seeking out fertility services. I have additionally examined how social factors, the lack of health education and the exclusion of MENA groups from the U.S. census imposes barriers through scarce population-based studies and critical data needed to evaluate the specific public health needs of this group, further contributing to their marginalization. Though infertility and inaccessibility to reproductive services largely affect the population, there has been minimal discussion surrounding these issues. Having a clear understanding as to why these barriers exist and remain within the American healthcare system for MENA-women alongside minority groups in medicine as a whole is crucial to properly addressing the continued marginalization of these groups for the future.

Reflexivity in Action and Navigating Ethical Practice for Novice Qualitative and Quantitative Researchers

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Mrs. Natalie Serrano _(The University of Texas at Tyler)_

Statement of purpose: Exploring reflexivity and ethics in qualitative and quantitative research as a resource for novice and experienced researchers alike while embracing humanness and imperfection.

An explanation of why the topic is essential for professional and applied ethics: This topic is vital because whether novice or experienced researchers, we're in a process when we are conducting research with critical moments occurring while knowledge is being generated. Reflexivity is the conscious, working acknowledgement of our own beliefs, biases and judgement systems throughout the research process (Jamieson et al., 2023). It is an ongoing process saturating all stages of research and not a single or universal entity (Guillemin & Gillam, 2004).

An explanation of how the proposed presentation relates to previous publications or research on its topic: Reflexivity in research is a process of critical reflection not only on the knowledge produced, but how the knowledge is generated (Guillemin & Gillam, 2004). It includes reflecting on assumptions, beliefs, and judgments while critically examining how they potentially impact the research process. Although an integral part of qualitative research, reflexivity offers the opportunity for thoughtful engagement adding depth to quantitative research, prompting acknowledgement and centering of positionalities (Jamieson et al., 2023).

A summary of, and examples supporting the argumentation: Reflexivity is an invaluable skill for both nurses and researchers. It is essential for closing the gap between research and practice, improving nursing practice, and generating knowledge (English et al., 2022). Reflexivity also plays a crucial role in confronting who we are as individual researchers and how work is guided (Jamieson et al., 2023). In turn, appreciating unique contributions of others as it pertains to knowledge and experience, allowing researchers to be clear about their unique position.

References:

English, W., Gott, M., & Robinson, J. (2022). Being reflexive in research and clinical practice: a practical example. _Nurse Researcher_,_30_(2), 30–35.

Guillemin, M., & Gillam, L. (2004). Ethics, Reflexivity, and "Ethically Important Moments" in Research. _Qualitative Inquiry_, _10_(2), 261–280.

Jamieson, M. K., Govaart, G. H., & Pownall, M. (2023). Reflexivity in quantitative research: A rationale and beginner's guide. _Social and Personality Psychology Compass_, _17_(4), n/a.

Interpreting "Student Relativism": A Plea for Charity

Dr. Justin Horn (Virginia Tech)

Teachers of ethics frequently encounter a tricky pedagogical challenge: how to deal with "student relativism." How should we respond when students insist that ethics is "all relative" or "just a matter of opinion"? Many philosophers view their students' avowals of relativism as fundamentally insincere, and regard some common student claims—such as the claim that ethics is subjective and therefore everyone ought to be tolerant—as flatly contradictory.

I argue that we should rethink these widely held views. Oftentimes, when people utter two claims that have the surface form of a contradiction, we look for a charitable interpretation that renders these claims consistent. For example, suppose a person says "there is no such thing as magic" but later goes on to exclaim, "that street performer did some amazing magic!" In principle, we could insist that this speaker has contradicted themselves, and that their views are incoherent. But it is likely that we would interpret their claims more charitably, and understand them to be using the word "magic" in two different ways.

I argue that good pedagogy requires a similar sort of charity when we encounter "student relativism." In engaging with our students, we should look for available interpretations of their claims that express plausible views when possible. Clearly, when students say (for example) that morality is all a matter of opinion, they are denying that morality is a robustly objective domain of fact. But this view is shared by many serious philosophers working in metaethics, including expressivists, fictionalists, contextualists, and (some) constructivists. Such theories provide interpretations of first-order moral utterances like "everyone ought to be tolerant" that don't conflict with the denial of objective moral facts. Although *discussing* such metaethical theories will not be pedagogically appropriate in many classes, these theories show us that there are more charitable ways to interpret students' avowals of "relativism" than are commonly considered. This in turn may explain why some students respond to arguments against relativism not by changing their views, but by claiming they've been misunderstood. By interpreting student relativism more charitably, we can make these discussions more constructive.

Ethical Obligations Beyond the Trial: Responsibilities of Researchers in Community-Based Pragmatic Clinical Trials

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Mr. Ashwath Muruganand (NYU Grossman School of Medicine), Dr. Lauren Taylor (NYU Grossman School of Medicine)

Pragmatic Clinical Trials (PCTs) aim to provide real-world evidence on the effectiveness of interventions in routine clinical settings. Unlike traditional randomized controlled trials (RCTs), which are highly regulated, focus on narrowly defined patient populations, and are usually conducted in specialized research facilities, PCTs are often undertaken in more diverse settings, such as general hospitals, community clinics, or patients' homes, to mirror the reality of routine care.

This makes PCTs especially useful in under-resourced populations with high disease burdens and limited infrastructure to support RCTs. However, the broad use of PCTs in these settings also raises ethical challenges. Historical examples illustrate these complexities. In the 1990s, HIV/AIDS trials in sub-Saharan Africa screened out individuals from participation who did not receive life-saving treatments, raising questions about researchers' obligations to these groups. Similarly, in another study involving the resettlement of 100 at-risk families from a refugee camp, those not selected for participation were denied the opportunity for resettlement despite the lack of clear criteria for exclusion.

This article reviews ethical concerns identified in the literature on PCTs, discusses gaps, and proposes a new ethical framework for researcher responsibilities in PCTs. Current scholarship addresses issues of informed consent, collateral effects, and privacy concerns but lacks recognition of researchers' unique responsibilities to nonparticipants and the broader study population. Drawing from Indigenous and public health ethics, we propose that frameworks emphasizing individual researcher-subject relationships are insufficient in PCTs. Because researchers generally conduct PCTs in identified communities before selecting individual participants, researchers should view the entire population, not just enrolled subjects, as stakeholders in research.

Within this community, there may be a gradation of responsibility among screened-out individuals, those living with the same disease, and other nonparticipants. The precise nature of researcher obligations to these groups outside the traditional researcher-subject paradigm has yet to be described. We propose that researchers and IRBs should be accountable to individual participants and the community of interest, addressing harms from exclusion through measures like financial compensation, long-term community investments, health referrals, and education on study results to ensure equitable benefits for all impacted by the research.

Charlottesville's Ethical Dissonance: White Supremacy, Virtue Signaling, and the Built Environment

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Tom Seabrook (George Mason University)

Can a city profess one ethical identity while its built environment displays antithetical principles? In recent years, Charlottesville, Virginia, has proclaimed a moral civic identity as a city dedicated to diversity, equity, and inclusion. Until 2021, however, the city's monumental public art projected an older vision of an urban society dedicated to white supremacy. I argue that white leaders in Charlottesville and at the University of Virginia embraced a form of commemorative tokenism (virtue signaling) by the end of the twentieth century, supporting minimal recognition of African American history while maintaining monuments and architecture steeped in nonwhite exclusion. The result was a city with an ethical dilemma, where increasing calls for inclusivity clashed with a century of physically encoded white supremacy.

Throughout the Jim Crow era (1890s to 1960s), Charlottesville's native-born white Protestants upheld an ethics steeped in eugenics, asserting their own superiority and dominance through both construction (e.g., the creation of Lost Cause memorials to Robert E. Lee and Stonewall Jackson) and destruction (e.g., the demolition of Charlottesville's African American business district, Vinegar Hill). After the dismantling of de jure segregation in the 1960s, many Americans embraced what some scholars have termed a "new civic religion of tolerance," with memorials to Civil Rights leaders reflecting an ethical paradigm shift away from the white supremacy that defined earlier decades.

This paradigm shift did not manifest in every urban environment, however. By reading Charlottesville's cultural landscape, I will show that the culture of tolerance ascendant throughout the United States since the 1960s left few marks on the city's built environment until the 2020s. Even after the deadly Unite the Right rally in 2017 and the removal of Confederate and imperialist iconography in 2021, Charlottesville remains a city whose ethics do not align with its landscape.

This poster builds on the work of architectural historians, communication scholars, and others who have exposed the white supremacy built into Charlottesville's physical fabric. My contribution extends their arguments into the present day and proposes the following question: How can stakeholders—including civic leaders, architects, and designers—build contemporary ethics into the environment?

Does AI Create Moral Stories like Humans Do?

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Dr. Kazuhisa Miwa (Nagoya University)

Research Question

The theme of the 2025 conference is "What Makes Us Human". Recent years have seen the emergence of large-scale language models, such as Chat GPT, and creative activity achieved by machines other than humans. This technological leap has raised new questions about what it means to be human. The authors approach this issue by asking whether generative AI can generate moral narratives similar to those of humans. Although there has been much discussion about the creativity of AI, only a limited number of studies have examined creativity in relation to moral and ethical concepts.

Theoretical Background

We used the moral foundations theory as our theoretical basis. According to the theory, human morality is based on five foundations: Care, Fairness, In-Group, Authority, and Purity. In this study, we had humans and AI generate stories that conveyed each of these moral foundations.

Experiment

135 university students and ChatGPT4 generated stories that would convey the moral concepts well. We collected 60 human-generated and 60 AI-generated stories (12 stories x 5 foundations). With the source of the stories kept secret, 289 adults were asked to rate the quality of the stories and the moral concepts conveyed by those.

Results

First, in terms of the quality of the stories in general, humans were superior in terms of surprise and originality, but AI was rated higher in terms of consistency, empathy, engagement and complexity. Second, both humans and AI were equally successful at generating stories that conveyed their respective moral foundations. However, when it came to in-group stories, the AI was unable to create good stories.

When text analysis was performed using the moral foundations dictionary, AI used more words related to morality than humans. On the other hand, according to the ratings of adult participants, the overall scores for the human-generated stories were higher than those for the AI-generated stories. In some cases, however, the AI outperformed the humans on Care and Fairness stories. These results provide the current state of AI's understanding of moral concepts, and shed light on the issue of what is human nature.

The Virtue of a Marianist Institution

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Marie Peterson (St. Mary's University)

In this project, I aim to express the relationship between the key characteristics of Catholic institutions, specifically Marianists, and virtue ethics. Marianism is a branch of Catholicism started by Father William Joseph Chaminade and guided by the goals of the Blessed Mother Mary. Within Marianism there are the Pillars of Marianist Charism of faith, community, mission, and Mary. These pillars are meant to be the guiding understanding of how a Marianist should live. I argue that these pillars are closely aligned with virtues and relate Marianism to Virtue Ethics. This correlation is important for institutions with non-Catholic members. The use of virtue ethics at these institutions would allow for an understanding of the goals and mission of Marianism without the religious aspect associated with it. When discussing institutions like universities this becomes increasingly important, given that universities should aim to grow and better society. This project points to the larger issue of recruitment and how this relationship between Marianism and Virtue Ethics can create better practices in recruitment at Marianist Universities. Then more specifically this project looks at the importance of recruiting low-income, first-generation, and high-risk students, using the West side of San Antonio as an example, given the virtues a Catholic Marianist Institution should have.

Psychiatry Journals' Adherence to Informed Consent Guidelines for Case Reports

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Ashley Tsang (University of Texas Southwestern Medical Center), Dr. Elizabeth Heitman (University of Texas Southwestern Medical Center), Dr. John Sadler (University of Texas Southwestern Medical Center), Dr. Sherwood Brown (University of Texas Southwestern Medical Center)

Case reports are an important tool in medical education, illustrating practical scenarios, effectiveness and limitations of interventions, and offering expert analysis. In psychiatry, case reports often highlight sensitive, unique, and potentially stigmatizing aspects of patient mental health, underscoring the importance of consent and privacy. The Committee on Publication Ethics (COPE) promotes ethical standards for case reports, calling for written informed consent from featured patients. In 2013, an international expert group also developed the CAse REports (CARE) Guidelines for best practices in case reports, including informed consent and de-identification guidelines for any case report involving patient data.

We assessed the instructions to authors of 253 indexed psychiatry journals, 129 of which published English-language case reports in the prior 5 years. We evaluated their adherence to ICMJE, COPE, and CARE guidelines on informed consent and de-identification for case reports.

Of the 129 psychiatry journals that had published case reports in the prior 5 years, 91 (71%) referenced ICMJE standards for informed consent in their instructions to authors, 84 (65%) referred to COPE, and 59 (46%) referenced CARE guidelines. Only 46 (36%) mandated informed consent, 7 (5%) required de-identification, and 21 (16%) required both, specifying consent with identifying information. Notably, 40 (31%) lacked clear instructions on informed consent. Among the 82 journals requiring informed consent, 69 (86%) required documentation.

A decade after publication of expert guidance, psychiatry journals remain inconsistent in their adherence to international ethical guidelines for informed consent for case reports. More attention to clear instructions from journals on informed consent would provide an important educational message about both publication ethics and fundamental respect for psychiatric patients' confidentiality.

Priority of Vaccination of the Population: Moral Principles

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Poster Presentation

Dr. Tsuriel Rashi *(Ariel University)*

The article "Priority of Vaccination of the Population: Moral Principles" provides an in-depth analysis of ethical considerations for vaccine distribution, integrating perspectives from various philosophical approaches and monotheistic religions. It explores different ethical frameworks, including those from the World Health Organization and the US National Academy of Medicine, emphasizing distributive justice. The discussion extends to how these moral theories influence practical vaccination strategies and highlights the diversity of global opinions on how best to manage the pandemic's challenges.

The Cambridge Handbook of Ethics and Education

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Authors Reception

Dr. Sheron Fraser-Burgess (Ball State University), Prof. Elaine Englehardt (Utah Valley University), Prof. Michael Pritchard (Western Michigan University), Dr. Pamela Konkol (Concordia University, Chicago)

The premise of *The Cambridge Handbook of Ethics and Education* is that the field of ethics provides a critical intellectual apparatus for consequential education theory, research, and practice. Structured to encourage a recursive engagement with ethical traditions across the globe with educational systems, theories, and practices, the text features abiding contentions of meaning and values that are perennial and emergent.

In 1966, R.S. Peters wrote Ethics and Education, which seminally mapped the essential relationship between ethics and education. In the opening to *Ethics and Education*, Peters reminds readers that books of this nature are subject to criticisms from both philosophers and educators alike; "hard-headed teachers will complain that it is too abstract…[and] students of philosophy will complain that many of the philosophical points are not argued in enough detail" (p.7). He likens this criticism to "an occupational hazard" for those readers who situate their identity within philosophy of education. However, he cautions against sensitivity to these criticisms, and argues that "both political and educational theory will remain…an undifferentiated mush, uniformed by the basic disciplines which, logically speaking, must contribute to them" (p.7). Peters pushes philosophy of education to develop a "rigorous field of study" to "provide a determinate structure on which students can train their critical faculties" and be better able to think philosophically about educational endeavors (p.8). Given the difficult, post-truth political context of schooling in the United States at all levels—philosophical inquiry to consequential educational research is essential to combat dangerous campaigns of disinformation and bad faith. d

The work is divided into three sections related to points of orientations towards ethics in relation to education: the normative traditons, applied ethical challenges in schools, and ethics futures for education in society.

Race and Research: Perspectives on Minority Participation in Health Studies, 2nd edition

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Authors Reception

Dr. Elizabeth Heitman (University of Texas Southwestern Medical Center)

The concepts of racial justice and health equity have been at the forefront of ethical discourse and social action in the past several years. This second edition of *Race and Research: Perspectives on Minority Participation in Health Studies* examines the nation's progress and setbacks in the recruitment and inclusion of diverse populations in health research in the 20 years since publication of the original work. It updates and expands the original edition's examination of the NIH's 1994 *Guidelines on the Inclusion of Women and Minorities as Subjects of Clinical Research* and how interrelated factors have continued to limit participation from racial minority populations in biomedical studies.   It also reflects on how much has changed in the way we think and talk about race and research since publication of the first edition in 2004.

The new book has seven wholly new contributions and six updated chapters, all written by prominent public health scholars in health disparities, community health, genetics, ethics, and health policy.   From multiple viewpoints and disciplines they examine the importance of racial diversity in health research in its ethical, social, historical, and scientific dimensions, with chapters divided into into three main sections: 1) The Meaning of Race in Research; 2) Ethical, Social, and Behavioral Perspectives; and 3) Special Issues in Minority Participation in Health Research.

Overall, this book seeks to advance the conversation on the meaning and utility of race in research, and to fuel strategies that will accelerate research to promote health equity.

Fewer Rules Better People: The Case for Discretion

Saturday, 22nd February - 08:30: Breakfast: Authors Reception & Poster Session (Free and Open to All) - Authors Reception

Dr. Barry Lam (UC Riverside)

In his new book, based on the keynote speech at APPE-Cincinnati last year, Barry Lam argues that institutions like government, criminal justice, universities, even sports and the household, are beholden to legalism, the tendency to run things by byzantine rules, laws, regulations, mandates, and by-the-book compliance officers. This has the effect of worse governance outcomes and worse people in our organizations. The effects of complex rule-making is made even worse by the increasing use of machine learning to do everything from grading standardized tests to evaluating people for risk of criminal activity, defaulting on loans, and scoring people for likelihood of antisocial behavior.

In place of legalism, Lam argues that there are three forms of discretion that we should seek to restore for the bureaucrats who manage institutions. Selective discretion is the power to ignore rules when moral and appropriate. For example, a police officer decides against arresting a minor for petty theft, as long as the minor returns the items and apologizes. Interpretive discretion is the power given to enforcers when the rules are vague rather than precise. For example, if a sport has an "unsportsman-like conduct" rule, umpires have wider interpretive discretion to determine whether some conduct counts as a violation, compared to, say, a "no punching" rule. Finally, verdictive discretion is the kind of power given to people who determine verdicts, like judges, loan officers, or readers grading essays, to weigh factors as they see fit in determining verdicts. All of these forms of discretion are under threat the more algorithmic an organization becomes, but they are important goods of institutions.

Author Meets Critics: The Cambridge Handbook of Ethics and Education

Saturday, 22nd February - 09:30: 6A (Main Salon A) - Author Meets Critics

Dr. Sheron Fraser-Burgess (Ball State University), Prof. Elaine Englehardt (Utah Valley University), Prof. Michael Pritchard (Western Michigan University), Dr. Pamela Konkol (Concordia University, Chicago), Prof. Patricia Werhane (University of Virginia), Dr. Daniel Wueste (Clemson University)

The premise of *The Cambridge Handbook of Ethics and Education* is that the field of ethics provides a critical intellectual apparatus for consequential education theory, research, and practice. In 1966, R.S. Peters wrote Ethics and Education, which has since been considered the seminal work mapping the conceptual categories of the essential relationship between ethics and education. In the opening to *Ethics and Education*, Peters pushes the philosophy of education to develop a "rigorous field of study" to "provide a determinate structure on which students can train their critical faculties" and be better able to think philosophically about educational endeavors (p.8). With a spirit of ethical inquiry in mind, the main objective of this text (part of a larger project on ethics and education) is to (re)chart the terrain of ethics and education for a new generation of educators as it relates to questions of philosophical means and ends. The text is divided into three parts.

Perennial questions taken up in part one include: how should we live; what is the role of education in promoting a good life; and how does this tradition impact curriculum and instruction today? Perennial questions taken up in part two include: what happens when ethics become institutionalized; what are the aims and purposes of school; and how do diverse populations experience schooling; how should teachers be educated, trained, and/or developed;mwhat is the role of private interests in public schooling; and finally, how can liberal commitments to schooling foster a more humane and just future? Questions taken up in part three include: with what tradition(s) is the chapter in critical conversation; in what way and for what reasons, and, to the extent that a new theory integrates, disrupts, or introduces a new paradigm, how does the reframing treat normativity (e.g. justice, deontology, universality)?

These three sections are indicative of the text's various purposes and applications in the ecosytem of school systems and educational theory and philosophy.

Lessons Learned in Delivering New Global Classroom-Study Abroad "Ethics and the Energy Transition" Course in Brazil

Saturday, 22nd February - 09:30: 6B (Main Salon B) - Pedagogical Demonstration

Ms. Gretchen Winter (University of Illinois Urbana-Champaign), *Kathryn Rybka (University of Illinois Urbana-Champaign)*

A new course, "Evaluating Future Energy Sources Through a Professional Responsibility Lens," was delivered in 2024 and is planned, with revisions, for 2025. Learners worked on virtual teams with Brazilian students; on-campus and invited faculty experts from Brazil/elsewhere Zoom-lectured. This session will share our practical ideas about delivering/improving a global classroom/study abroad class focusing on business, ethics, and environmental issues.

Detailed Abstract

A newly conceived three-credit undergraduate course, "Evaluating Energy Sources of the Future Through a Professional Responsibility Lens: A Brazilian Case Study," was delivered in Spring 2024. The first-of-its-kind on our campus, this 8-week Global Classroom-Study Abroad case-based offering paired learners from our university with university students from Brazil to work together on virtual teams before our in-person visit to Rio. Activities included in-person and hybrid presentations from expert professors from our campus, and others in the U.S. and Brazil, and culminated with our in-person week together. Though Brazil is the setting for the case and the Study Abroad location, the learnings from the course can be applied across the globe.

The course was designed to take advantage of our campus research strengths and company partnerships to develop a lower carbon future. Course design and delivery support came from the campus Institute for Sustainability, Energy, and Environment; the Lemann Center for Brazilian Studies, the Siebel Center for Design, and the Gies College of Business. For more than a decade, our Center for Professional Responsibility has partnered with a leading global energy company to create student-centric activities that allow participants to develop meaningful responses to the ethical aspects of a real-world business problem, and we invited this corporate partner to join us throughout the course and to lead discussions on the transformation within the energy industry.

This session will share ideas about ways to "explore new directions in professional and applied ethics" by developing a campus-wide class that provides a forum for students to respond to current international business, professional responsibility, ethical, and environmental challenges. The spring 2024 class was well-received and provided insights for 2025, which we'll happily share.

Mentoring Up, Down, & Across: An Undergraduate Colloquium Course in Ethical Leadership Incorporating MBA and Corporate Engagement

Saturday, 22nd February - 10:00: 6B (Main Salon B) - Pedagogical Demonstration

Prof. Jessica McManus Warnell (University of Notre Dame), Arriam Abunu (University of Notre Dame), Bryn Dougherty (University of Notre Dame), Bode Menegay (University of Notre Dame), Allison Narmi (University of Notre Dame)

This pedagogical demonstration will present an example of an innovative colloquium-style undergraduate course in ethical leadership. The demonstration will be presented by the instructor along with several students who have successfully completed the course. This colloquium, affiliated with a professional ethics center housed in a college of business, is a seminar course with a focus on developing capacities for effective, ethical business leadership. Students engage with scholars, graduate business students, and alumni and other professionals at companies, with a particular focus on inclusive leadership and leadership for social and environmental sustainability. Drawing on academic research and the experiences of these graduate business students and senior executives, students develop strategies for developing their own capacity for ethical leadership at work. The course is an elective opportunity for students studying business. The course instructor was intentional about supporting a diverse group of students by recruiting from across the program including through a program for first-generation students. The course learning goals indicate that upon successful completion, students will be able to:

- Engage in meaningful dialogue with MBA and corporate course partners around themes of ethical leadership at work.

- Articulate the major challenges to equitable, sustainable workplaces, and understand ideas and innovations that meet these challenges.

- Identify and explore tools for responding to ethical challenges in business, and for aligning their own sense of purpose with that of the organization at which they will work.

- Apply insights from the graduate business and corporate mentors to their own paths of academic and professional development.

- Demonstrate fluency in the resources available through the professional ethics center and the university for engaging in values-based leadership during and after business school.

The course instructor will discuss the development of the course including key features in designing the curriculum and recruiting students, MBA teaching assistants, and corporate partners. Student co-presenters will share their experiences conducting interviews with corporate leaders and completing writing assignments applying their insights to course readings such as research on leadership styles at work. They will discuss the types of activities and assignments the course involves, and their reflections on the course.

Ethics Bowl Coaching in Reflection

Saturday, 22nd February - 09:30: 6C (Main Salon C) - Panel Discussion

John Garcia (Harper College), *Richard Greene* (Weber State University)

Please join former Intercollegiate Ethics Bowl Chairs Richard Greene and John Garcia in a conversation about the role coaching can play in helping to model the values of the bowl to the students on our teams.

We decided to submit this late breaking proposal after the Fall 2024 Regional Ethics Bowls. What we noticed as coaches and organizers assisting with various regional events this fall, is that there is a natural tendency for coaches to reflect on ways that their teams can improve or on ways the logisitics of an ethics bowl competition can be improved, but there is less opportunity to reflect on our own coaching, especially on the ways we can impact students beyond helping them prepare to be competitive in Ethics Bowl events. We wanted to offer this session as a discussion where we can reflect together as coaches on the other lessons we can teach our teams in our work with them throughout the year.

This session is designed to appeal especially to Ethics Bowl coaches, student participants, and organizers, including all those who volunteer as moderators and / or judges. It is part of an ongoing effort to expand Ethics Bowl related offerings at the APPE conference beyond the competition itself.

From Groupthink to Thinking Groups: Education in Collective Intellectual Virtue as an Antidote to Affective Polarization

Saturday, 22nd February - 09:30: 6D (Main Salon F) - Individual Presentation

Eric Servatius (University of Mississippi)

In the United States today, political division and partisan animosity are at record highs. The public holds increasingly negative perceptions of out-group members and willingness to engage across perceived lines of difference has plummeted (Iyengar et al. 2019; Garzia et al. 2023). While these phenomena (referred to collectively as affective polarization) are driven by mutually reinforcing factors like economic inequality (McCarty, Poole, and Rosenthal 2008; Stewart, Plotkin, and McCarty 2021; García-Sánchez et al. 2024), partisan media (Levendusky 2013), and institutional features of the American political system (Abramowitz and Webster 2016), I focus here on the ways social organization and group identification affect our epistemic processes. Drawing on Quassim Cassam's (2012) concept of epistemic vice, I argue that many of our social environments promote enduring, malignant intellectual character traits that contribute to affective polarization. These epistemic vices impede our ability to effectively and responsibly evaluate evidence, conduct inquiry, and live our lives.

In response to these conditions, numerous voices have called for a renewed focus on civic education, media literacy, and intellectual virtue—particularly for K-12 and college students. While such efforts are much needed and well-intentioned, I fear that their efficacy is limited by the predominantly individualistic pedagogical approaches they build upon. To address these challenges, what is needed is not epistemic hyper-autonomy, but a *countervailing social force.* In other words, the same social factors that drive affective polarization could be used to combat it.

In this paper, I argue that a promising candidate for such a social force is a pedagogy firmly grounded in a collective approach to the intellectual virtues. Section one briefly examines the role that social group dynamics play in exacerbating epistemic vice. Section two builds upon Jeroen de Ridder's (2022) tripartite model of collective intellectual virtue and argues for the superiority of a pedagogical synthesis of these approaches. Section three looks at a few existing pedagogical approaches to virtue epistemology in K-12 and university classrooms and finds them lacking. Finally, section four addresses two assessment-based challenges to intellectual virtue education, arguing that a collective approach not only sufficiently meets these challenges but also outperforms individualistic approaches.

Is There a Bright Side? Empowering Students in an Age of Cynicism

Saturday, 22nd February - 10:00: 6D (Main Salon F) - Individual Presentation

Dr. Kenneth Bryant *(The University of Texas at Tyler)*

This presentation explores the development of "critical doing," a pedagogical framework that seeks to empower students to move beyond skepticism and engage meaningfully and ethically with political systems. The purpose of this project is to examine how political science education can balance critical thinking with actionable engagement, ensuring students are not only adept at analyzing systems but also motivated to participate constructively within them. This inquiry is motivated by the challenge educators face in preventing cynicism and fostering civic responsibility in an era of political polarization.

The topic is crucial for professional and applied ethics because it speaks to the ethical responsibility of educators to promote not just critical inquiry but also ethical action. At a time when students increasingly express disillusionment with political systems, this project investigates how teaching methods can cultivate political efficacy and counteract learned helplessness, encouraging students to see themselves as capable agents of change. This focus on empowerment aligns with broader ethical goals in education, such as promoting personal responsibility and engagement with social issues.

The framework of this presentation draws on existing research related to political efficacy, scarcity mindsets, and learned helplessness, integrating these theories into practical teaching strategies. My own teaching experience and research suggest that while political science courses often encourage critique, they may unintentionally foster disengagement. This project seeks to bridge that gap by emphasizing the ethical importance of participating in imperfect systems. By framing critique as a starting point for action, "critical doing" aims to inspire students to engage thoughtfully and productively.

Examples from my preliminary efforts include assignments where students apply course concepts to real-world scenarios, fostering both ethical reasoning and practical engagement. For instance, students are encouraged to develop action plans addressing political issues relevant to their communities. Through this presentation, I seek feedback and insights from conference participants to further refine this evolving framework. Ultimately, this project aims to equip students with the tools to navigate complex systems, engage meaningfully and ethically, and recognize their role in shaping the political landscape.

Treating the Transgender Child: Science, Ethics and Policy in the Real World

Saturday, 22nd February - 09:30: 6E (Main Salon G) - Panel Discussion

Stephanie Bird (Massachusetts Institute of Technology - Retired), Carolyn Ringel (Center for Bioethics, Harvard Medical School), Elizabeth Nash (Dept. of Health and Human Services)

It has become clear that gender, like sexual orientation, is fluid. There is widespread misunderstanding that the scientific finding of two different sex chromosomes (X and Y) is a universal and invariable marker that is expressed in two distinct sexes, female and male. However, science has shown that genetic composition and the reproductive development of individuals can be much more variable than the common binary experience. During the course of their development children may come to believe that the gender role assigned to them at birth is incorrect and that they are "in the wrong body" and should seek treatment to correct the situation. While much is known about the role hormones play in both the development of secondary sex characteristics, and the function of the reproductive system, much less is known about the role of these compounds in the development and function of other organ systems. Though the nature and extent of hormonal involvement in the function of the nervous system is not fully understood, it is well known both that the brain continues to develop well into the third decade of life, and that sex hormones play a significant and substantial role in that development, as well as brain function. The paucity of information about the specific roles of hormones and associated neuroactive compounds in brain function emphasizes the importance of careful consideration of the myriad ethical, legal and social policy issues for parents, clinicians and policymakers. At the same time, those who are uncomfortable with gender fluidity may seek to enforce the binary pattern through state bans on healthcare for transgender children. The panelists in this session bring expertise in neuroscience, bioethics, and health policy in order to foster and facilitate a thoughtful, interactive discussion among the panelists, and with the audience, about the possibility of crafting an ethical policy response based in science in our ethically contentious society.

Navigating Ethical Communication Challenges: A Scientist's Journey

Saturday, 22nd February - 09:30: 6F (Main Salon H) - Individual Presentation

Dr. Sarah Arradondo *(University of Illinois Urbana-Champaign)*

My transition from computational chemistry to research ethics over the past year has provided direct insights into how communication strategies must be adapted to address ethical challenges that arise across scientific disciplines. This presentation will explore how maintaining transparency and clarity in both computational chemistry and research ethics are crucial for building trust with the scientific community and the broader public.

In my work, I've experienced firsthand how vastly different complex computational presentations are from general science communication. When presenting computational chemistry at a conference, I use precise technical language and detailed models that align with the expectations of scientific peers. In contrast, communicating similar scientific concepts to the general public requires simplifying the message, ensuring clarity without losing the core insights. Both types of communication come with ethical considerations. In scientific presentations and publications, failing to communicate clearly can hinder reproducibility and undermine trust among peers. Simplifying for broader audiences also carries risks, as assuming too much knowledge can lead to misunderstandings, especially when communicating uncertainty or complex findings, as we have seen with the public perception of climate change and vaccines.

My background in navigating these distinct communication environments, from the technical precision of computational chemistry to broader public discussions, has given me unique insights into the ethical lines that must be carefully navigated. These experiences now inform my approach to research ethics, where I help guide researchers in balancing transparency, clarity, and ethical responsibility in their own communications. At the National Center for Principled Leadership and Research Ethics (NCPRE), I leverage these insights to develop programs that integrate ethical communication into scientific practice, ensuring that emerging leaders in science are equipped to navigate the complexities of research environments with trust and transparency.

Equipping Scientists for Team Science: Navigating the Interpersonal Challenges of Multidisciplinary, Multi-Institutional Research

Saturday, 22nd February - 10:00: 6F (Main Salon H) - Individual Presentation

Prof. C. Gunsalus (University of Illinois Urbana-Champaign), Dr. Elizabeth Luckman (University of Illinois Urbana-Champaign), Dr. Sarah Arradondo (University of Illinois Urbana-Champaign)

In recent decades, scientific research has experienced a significant transformation, marked by a sharp increase in coauthorship across diverse fields. For instance, in biomedical research, the average number of authors per paper rose dramatically, from 3.99 in 2000 to 6.25 by 2020, while single-author articles declined by over two-thirds during this period (1). Similarly, the physical sciences now routinely feature publications with more than a thousand authors. This remarkable increase illustrates the growing complexity and scale of contemporary research, which often demands the expertise of large, multidisciplinary teams (2). These trends reflect an evolution in research practices, as tackling modern scientific challenges often requires collaborative approaches that draw on diverse skills and perspectives from multiple fields and institutions (3). Correspondingly, many federal funding programs now prioritize multidisciplinary, multi-investigator, and multi-institutional collaborations, emphasizing the importance of team science.

While individual reputation remains a critical factor for tenure and career advancement, the rise of team science has created an increasing demand for scientists who can work effectively within collaborative frameworks. Many of the most pressing and innovative scientific problems today require solutions that cannot be achieved by individuals alone. Consequently, learning to work successfully in scientific teams, especially those that span disciplinary boundaries, has become a vital skill set. Yet, graduate programs frequently overlook the development of these interpersonal and collaborative skills, leaving scientists underprepared for the demands of team-based research environments.

This session will explore the insights gained from adapting a leadership program, initially designed for academic leaders, to specifically support scientists in team science roles. Attendees will be introduced to strategies for fostering a collaborative environment that emphasizes mutual respect and leverages individual strengths while advancing collective goals. Through this adapted program, scientists can acquire practical tools for navigating the unique challenges of team science. These include establishing norms and expectations, effectively managing differing values and vocabularies, and employing conflict resolution techniques tailored to collaborative research settings. By equipping scientists with these essential interpersonal skills, the program aims to cultivate a culture of teamwork that enhances both personal and collective success in the scientific enterprise.

Religious Identity, Moral Cooperation, and Perceptions of Moral Decline

Saturday, 22nd February - 09:30: 6G (Granby A) - Individual Presentation

Cliff Guthrie *(Husson University)*

A large part of what makes us human are the beliefs we carry, reject, and amend as we grow, on the one hand, and the groups we belong to and cooperate with that may influence those beliefs. This individual presentation will share methodologies and initial findings of a grant-supported study looking at some moral psychological differences among U.S. residents based on their religious identity: those currently religious, those who have de-identified from religion (the "dones"), and those who have never been religious. Using an online questionnaire, we will examine two key areas: correlations between religious identity and endorsement of fundamental moral domains as described in Morality as Cooperation (MAC) theory, and correlations between religious identity and the perception of moral decline in society.

Our research builds upon the Religious Residue Hypothesis (Van Tongeren et al., 2021), which suggests that individuals who leave religion retain some moral intuitions shaped by their prior religious experiences. Previous studies often relied on Moral Foundations Theory (MFT), which has faced important critiques. By contrast, we employ the lesser known MAC theory, which proposes that human morality consists of solutions to recurrent problems of cooperation in seven social domains. MAC may offer a more robust and cross-culturally valid framework for understanding moral cooperation.

We hypothesize that religious identity will correlate with varying endorsements of the MAC domains. For instance, "dones" may exhibit a gradual decay in certain moral intuitions compared to currently religious individuals but may still differ from those who have never been religious. Additionally, we explore whether religious identity predicts perceptions of moral decline, building on findings that the illusion of moral decline is pervasive (Mastroianni & Gilbert, 2023).

By administering the MAC-Q questionnaire alongside measures of perceived moral decline, we aim to enhance our understanding of the interplay between religious identity and moral psychology. These insights are valuable for applied ethics professionals navigating moral diversity and cooperation challenges, as they highlight the nuanced ways religious identity shapes moral perspectives.

Academic references omitted due to word limit.

Seneca on Anger, Mercy, and Nonviolence

Saturday, 22nd February - 10:00: 6G (Granby A) - Individual Presentation

Gregory Bock (The University of Texas at Tyler)

In *Contingent Pacifism: Revisiting Just War Theory*, Larry May makes the claim that the philosopher Seneca lays "one of the most significant groundings for pacifism." For example, in Book 1 of *On Anger*, Seneca draws a strong link between anger and violence. He argues that anger is a dangerous passion that we ought to be rid of because it leads to murder, genocide, and slavery. May says, "Seneca refers to the war mentality as 'widespread madness,' which fails to see that the slaughter of the innocent in war is not different from the killing of people by murderers." He believes a well-ruled society is characterized by harmony and love instead of anger.

In *On Clemency* (On Mercy), Seneca attempts to persuade Nero to be a merciful ruler, even in regard to deserved punishment. Seneca says a king must act like a good parent. He asks, "Would not he, who constantly punished his children by beating them for the most trifling faults, be thought the worst of fathers?" Seneca does, however, believe that punishment is necessary, but its aim should be correction not harm.

Although Seneca may have laid the grounds for pacifism, he is not a pacifist himself, at least not an absolute pacifist. He thinks violence, even violence against the self in the form of suicide, is sometimes permissible. In this presentation, I explore Seneca's strong prohibition of anger and his emphasis on mercy to better understand his views on violence. On the basis of his teachings, I propose a set of conditions for the proper use of force and violence.

Interrogating Privilege in STEM Research and Reducing Its Impact

Saturday, 22nd February - 09:30: 6H (Granby D) - Individual Presentation

Dr. Sandra Borden (Western Michigan University), Dr. David Hartmann (Western Michigan University), Dr. Susan Stapleton (Western Michigan University)

Privilege is a complex and often invisible system of power that advantages some groups and disadvantages others. In STEM research, privilege can manifest in many ways, such as through biases in peer review, inequitable access to mentoring, and narrow criteria for funding, tenure and promotion. Such factors can create barriers for underrepresented groups and prevent them from fully participating in and contributing to STEM research. The authors were awarded a National Science Foundation grant (Award Number 2316197) to hold a one-day conference in 2024 in cooperation with the Association for Practical and Professional Ethics titled Privileged Logics: Interrogating Foundations and Practices in Research Ethics. The goals of the conference were to: gather a diverse group from the STEM and responsible conduct in research (RCR) education communities to raise awareness about these issues, generate useful concepts for understanding them, and identify broadly applicable recommendations for addressing them that build on learning communities and other promising practices that already exist in research ethics.

The keynote presentation by Dr. Sarina Saturn focused the day's conversations around successful strategies for remedying biases resulting from privilege in STEM research. Themes included a multi-faceted and grounded attention to well-being; allyship based at least in part on compassion; reciprocal mentorship; and the difference between cultural competence and cultural humility. There were three plenary workshop sessions on use of metrics to assess quality, on learning communities, and on research ethics training.

Participants generated a number of ideas, including strategies for dismantling privilege associated with widely used metrics for success in research and leveraging learning communities for developing alliances and advocating for institutional change. As part of the conference, participants also sketched privilege-centered ideas for research ethics training. Noting that most of their experiences had emphasized compliance and liability, they suggested improving RCR training by being more transparent about the origins of research ethics training and its harm to marginalized communities, emphasizing cultural humility in instruction regarding historical background, and highlighting the continued relevance of these problems. This presentation will provide details about the conference and share ideas for actions attendees can try at their own institutions or organizations.

Data Repositories and Secondary Use: The Problem of XR Data

Saturday, 22nd February - 10:00: 6H (Granby D) - Individual Presentation

Prof. Jonathan Beever (*University of Central Florida*)

Data repository reviews by the IRB were designed for physical biomedical specimen repositories (biomedical data) but are increasingly used for broader sets of digital health data. For example, data repository review applied to virtual, extended, and augmented reality (XR) data storage incorporates a remarkably wide ranges of data types, empowering rich secondary research opportunities but also broadened risks of identifiability and informational harms. Yet IRBs' emphasis on formatting and flow-charts lag behind engaging or monitoring these wider risks, despite local efforts to address those challenges (e.g., Berkeley 2024, University of Kentucky 2024, University of Connecticut 2024).

The purpose of this presentation is to examine tensions between regulation by IRB and ethical analysis around secondary use of digital data. Existing ethics literature laments shortcomings of IRB review for research involving digitized health data (e.g., Ferretti et al., 2020, Nebeker et al. 2017). A much smaller body of literature examines digital data more broadly, reaching the same conclusions about shortcomings (e.g., Huh-Yoo and Rader 2020); yet, this is a research space of substantial growth. I will first articulate the problems of secondary use of digital data through existing literature in bioethics and digital ethics. I then outline a unique secondary use context in the context of XR research (NSF 2024), and finally argue for the need for supplementary ethics review for secondary use data.

There is a growing ethical and legal sense that what makes us human now extends through our digital data (Spector-Bagdady and Beever 2020; Floridi 2018). Yet our research regulatory frameworks guiding use of non-medical digital data continue to lag behind the ethical issues (like reidentification, data ownership, and informational harms) that pervade the use of digital data in secondary use research.

Who should be responsible for ethics review of research currently beyond IRBs' scope? Existing examples of supplemental peer review of research protocols (Stanford 2024) and professional organizational standards (AiOR 2024) work to close that regulatory guidance gap. Yet their broader implementation faces challenges of resources and consistency.

Ethical AI in the Workforce: Using AI to Enhance Student Skills

Saturday, 22nd February - 09:30: 6J (Granby E) - Panel Discussion

Prof. Scott McDaniel (Franklin College), *Mr. Andrew Rosner (Franklin College)*, *Prof. Randi Frye (Franklin College)*

This panel will address the growing impact of AI in the workforce, while reinforcing the idea that "AI won't steal your job—people who know how to use AI will." So how do we use it ethically, particularly in higher education? Composed of three academic experts – a director of digital fluency, a journalism professor, and an art professor – the content aims to equip attendees with practical strategies for integrating AI into higher education, while also emphasizing the profound ethical responsibilities educators face. Panelists will explore key questions such as: How do designers ethically manage the boundaries of AI-assisted creativity, ensuring the human touch remains central to artistic expression? How should journalists use AI responsibly without compromising journalistic integrity or distorting information? And, how do we ensure that students are fully aware of the privacy risks and ethical concerns surrounding the use of AI, particularly regarding data use and consent?

Because here's the thing: When used responsibly, AI can be super useful to enhance student work. Panelists will share examples of how they use it in the classroom setting.

By reflecting on these issues across different disciplines, panelists will encourage critical conversations on authorship, privacy, and the limits of AI's influence. The goal is to inspire educators and professionals to cultivate students who are not only skilled in using AI but are also ethically grounded in navigating its complexities in the workforce.

Psychological Wage of Misogyny: An Existentialist Lens on Deepfake

Saturday, 22nd February - 10:45: 7A (Main Salon A) - Individual Presentation

Kate Yuan *(Yale University)*

This paper examines the psychological, existential, and cultural mechanisms underlying deepfake pornography enabled by AI, particularly its use for gender-based humiliation within misogynistic communities like incel groups. Central to this exploration is the question, "What makes us human?" as the capacity for autonomy and mutual recognition faces challenges within our digital future. A significant driver of this abuse is the rise of "humiliation rooms," digital spaces dedicated to sharing deepfake pornography of specific women—including mothers, sisters, and acquaintances. In these spaces, sexual humiliation is weaponized to assert dominance over women, reinforcing gendered subjugation in a uniquely public and anonymous manner. Despite humiliation's role in digital gender violence, this concept remains under-explored. This paper highlights how deepfake technology has fueled large-scale, anonymous humiliation and misogyny, making these discussions urgent.

To analyze this phenomenon, I draw on W.E.B. Du Bois's concept of the "psychological wage of whiteness" to introduce the "psychological wage of masculinity," wherein men derive compensatory value from subjugating women in the digital realm. Beauvoir's gendered parallel between the racial oppression of Black people and the subjugation of women illustrates how patriarchal societies use myths to position women as the "Other." Her framework on gendered oppression provides insight into the profoundly embodied nature of humiliation for women, showing how societal structures render women's bodies and sexualities as sites of control and shame. Sartre's concepts of "the look" and "bad faith" complement Beauvoir's by illuminating how men's desire to control women by reducing them to objects under the male gaze reflects existential anxiety over women's autonomy. Deepfake perpetrators, functioning as modern-day sadists, ultimately become trapped in cycles of objectification and self-deception.

Through this existential lens, I propose solutions aimed at dismantling objectifying structures and reinforcing subjectivity for both genders. Sartre's "third person" concept suggests disrupting collective objectification through external accountability, advocating for legislation that enables third-party monitoring of digital spaces where deepfake abuse occurs. Meanwhile, Beauvoir's emphasis on self-assertion calls for cultivating spaces—both public and digital—where women can assert autonomy and resist objectification. These strategies underscore the need for both structural reform and individual empowerment to counteract technologically enabled misogyny.

Freedom Takes the Form of a License

Saturday, 22nd February - 11:15: 7A (Main Salon A) - Individual Presentation

Alif Laila Tisha (*University of Washington*)

This paper explores how immigrant women in the U.S. perceive entrepreneurship as a form of conditional freedom, termed a "license," allowing them to navigate and integrate multiple cultural, economic, and familial realms while facing unique constraints. Grounded in existentialist and feminist theories, particularly de Beauvoir's The Second Sex, Crenshaw's intersectionality, and hooks's concept of love as action, this paper argues that entrepreneurship offers immigrant women both self-assertion and complex obligations that redefine traditional gender roles. For these women, entrepreneurship enables them to assert agency within a pluralistic society. Yet, this "license" to freedom is bound by intersecting systems of oppression that impact their business decisions and social identities.

The analysis further applies de Beauvoir's concept of feminine labor, highlighting how entrepreneurial pursuits frequently entangle immigrant women in a double bind: their businesses provide economic agency but also reinforce traditional familial roles and obligations. Entrepreneurship, therefore, emerges as a paradoxical exercise of liberation that simultaneously necessitates compromises on autonomy, particularly as these women fulfill cultural expectations of care and service within their families. While entrepreneurship promises autonomy and economic independence, it also reinforces familial and cultural expectations, thus perpetuating traditional gendered labor dynamics. This duality, or "double bind," becomes a defining feature of their entrepreneurial journey, where freedom and constraint are continuously negotiated.

This paper also applies Crenshaw's intersectional theory to elucidate the compounded impact of race, gender, class, and immigration status on these women's experiences. Empirical examples illustrate the economic and social constraints that shape immigrant women's entrepreneurial activities, underscoring their conditional nature. Finally, bell hooks's notion of love as an active, transformative force is discussed, framing entrepreneurship as a labor of love that both motivates and limits agency within culturally and economically prescribed boundaries. The paper thus illuminates how their freedom is an ongoing negotiation rather than an absolute state.

This study offers a nuanced perspective on freedom as a situated, conditional experience shaped by the intersections of identity, freedom, and love.

Accountable Virtue: Reimagining Ethics in Accounting Education

Saturday, 22nd February - 10:45: 7B (Main Salon B) - Individual Presentation

Mr. Keith Dinh (Santa Clara University)

Alasdair MacIntyre's *After Virtue: A Study in Moral Theory* has long informed ethical discourse across professions, and its relevance to accounting has become increasingly pressing amidst declining public trust. Once known for its ethical standards, the accounting profession now faces a tarnished reputation due to high-profile scandals and an erosion of fiduciary responsibility (Lopez 2018; Mintz 1995; Pinheiro 2021). This paper examines the accounting domain, where practitioners serve as "objective storytellers" of financial health, constructing narratives of corporate integrity through financial statements. This role aligns with MacIntyre's view of humanity as "story-telling animals" who "aspire to truth" (MacIntyre 1981, p. 256), highlighting an accountant's responsibility for truth and transparency.

While ethics education is widely accepted within the profession (Ponemon 1993; Shawver 2009), accounting has yet to adopt a comprehensive framework to guide both aspiring accountants and practitioners through complex ethical dilemmas (Sorenson 2015). The profession's largely utilitarian focus on legal compliance and minimal legal standards (Hooper 2015) falls short, as laws cannot address every ethical dilemma that accountants may encounter. This limitation creates challenges in an evolving profession within a rapidly changing environment. This paper therefore argues that a virtue ethics approach in accounting education offers a more effective framework for navigating nuanced ethical challenges that often blur the lines between right and wrong. Unlike utilitarianism, which prescribes actions, virtue ethics focuses on cultivating moral character and guiding thought processes. Embedding virtue ethics within accounting education could fundamentally shift the profession's ethical foundation.

Studies indicate that ethics-focused educational interventions significantly strengthen ethical foundations and positively impact ethical actions (Thomas 2012; van der Kolk 2019), supporting a virtue-based approach in accounting. Integrating virtue ethics across the accounting curriculum could foster professionals who prioritize character and moral responsibility over mere compliance (Melé 2005). Such a model would produce not only competent accountants but also moral agents equipped to withstand ethical pressures throughout their careers. Ultimately, this approach aims to redefine the accounting profession, fostering a culture of ethical resilience and renewed public trust. Beyond individual accountability, this shift could establish a sustainable ethical foundation, potentially restoring and elevating the profession's societal standing.

Can We Talk About this Later? A Mixed Methods Study of Reactions to Ethical Followership

Saturday, 22nd February - 11:15: 7B (Main Salon B) - Individual Presentation

Dr. Kyle Payne (Bellevue University)

Shedding light on how followers navigate ethical dilemmas at work, particularly when they receive an unethical directive or request from a leader, ethical followership "reverses the lens" on ethical leadership. Rather than focusing solely on leaders' efforts to influence their followers to behave ethically, as leadership literature tends to do, this paper considers ethical leadership as co-created by leader and follower. That is, it considers what behaviors an ethical follower can use to influence leaders or peers. A few ethical follower behaviors identified through empirical research include querying, reframing, appealing, educating, negotiating, refusing, and reporting.

Building on a definition and theoretical framework for ethical followership presented at last year's conference, this paper presents a mixed methods analysis of leaders' and peers' reactions to ethical follower behaviors that examines which ethical follower behaviors are deemed most appropriate to use when facing an ethical dilemma. The paper also explores leaders' and peers' perceptions and emotions associated with ethical followership. Professional engineers from a variety of disciplines in the United States completed a survey on ethical follower behaviors and their reactions to them. A select group of these participants were then interviewed to explore their reactions in more depth.

For scholars, this paper enhances an emerging theory of ethical followership, clarifying how ethical follower behaviors, singularly and in combination, are understood and felt by leaders and peers. In doing so, the paper examines the potential consequences of ethical follower behaviors at individual, group, and organizational levels. For practitioners, this paper provides guidance on how to develop and support ethical followers at work. This paper can also help practitioners to prevent *unethical* followership, in which followers may participate in or condone unethical behavior, and to manage the inherent challenges of ethical leadership.

Environmental Harm, What Could it Be?

Saturday, 22nd February - 10:45: 7C (Main Salon C) - Individual Presentation

Kenneth Shockley (Colorado State University)

Appeals to environmental harm are common across both academic literature and public discourse. But can the environment be harmed? In most contemporary philosophical discussions harm is often thought to involve the setting back of interests or the undermining of well-being (Feinberg, Feit, Gardner, Rabenberg). Accordingly, typical features of the environment to which we might attribute environmental harm – ecosystems, landscapes, species – seem poor subjects for harm. Appeals to "environmental harm" are then generally taken to be either mistaken or shorthand for damage to living things affected by changes in the environment (Sagoff). Some have taken the very notion of harm to be problematic for similar reasons: appeals to harm illicitly rely on moralizing or other affective components (Bradley). However, I suggest in this paper that what Bradley and Sagoff understand to be a weakness in the account of environmental harm, is really a benefit. This paper suggests that the attitude toward the object suffering damage should be integrated into an account of environmental harm, rather than explained away. In this paper I argue that a fitting-attitude approach to harm, according to which harm is appropriately attributed to features in the environment to the extent that it is appropriate to have an attitude of concern for the object harmed, provides a sound foundation for environmental harm.

The argument demonstrates there is a viable theoretical framework that allows to save the phenomenon, and undermines the rejection of environmental harm as theoretically untenable.

As we consider the effects of climate change and other environmental concerns, clarifying appeals to environmental harm in policy, in public discourse, and in philosophical theorizing is of vital importance. Can coral reefs, and not just the polyps or the living things that depend on those reefs, be harmed by climate change? How should we respond to claims that the ecosystem that supports a fishery, and not merely the economic and social systems that constitute the fishery, is harmed by overfishing? Answering these questions is vital for the development of viable environmental policies, and clarifying the nature of environmental harm is central to those answers.

Brain Organoid Intelligence: Anticipatory Ethics, Categorical Errors, and a Danger Zone for Neuroscience

Saturday, 22nd February - 11:15: 7C (Main Salon C) - Individual Presentation

Dr. Michael Nestor (Autica Bio), Prof. Richard Wilson (Towson University)

The human brain exhibits highly complex cytoarchitecture and immense cellular diversity. Neural organoids provide a unique, albeit simplistic, model to study the brain in the context of human development and disease. Due to the significant growth and proliferation of brain organoid research in neuroscience over the past decade, a new area of study was proposed in 2023, termed "Organoid Intelligence (OI)." A small group of researchers, many of whom have vested financial interests in developing organoid models of computation and disease, propose that OI will result in neuromorphic computing models in a dish and may attain consciousness. Several prominent OI researchers have provided a cursory ethical analysis to accompany the development of OI, partly evoking the precautionary principle to address perceived ethical challenges to OI. The central premise of the ethical analysis is that ethical considerations should be given regarding organoid sentience.

The assertion that OI is a viable outcome in brain organoids that needs a detailed ethical analysis stems from an ethical analysis rooted in Ryle's "category mistake." This categorical error and the erroneous ethical analysis overlook that organoids have yet to be validated to show their similarity to human *in vivo* neural tissue. In addition, this category error requires a reductionist conception of consciousness that expects an unguided tissue in a dish that contains approximately 200,000 neurons to recapitulate the activity of a human brain of roughly 100 billion neurons. The conflation of brain organoid models with human brains has resulted in this tissue being given attributes of personhood, which organoids do not possess.

From an anticipatory ethics perspective, asserting OI without scientific evidence early in the development of brain organoid research may evoke use of the precautionary principle by diverse stakeholders at the wrong time. This will create an unnecessary and impossible burden of proof for organoid neuroscientists, creating adversarial relationships with non-scientifically oriented stakeholders. By applying caution-driven ethics and attributing OI to brain organoids too soon, the establishment of OI as a field has the unintended consequence of inducing ethical analysis based on fear and inadvertently leading to the inhibition of innovation in brain organoid research.

Assessing Ethics Education Programming on Campus and Beyond: Prospects and Problems

Saturday, 22nd February - 10:45: 7D (Main Salon F) - Panel Discussion

Dr. Alex Richardson (DePauw University), *Dr. Jeffrey Dunn* (DePauw University), *Dr. David Holiday* (DePauw University)

Discussion has proliferated in recent years about the need to more rigorously assess the pedagogical methods, outcomes, and impacts of ethics education programming undertaken by Ethics Centers, Philosophy Departments, and other relevant campus units. Much new and exciting work is underway on this score, but some substantial challenges remain. Many recent assessment models, such as the Defining Issues Test (Bebeau 2002), various measures of Intellectual Humility and other traits (e.g., Leary et al. 2017, Hoyle et al. 2016), etc. rely on newer metrics and methodologies which are not yet universally accepted, and the relative fit of some metrics for the objectives of various programs can often be tenuous. As an added challenge, student populations at the undergraduate and pre-college levels remain notoriously hard to track and assess consistently with survey-based research interventions, particularly if the intention is to do so longitudinally. Furthermore, data anomalies which often plague measures utilizing self-reports and indirect assessments complicate analysis of programs, along with selection effects, acquiescence and social desirability biases, etc. Despite these challenges, there are key benefits associated with assessment work for Ethics Centers, Departments, and other campus units–both internally (in terms of program design and development) and externally (in terms of funding, accreditation, and relationships with administration officials, donors, etc.).

Our proposed workshop at the 2025 Conference will outline some of the aforementioned needs for assessment, review recent work being done by Centers and Departments around the United States, and clarify challenges some of this work faces. We will propose the development of novel qualitative methodologies to assess the pedagogical impacts of ethics education programming for students on college campuses (using our own on- and off- campus programming and assessment work as a case study), and which may be useful for students participating in off-campus outreach programs such as the Ethics Bowl, Philosophy for Children programming, ethics-focused summer programs, and more. We aim to workshop our methodologies with a community of similarly interested ethics educators, and plan for an interactive (60 minute) session as such.

Developing a Measure for Assessing the Propensity of Early Researchers to Commit Questionable Research Practices

Saturday, 22nd February - 10:45: 7F (Main Salon H) - Individual Presentation

Mr. Jared Block (University of California - Los Angeles), Dr. Amanda Montoya (University of California - Los Angeles), Dr. William Krenzer (Duke University)

Research is being done at all levels of academia from undergraduate research assistant to tenured professor. With research beginning earlier and earlier, it is important to ensure that it is being done correctly, minimizing the use of questionable research practices (QRPs). While faculty are often pressured to commit QRPs to gain publications and further their careers (Gopalakrishna, et al., 2022), trainees do not face the same pressures yet are still prone to QRP usage. We therefore have begun developing programs to educate undergraduate and graduate students on why practices such as HARKing and p-hacking not only harm the immediate work but may also encourage misguided follow-ups and replications due to the results of the initial study (Sijstma, 2016). However, assessing the success of such education is difficult as such individuals often have yet to produce research. We therefore aim to create a measure which assesses the propensity of early-career researchers to perform QRPs. To do so, we first developed vignettes that set up a common scenario which might occur to undergraduate and graduate researchers, where, for example, an advisor suggests collecting more data until significance is achieved. We used these vignettes to generate responses, allowing us to better understand the thought process that students go through when presented with a situation in which they are pressured to do something they may not understand. This will be used to generate multi-categorical responses that span the range of responses from staunch disagreement to blind agreement. These vignettes and categorical responses will serve as a measure of the propensity to commit QRPs. Without such a measure, we are unable to evaluate whether or not an intervention is effective in stemming the use of negative research practices in early researchers. By both developing and assessing the effectiveness of early intervention into QRPs we can educate the next batch of researchers on how to do research properly so that the standard for scientific integrity is maintained.

Navigating the Gray: Incorporating "Questionable Research Practices" in Training Across STEM Disciplines Through Case Studies

Saturday, 22nd February - 11:15: 7F (Main Salon H) - Pedagogical Demonstration

Dr. Ilinca Ciubotariu (Johns Hopkins Bloomberg School of Public Health), Dr. Gundula Bosch (Johns Hopkins Bloomberg School of Public Health)

In the educational landscape of research ethics, the distinction between overt misconduct and exemplary ethical conduct is frequently emphasized. However, the murky gray area that exists between these extremes is the often-overlooked category of "Questionable Research Practices" (QRPs), which poses significant challenges to the credibility of research. QRPs deviate from ethical guidelines and best practices and contribute significantly to reproducibility issues and errors across various scientific disciplines. Moreover, QRPs remain poorly understood, and are seldom formally taught in graduate STEM education. Thus, the present work aims to fill this gap in traditional research ethics training by highlighting how we have developed and evaluated our approach for integrating QRPs into the [name] Program at [author's institution].

We designed an innovative educational module that employs an error analysis framework to enhance students' ability to recognize and critically evaluate QRPs in research. By integrating real-world cases from the Retraction Watch database, this module aims to bridge the gap between theoretical knowledge and practical application. The series of case studies highlight QRPs, such as data cherry-picking, p-hacking, selecting reporting, etc., to teach students how to apply critical thinking and communication skills to ethical scenarios. Understanding and addressing QRPs is crucial for maintaining the integrity of scientific research, which is foundational to professional and applied ethics. By focusing on QRPs in the module, we built upon existing literature that delineates between clear ethical violations and best practices and offer a more comprehensive framework for ethics education to foster greater accountability and transparency in the scientific community.

While rigorous evaluation on elements such as conceptual understanding, application, and evaluative reasoning skills is still ongoing, initial findings suggest that students who undergo this module show improved critical thinking and communication skills, particularly in articulating the implications of QRPs and proposing recommendations to reduce QRP-based errors in research practice. This work advances the pedagogical tools available for research integrity training and extends the current discourse on ethics education by offering a structured approach to integrating QRPs in educational frameworks.

Collaborating with Care? The Ethics of Interdisciplinary Research Projects and the Need for Faculty Training in Care-Based Collaboration Practices

Saturday, 22nd February - 10:45: 7G (Granby A) - Individual Presentation

Caitlin Wylie (University of Virginia)

Interdisciplinary research collaboration seems to be good for knowledge production, and necessary for solving the world's wicked problems. But collaborative projects can be ethically fraught in practice, due to strong power inequities related to collaborators' disciplines, identities, and values. As a scholar of science and technology studies (STS) and an engineering ethics instructor, I am often "the ethics person", "the social science person", or "the Broader Impacts person" on science and engineering grants. I analyze my and others' experiences of being sidelined, taken for granted, and expected to do service work rather than research on interdisciplinary projects (e.g., see special issues on care in technoscience [introduction by Martin et al. 2015] and on care in collaborations [introduction by Carrigan and Wylie 2023]). These unfortunately common experiences demonstrate that inequitable relationships among collaborators are an ethical dilemma and a result of irresponsible research practices.

I ask how we might think about interdisciplinary collaborations in ways that can improve inclusion in team cultures, strengthen respectful communication among collaborators, and prioritize social benefit and justice in project goals. I reflect here on the rights and duties of collaborators, which is the typical ethical framework for funding proposal requirements (e.g., collaboration contracts) and for training in Responsible Conduct of Research (RCR). But this framework feels insufficient for the affective and relationship-dependent nature of collaboration. A more useful and empathetic angle, I think, is the ethics of care. For example, what do collaborators care about? What *should* we care about? How do we best *care for* a project, knowledge, and each other? I propose a care-based framework for thinking about interdisciplinary collaboration as a cornerstone of ethical and responsible research practice. Crucially, this framework centers researchers' professional and personal values, identities, and experiences. I suggest ways to design and adapt RCR learning opportunities for faculty that encourage reflection and community-building around creating caring norms of collaborating across disciplines, to produce better knowledge and better relations for us all.

Research Integrity in Action: Interactive Lab Resources for Early Career Undergraduate Students

Saturday, 22nd February - 11:15: 7G (Granby A) - Pedagogical Demonstration

Lori Gwyn (Office of Research Integrity)

More than $45 billion is spent each year on research for health and behavioral sciences in the United States. In 1992, The Office of Research Integrity (ORI) was formed from the consolidation of the NIH Office of Scientific Integrity and the OASH Office of Scientific Integrity Review to respond to research misconduct allegations. Moreover, ORI works to foster responsible and ethical practices to safeguard Public Health and Public Health Services funding. As part of its mission, ORI provides applicable resources for responsible conduct of research (RCR) training which can be found at ori.hhs.gov.

Where does and where should RCR training begin? To date, resource development has focused on training materials for graduate students, postdocs, and faculty. Real world examples of ethical dilemmas tend to widely portray this group. However, this practice excludes a part of the research population that does not fit into one of those categories. Therefore, ORI has begun an effort to extend available resources that recognizes the challenges met by early career (undergraduate) students and raises student awareness of their role in the research process.

At the heart of research integrity is the data itself. At any point during a research project, from collection practices, to analysis and storage, data may be compromised either by honest error or intentional fraud. It is proposed that integrating responsible lab practices into general science courses for science and non-science majors will provide students with tools on how to maintain the integrity of their data for a specific course.

This pedagogical demonstration will report on publicly available resources from ORI and how they can be utilized in RCR training. Furthermore, a practical lab solution will be demonstrated that can be adapted for use in a variety of courses. Attendees will actively participate in identifying components of a data management plan, create a data management plan for a first semester general science course and discuss application of FAIR data principles to the proposed data management plan. This lab exercise will also cover agency processes of reporting research misconduct.

Supersession, Occupancy, and Israeli Settlement: Who Owns the Holy Land?

Saturday, 22nd February - 10:45: 7H (Granby D) - Individual Presentation

Nur Farrero Duwek (Georgia State University)

In the burgeoning field of territorial justice, certain theories are often taken for granted. Jeremy Waldron's 'supersession thesis' is one such account—a view that holds rights claims may fade and be replaced, given temporal and circumstantial change. It is pertinent, then, to test novel theses against their underlying theoretical commitments. In "Occupancy Rights and the Wrong of Removal," Anna Stilz provides a new method of explaining the wrong of territorial removal. In doing so, Stilz assumes Waldron's supersession thesis. Stilz presents and justifies a right to occupancy—a non-exclusive right to use and permanently reside in some space. This right is justified, given two caveats: expulsion (new occupants do not expel existing occupants), and equitable distribution (new occupation does not crowd out current occupants). This paper provides the real-life practical problem of Israeli settlements in the West Bank to explore the limits of Stilz's thesis. I argue that Stilz's theory leads to an internal contradiction of competing rights claims between Israeli settlers' children and expelled Palestinians. We are left with a theory unworkable in practice—it is impossible to respect both the exclusive property claims of expelled Palestinian villagers and the non-exclusive occupancy claims of Israeli settlers' children. I highlight Waldron's supersession thesis as the culprit, indicating an incompatibility between Stilz's thesis and her underlying theoretical assumptions. This paper provides a case of applied moral theory—in the application of Stilz's thesis of occupancy rights to the real-world problem of Israeli settlement, we find it unequipped to work out the complex mix of competing rights claims. I provide both a reason to reject Stilz's theory as practically inapplicable and a tentative reason to reject Waldron's theory of supersession.

Intercountry Adoption and the Best Interests of Children: A Capabilities Approach

Saturday, 22nd February - 11:15: 7H (Granby D) - Individual Presentation

Sarah-Vaughan Brakman (Villanova University)

The Hague Convention on Intercountry Adoption (HCIA) stipulates the conditions under which children may be placed in families across borders and claims the primary guiding principle for placement is that of the best interests of children. HCIA supports the priority of domestic adoption over all other placements for unparented children based on the belief remaining in one's country of origin is central to children's best interests. This is the received view among scholars and policy professionals, and yet the best interests principle is also invoked by scholars critical of HCIA, who claim intercountry adoption equally meets best interests and therefore it should not be viewed as a second (or third) choice as HCIA specifies. The debate on the status of intercountry adoption seemingly then turns in large part on the best interests principle itself, which is under-theorized. In this paper, I appeal to Nussbaum's central capabilities approach to provide both an explanatory and normative framework for the best interests principle. I extend Nussbaum's analysis through the application of Fineman's vulnerability theory and contribute to both literature by identifying a unique condition. C*omprehensive vulnerability* pertains to being in substantial risk of permanent damage to the formation of some or all of the central capabilities that make up best interests. I demonstrate unparented young children are in a state of comprehensive vulnerability and that for such children, early adoption appears to be the only placement proven to best mitigate its negative effects. I argue that the best interests principle defined by a sufficiency of the central capabilities and in response to the comprehensive vulnerability of unparented young children, requires the international community to prioritize any type of adoption at the youngest age possible into a family situated to provide an ample threshold of the central capabilities. Two implications follow from the argument: 1) the stipulation for the priority for domestic adoption placement in the HCIA violates the best interests principle; and 2) intercountry adoption should be the placement priority over domestic adoption in countries where (some) children will not be able to attain a threshold level of all of the central capabilities.

Beyond Compliance: Navigating the Human Dimensions of Research Integrity

Saturday, 22nd February - 13:00: 8A (Main Salon A) - Panel Discussion

Prof. C. Gunsalus (University of Illinois Urbana-Champaign), Prof. Dena Plemmons (University of California - Riverside), Dr. James DuBois (Washington University in St. Louis), Dr. Elizabeth Luckman (University of Illinois Urbana-Champaign)

In the evolving landscape of research integrity, the most significant challenges often extend beyond traditional Responsible Conduct of Research (RCR) programs and compliance training. These challenges involve navigating complex interpersonal dynamics, ethical deliberation, and the cultivation of a research culture—each critical to fostering integrity and collaboration, yet often challenging to address. As research environments become increasingly interdisciplinary and collaborative, and as teams grow in size, addressing these human factors is essential. This panel will explore multifaceted approaches to addressing these factors affecting research integrity.

One focus will examine the use of facilitated deliberative discussion with research teams, addressing topics such as authorship and collaborative decision-making. Giving teams the opportunity to discuss the ethical dimensions of specific practices reinforces shared understandings of individual and collective responsibilities for research integrity and establishes that integrity and communication are integral to good research.

New and experienced PIs often struggle with managing lab dynamics, handling conflicts, and maintaining personal well-being. The discussion will draw on evidence-based practices, such as communication and stress management techniques, approaching these challenges from two dimensions.

One panelist will explore scalable approaches for improving support and success for early career faculty, especially in areas beyond their disciplinary experience. For early career faculty, balancing research, teaching, and service while establishing a professional identity can be overwhelming. This presentation highlights preventive professional development strategies that help them avoid common pitfalls and achieve sustainable success.

Another panelist will share lessons learned from the psychological and social challenges often unacknowledged in research settings, particularly those faced by PIs. These include practical strategies for improving lab leadership and stronger team management, fostering healthier, more resilient research environments that support both research compliance and integrity.

Through the lens of professional development embedded in the human dimensions of research integrity, the panel advocates for a holistic understanding of research culture—one that prioritizes ethical conduct, collaborative relationships, and the well-being of all team members. By integrating these factors into programs and training, we can cultivate research environments that are not only productive but also ethically sound and supportive of the diverse individuals who contribute to the scientific enterprise.

The Student Training in Responsible AI Knowledge and Ethics Research (STRAKER) Project

Saturday, 22nd February - 13:00: 8B (Main Salon B) - Workshops/Professional Development

Dr. Katherine Chiou (The University of Alabama), Dr. Qin Zhu (Virginia Tech), Dr. Colorado School of Mines (Colorado School of Mines)

This workshop introduces the Student Training in Responsible AI Knowledge and Ethics Research (STRAKER) project, an approach to AI ethics education informed by the APPE Intercollegiate Ethics Bowl (APPE-IEB) model. The APPE-IEB is known for promoting a holistic approach to ethics education that integrates critical thinking, teamwork, and ethical reasoning. Rather than emphasizing winning debates, ethics bowls encourage reflective dialogue and nuanced understanding of ethics, allowing students to navigate complexities of real-world ethical issues. STRAKER adapts this model to focus specifically on the ethical challenges of AI, encouraging students to critically analyze AI's societal and ethical impacts and explore how diverse ethical frameworks can inform responsible development. As AI technologies continue to advance, concerns surrounding data privacy, algorithmic bias, and the societal effects of automation and job displacement have become increasingly significant. STRAKER provides a structured yet engaging platform for students to address these concerns through collaborative discussions centered on real-world AI dilemmas. STRAKER integrates various active learning techniques into AI ethics education such as scenario-based learning, team-based learning, and research-based learning, enabling students to formulate evidence-based arguments and consider the broader implications of AI technologies.

In this workshop, we will collaboratively explore how the STRAKER framework can be adapted for classroom use, creating an interactive learning environment through AI case studies and collaborative ethical analysis. Participants will examine methods for cultivating competencies in critical thinking, research, teamwork, and ethical reasoning. The workshop will also present strategies for adapting STRAKER to various academic disciplines and institutional contexts, providing flexibility for its integration into different educational frameworks. The workshop will offer practical resources, including AI case studies and instructor guides, to facilitate the implementation of STRAKER in educational and professional settings. Feedback on the STRAKER framework will be used to develop a pedagogical model that facilitates a deeper understanding of the ethical challenges associated with AI and equip students and professionals with the tools to engage in thoughtful ethical decision-making in an increasingly AI-driven world. After the workshop, participants will be invited to co-author a journal article that conceptualizes the STRAKER framework.

Marginalized Perspectives on Epistemic Agency, Injustice, and AI

Saturday, 22nd February - 13:00: 8C (Main Salon C) - Individual Presentation

Rayne Renney (North Seattle College)

The distortion of epistemic agency advances the disparity of marginalized communities. Epistemic agency is distorted by diminished control over knowledge formation and epistemic capabilities. AI distorts and undermines our ability to trust each other and increases alienation with misrepresentation in data and media. Providing intersex issues as an example of oppression already generally accepted furthers warnings about how Artificial Intelligence (AI) can compound the perceptions already perpetrated and proliferate distorted perspectives, causing further alienation of the underprivileged. The language around discussing intersex issues is still developing and is filled with stigma.

The enforcement of surgically altering intersex people is an example of conceptual justifications for the oppression of minorities based upon misinformation. The oppression of minorities, such as the LGBT+, causes increases in suffering, health issues, suicidality, and financial disparity. The companies creating AI, social media, and general media require certain knowledge to feel true, and other narratives to be unknown to function. This creates bias that leaks into products, whereby the business, and the AI it manufactures, uses categorization and patterns of online behavior to form data, controlling knowledge presented, and thereby attacking epistemic agency. Equipped with the provided bias, destabilized and disincentivized from questioning it, under this pressure to concede or be outcast, users fall further into conforming with group acceptance or abhorrence of minorities, causing the ability to grieve minority suffering to be manipulated.

Misconstruing that information into judgements determines further ostracizing of minority groups. Oversimplification of each other narrows the potential which can blossom from marginalized individuals. Smaller minority groups' representation in data matters so that they are considered human beings when social decision making is presented. Our engagement in deliberative language amongst each other, enhances our capacities for epistemic agency, growing from our storytelling and perspectives, reducing our reliance upon online generated language which contorts our perceptions of each other and reality. We could improve society with full epistemic agency and empathy instead of compromised reasoning, decreasing the suffering of all, including minorities.

Community Engagement in Police Technology Policy and Practice

Saturday, 22nd February - 13:30: 8C (Main Salon C) - Individual Presentation

Jeanette Wong (Policing Project at NYU Law)

Community engagement (CE) is essential in the ethical and responsible use of police technologies. We want public resources like law enforcement and technology to be democratically guided. Policing—and the tools that can help police do their jobs better—should reflect the needs of the communities that are directly affected. However, practical constraints like agencies' lack of technical expertise and the unique social dynamics between police and their communities may make effective CE more idealistic than feasible.

In order to address these challenges, I conducted an original literature review on CE efforts in police technology policy, created taxonomies on the types and effects of CE efforts from law enforcement, and proposed a series of policy recommendations based on my findings. My work incorporates the viewpoints of community members, lawmakers and, uniquely, law enforcement: a perspective that is often disregarded in traditional CE literature. Specifically, my paper identifies (1) the landscape of current CE efforts across regulation, on-the-ground efforts by agencies, and academic sources; (2) taxonomies of the public's role, form of CE, and benefits and drawbacks of current CE; and (3) policy evaluations and recommendations based on overarching principles and popular approaches. Because the field of CE in police technology is still nascent, I drew from sources on CE in law enforcement generally, CE in technology generally, and what was available for CE in police technology in particular. I then taxonomized CE based on the role the public serves, the form certain efforts can take, and the benefits and drawbacks of CE efforts. The goal of these taxonomies is to make sense of how seemingly disparate regulation, on-the-ground efforts, and academia can coalesce into a coherent set of recommendations. My recommendations include overarching, action-guiding principles that all agencies should consider when implementing new technologies. I also recommend that agencies critically evaluate the context they operate in for CE to work. For example, large agencies for metropolises like Los Angeles and Chicago should consider CE through surveys and other online forms, while small agencies for small cities and towns should consider building meaningful relationships through in-person roundtables.

Algorithm Anxiety: Popular Virtue, Epistemic Vice, and the Mythical Mean of Awareness

Saturday, 22nd February - 14:00: 8C (Main Salon C) - Individual Presentation

Prof. Ava Randel (NJIT; Montclair State University)

The recent—and rapid—"algorithmification" of our world undoubtedly brings with it sociopolitical concerns. Undergirding these concerns is an under-interrogated moral and epistemic anxiety that warrants attention. AI algorithms on search engines and social media platforms mediate our knowledge acquisition, manage our exposure to dis/information, design our digital epistemic communities, and determine our proximity to truth.

I argue that the proliferation of algorithms has complicated the epistemic condition for moral responsibility in a critically significant way, and that traditional normative theories have yet to catch up. This paper begins by highlighting the epistemic dangers of algorithmic overreliance; in conversation with Mona Simion's work on disinformation, Miranda Fricker, Karen Frost-Arnold, and other leading social epistemologists, I note the ways that algorithmically-mediated patterns of knowledge acquisition generate disinformation and perpetuate epistemic injustice.

This paper then excavates new 'popular' virtues that have emerged in light of the ever-changing social media-ted landscape; virtues like 'authenticity' and 'trustworthiness' have skyrocketed in popular discourse, whether on social media platforms or in educational settings. I briefly treat several of these popular epistemic values. I then make the case that the epistemic consequences of "algorithmification" undermine our traditional understanding of moral agency, complicating the long-held connection between knowing well and doing well. This complication – and the anxiety it produces—is popularly felt but critically underexamined.

In popular discourse, I argue, this anxiety has manifested in a virtue of 'awareness.' This popular virtue displays a collective desire to find meaningful ways to make moral sense of our changing epistemic landscape. I conclude by gesturing towards some ways forward in light of the changing epistemic and moral tides, with a call for moral philosophers to engage with the popular moral and epistemic anxieties which our algorithmically-mediated society provokes. I suggest that conceptualizing of 'awareness' as an Aristotelian virtue can help identify several epistemic and moral concerns while also raising questions about its attainability. Locating this golden mean between the vice of algorithmically-construed ignorance and disinformation on one end and the vice of information-overload paralysis on another is a worthy normative project that merits critical attention, in both its normative and nonideal implications.

What Does it Mean to "Acquire" Values?

Saturday, 22nd February - 13:00: 8D (Main Salon F) - Panel Discussion

Prof. Jonathan Beever (University of Central Florida), Dr. Joshua Kissel (University of Central Florida), Dr. Alex Nikolaidis (University of Central Flo), Prof. Laurie Pinkert (University of Central Florida)

How are values that make us human acquired through disciplinary enculturation? The purpose of this panel discussion is to bring together four members of an interdisciplinary research team to discuss theories of value acquisition through the lens of an ongoing funded ethics and responsible research project. Together we argue that value acquisition is best understood by integrating multiple perspectives – a practice not readily manageable within research constraints.

The first panelist will outline a genealogy of "value acquisition" as a concept, describing how the term has connoted both economic (e.g., USA 1964) and moral value (e.g., Ausubel 1949, Hill 1960, Noordin 2011), and has been applied to human and mechanistic systems (Janhonsen 2023, Linthe and Lenners 1984). They will argue that seeking synergies across the uses of these concepts and multiple approaches helps articulate key goals of ethics education, and the ways and extent to which one might "acquire" values.

The second panelist will articulate psychology-driven understandings of value acquisition based on individual moral development (Haidt 2011), which sees acquisition as a primarily implicit function of psychological development. The third panelist will discuss qualitative approaches to understanding value acquisition through a think-aloud research protocol run with students, arguing that helping make individual values explicit encourages ethics literacy. They will extend that argument through data from faculty perspectives on disciplinary values (Pinkert et al 2023). The fourth panelist will articulate seeing value acquisition through survey data on moral foundations (Beever & Pinkert 2019), arguing that those quantitatively-driven disciplinary perspectives can help us understanding how values are acquired and shaped in disciplinary enculturation.

The problem of value acquisition is important for professional and applied ethics because it represents a fundamental outcome of ethics education and professional development. How a developing professional internalizes, adapts to, or incorporates disciplinary values plays an important role in how they engage and go on to represent that discipline. This panel will stimulate a conversation about what value acquisition connotes to ethics educators, in turns shaping research and teaching approaches to ethics in academic and professional settings.

Journey as a Process to the Destination: Responsibility as a Process in Hindu Bioethics

Saturday, 22nd February - 13:00: 8E (Main Salon G) - Individual Presentation

Ms. Allie Santini *(Duquesne University)*

The Hindu concept of karma informs responsible decision-making in daily life and must be protected within healthcare settings and ethics consultations. While karma is not a formalized ethical framework, it plays a critical role in guiding individuals through a process of responsibility that influences practical choices. This process involves a triadic responsibility to community, deities, and one's spiritual journey toward moksha (liberation from the cycle of rebirth). Understanding this process is essential for healthcare providers working with Hindu patients, as it supports culturally sensitive care and enhances patient autonomy.

This topic is vital for applied clinical ethics in multicultural healthcare environments where respecting diverse religious beliefs is key to providing equitable and ethical care. Common misinterpretations of Hindu-influenced bioethical practices assume a lack of moral weight or interest attributed to crucial issues by Hindu patients, but this misinterpretation risks dehumanizing patient moral suffering and incompetently counseling Hindu patients in ethical dilemmas. This is especially important as Hindu bioethics differs from Western ethical frameworks by focusing less on prescriptive rules and more on context, intent, and long-term spiritual outcomes.

Building on previous research by scholars such as Dr. Joris Gielen and Deepak Sarma, this presentation addresses the misconception that Hindu ethics lacks a cohesive structure. While Hindu beliefs and practices are highly diverse, the triadic repsonsibility to community, deities, and journey toward moksha consistently influences ethical decision-making, even in situations like end-of-life care or reproductive decisions.

Karma shapes ethical choices based on the context of this responsibility, such as prioritizing community welfare or considering divine consequences, rather than seeking immediate personal benefit. By acknowledging this process, healthcare providers can better understand the ethical considerations of Hindu patients, leading to fair consultation and personalized care. Ultimately, this presentation highlights the importance of viewing Hindu-influenced bioethics as a nuanced, yet deeply principled system, centered on the concept of triadic karmic responsibility.

Complicity, Abortion, and Murder-for-Hire

Saturday, 22nd February - 13:30: 8E (Main Salon G) - Individual Presentation

Walter Riker (University of West Georgia)

The compromise position on conscientious objection for pharmacists holds they may refuse to fill prescriptions for reasons of conscience provided they will refer clients to other pharmacists who will fill the prescriptions. The complicity objection claims this referral requirement fails to protect the interests of objecting pharmacists because it requires them to assist clients in committing acts the pharmacists regard as immoral. In the context of abortion pills, one point of support offered for this complicity objection is the murder-for-hire example. This example holds that helping someone find a pharmacist willing to fill prescriptions for abortion pills is like helping someone find a murderer-for-hire to kill a spouse. I distinguish three analogies at work in this example and focus on the complicity analogy. I then highlight a significant flaw in this analogy: Nearly everyone would need help finding a murderer-for-hire, while few would need help finding a pharmacist willing to fill prescriptions for abortion pills. Given this, referral to a murderer-for-hire constitutes significant help, while referral to a pharmacist is relatively insignificant. I draw two main conclusions from this examination. First, we should retire the murder-for-hire example. Second, the referral requirement renders few pharmacists complicit in any meaningful sense.

Moral Dimensions of Regret in Medical Decision-Making

Saturday, 22nd February - 14:00: 8E (Main Salon G) - Individual Presentation

Elisa Reverman (Cleveland Clinic)

Regret has increasingly become a visible, relevant, predictable, and measurable dimension of medical decision-making. Some researchers have approached the project of measuring rates of regret following medical decisions in order to develop strategies for mitigating or reducing rates of regret, such as incorporating methods of shared or joint decision-making, the development and use of decision-specific decision aids, and approaching decisions with a patient-centered approach. As researchers have continued to develop ways of measuring and mitigating regret, an ethical question arises: to what extent, if any, do healthcare professionals have an ethical obligation to mitigate or reduce rates of regret?

Some bioethicists have approached this question in relation to a specific procedure, treatment, or intervention. Paddy McQueen argues against the risk of regret being used for gatekeeping permanent sterilization from young, healthy, and childfree women on the basis of patient autonomy. Bioethicist Katie Watson discusses regret in the context of abortion, arguing that the risk of regret is made out to be a key issue with abortion decisions, but points out that the risk of regret, in fact, pervades all of medicine. Given this, she argues against viewing decisional regret as a clinical complication and instead frames it as a feature of both life and medical decision-making.

In this presentation, I aim to add to this conversation from a perspective informed by the clinical ethics, decision theory, and medical decision-making literature. I first propose a broader framework of key ethical considerations specific to patients' medical decision-making with the aim of these considerations being useful to clinical ethicists and healthcare professionals in navigating their professional and ethical obligations toward patients and the decision-making process. These include, but are not limited to, medical appropriateness, patient preferences regarding involvement in the decision-making process, existing empirical data on regret specific to a decision, the decision's reversibility, and alignment with patient values and preferences. I ultimately argue that it is ethically impermissible to withhold medical procedures or interventions strictly on the basis of regret avoidance.

Autonomy, AI, and the Ethics of Critical Pedagogy in Higher Education

Saturday, 22nd February - 13:00: 8F (Main Salon H) - Individual Presentation

Dr. Daniel Palmer *(Kent State University)*

While the ethics of AI in higher education has become a hot topic, most of the focus has been on issues of plagiarism and academic integrity. As important as such issues are, this paper will argue that from a pedagogical perspective, AI and related technologies present another set of ethical challenges that are of even deeper concern. In particular, I will argue that AI presents a unique ethical predicament for teachers who aim to cultivate critical autonomy. To make this challenge clear, as well as to propose means of resolving the pitfalls posed, the paper will have three parts.

In the first part of the paper, I will argue in favor of the view that ethically informed pedagogy involves not only imputing students with specific knowledge or techniques for generating knowledge, but also aims to develop the critical autonomy of students. The notion of critical autonomy used will rely on a Kantian inspired conception of autonomy as involving a person's capacity for rational self-legislation. This view requires, as an imperfect duty, that educators respect the autonomy of students through inculcating their ability to engage in autonomous reflection. Having argued in favor of this view of pedagogical ethics, the second part of the paper will argue that AI and related technologies, are ethically problematic in many contexts precisely because they can work to undermine the critical autonomy of students. However, as building trust is also essential to fostering critical autonomy, I will argue that we must be careful in responding to the challenges of AI without also undermining the very critical autonomy that we are trying to respect. I thus argue that certain strategies for preventing cheating and plagiarism in the new digital context may also have the perverse effect of making it more difficult for students to develop critical autonomy. As such, it might seem that educators are between a rock and a hard place. As such, the third part of the paper will explore ways in which we can acknowledge the challenges presented by new technologies while still fostering the critical autonomy of our students.

HUMANIZING AI IN THE CLASSROOM: NAVIGATING EDUCATOR IDENTITY AND SELF

Saturday, 22nd February - 13:30: 8F (Main Salon H) - Individual Presentation

Dr. Lavina Sequeira (Felician University), Dr. Charity Dacey (Touro University)

I. Statement/Purpose

Artificial intelligence (AI) integration in higher education has been markedly increasing leading to significant transformations in the teaching and learning processes. In this self-study, we, as educators/researchers, examined the transformative influence of AI on our pedagogical practices, focusing on the rationale behind instructional decisions within the context of student interactions. The complexities and ethical challenges of integrating AI in the classroom impact educators' professional identities and their evolving sense of self.

II. Importance

The effect of AI usage has important implications in academia. Enhancing teaching and learning by integrating AI seems necessary to foster and maximize an empowering educational experience. However, from implementing ChatGPT to deploying targeted technologies designed to enhance learning outcomes, critically examining what constitutes "ethical use" in educational settings is necessary. This carries significant implications for the understanding of the Self, particularly when considering perceptions and identities of oneself as an extension of AI within the academic environment.

III. Research

From Daniel Fitzpatrick, the author of *The AI Classroom* to Rosi Braidotti, who argues that the posthuman helps us make sense of our flexible and multiple identities, from an educational to a philosophical perspective, it is imperative to evaluate how using AI shapes educator identities and Self, impacting the teaching-learning process.

IV. Research Summary

This self-study leverages posthuman perspectives (Barad, 2007; Braidotti, 2013) to examine teaching/learning complexities, providing a lens to evaluate how AI is ethically harnessed in impacting classroom environments, students' knowledge, and teachers' pedagogical practices (Paris, 2012; Muhammad & Mosley, 2021). Engaging in self-study (LaBoskey, 2004; Pinnegar & Hamilton, 2009) we evaluated our pedagogical practices. Data sources included reflective journals, course artifacts, and transcribed recordings of self-study meetings. The data sources reflected our perspectives as critical friends by providing constructive feedback and support. The findings highlighted that engaging in self-study transformed unfamiliarity and challenges into opportunities for growth and empowerment and reduced anxiety about AI usage. Collaborative mentoring with each other as critical friends created a space to explore ethical tensions, fostered students' critical thinking, nurtured resilience, and enabled the critical evaluation and implications of AI on professional identities and sense of self.

The Algorithmic Displacement of Human Nurture: Educational Implications and Ethical Considerations for Positive Youth Development in the Age of AI

Saturday, 22nd February - 14:00: 8F (Main Salon H) - Individual Presentation

Mr. Jason Cruze (Valley Charter School)

The pervasive integration of AI algorithms in social media is reshaping youth development, presenting unprecedented challenges to education systems. This paper critically examines how AI-driven interactions (e.g. ChatGPT) are supplanting traditional human nurturing, disrupting the classical nature versus nurture paradigm foundational to educational theory. Drawing from interdisciplinary perspectives in educational theory, policy, practice, and ethics, I explore this shift through Vygotsky's social constructivism and Bronfenbrenner's ecological systems theory, which emphasize social interactions and the interplay between individuals and their environments.

The novel position posits that while AI technologies offer significant benefits—such as personalized learning, increased access to information, and innovative educational tools—they simultaneously pose substantial *ethical* risks. These risks include diminished human agency, erosion of essential social and emotional skills, infringements on privacy, and the exacerbation of educational inequalities due to algorithmic biases and differential access to technology. To investigate these impacts comprehensively, I employ a mixed-methods approach combining theoretical analysis with empirical case studies of educational settings where AI integration is prominent, including qualitative research from educators and quantitative assessments of student outcomes based on the latest research.

Ethical considerations are analyzed using frameworks such as Care Ethics and the principles of beneficence, autonomy, and justice, highlighting concerns related to student privacy, equity, and the moral responsibilities of educators, policymakers, and technology developers. The analysis reveals that without appropriate safeguards, AI's role in education will undermine fundamental ethical principles and exacerbate social inequities. I advocate for policy changes that establish robust ethical guidelines and regulatory frameworks for AI use in education in particular, ensuring technology enhances rather than replaces human nurturing and interpersonal relationships.

Practical recommendations include curriculum reforms that integrate digital literacy, ethical reasoning, and critical thinking skills; professional development programs for educators to navigate and leverage AI technologies responsibly; and collaborative efforts among stakeholders to monitor and evaluate AI's impact in educational contexts. By reinforcing positive youth development and safeguarding our collective humanity, I underscore the imperative for an education system that balances technological advancements with essential human interactions vital for holistic youth development and well-being.

Working Hard or Hardly Working: Nurturing Growth over Good Times

Saturday, 22nd February - 13:00: 8G (Granby A) - Individual Presentation

Adriane Leithauser (School of Business Administration, Gonzaga University), Dr. Brian Steverson (School of Business Administration, Gonzaga University), Dr. Christopher Stevens (School of Business Administration, Gonzaga University), David Pickersgill (Barry-Wehmiller)

Purpose: For most of us, a significant portion of our lives and energy is spent at work, and we shouldn't have to leave what makes us human at home, especially given work can be a great contributor to pursuing meaning. Organizations that embrace Truly Human Leadership (THL) have the opportunity to nurture their employees' humanity so they can flourish in the workplace and beyond.

While Google and other tech firms usually spring to mind when imagining a "fun" workplace, it was actually an online retail company that first focused on happiness as the purpose for a business.

Under the leadership of Tony Hsieh, Zappos was an unmatched success in the online shoe retail space while also pioneering a new approach to company culture. Hsieh championed *Delivering Happiness*, also the title of his 2010 book, to his employees by creating a workplace that encouraged being "fun" and "a little weird." Case studies, popular media stories, and consulting groups inspired by Zappos' culture seemed to be everywhere, promising a roadmap for creating a happy workplace – something even Hsieh couldn't recapture.

Rather than being another success story fueled by company culture, Hsieh's next project was instead an example of how a workplace can deteriorate over time as management remains focused on maintaining a culture that produces the psychological experience of "happiness." This obsessive approach to creating a "happy" organization can create management blind to other core human needs that are present in the workplace and more critical to human flourishing.

We propose that THL is a better model because it aims to build a workplace where everyone can flourish. With a focus on care rather than fun, THL promotes a culture where employees feel respected, trusted, and intrinsically valued, which has a greater impact on employees achieving improved quality of their lives compared to the fleeting impact of simple, bare hedonic experiences. We focus on Barry-Wehmiller as a company that exemplifies an unflinching commitment to THL, creating an authentic, sustainable, replicable model of leadership and culture that promotes human flourishing at the workplace and, importantly, beyond the organization.

Reexamining the Learning Objectives of My Ethics Course: Which of My Students' Competencies Should I Aim to Strengthen?

Saturday, 22nd February - 13:30: 8G (Granby A) - Individual Presentation

Dr. J.Brooke Hamilton III PhD (University of Louisiana at Lafayette)

In keeping with the conference invitation to explore characteristics and capacities that make us human, I invite colleagues to examine whether the learning objectives we set for our classes engage the full range of human capacities, the processes, standards, and skills, that students need to understand and do ethics effectively. I will introduce the key competencies listed below and the human capacities they empower, and then ask those who attend to critique my list and provide their own. The focus will be on why or why not, and how to add learning objectives to the generally accepted objective of "Improving moral reasoning."

My position is that to live an ethically effective life, a student should be able to:

Have a brief, ordinary language explanation of what ethics is and why it matters, how ethics is both absolute and relative, why ethics is dynamic and open to disagreement, and why ethics has the authority to guide and constrain behavior.

Identify their own ethics processes and standards and have skills to recognize and use those processes and standards effectively.

Speak an ethics language based on ideas and terminology that fits comfortably into their reflective thinking, and into conversations so they can speak with and not at others they live and work with.

Listen to others to identify their ethics processes and standards so they can confirm and clarify ethical agreement, and resolve disagreements based on their and the others' standards and processes.

Improve their skills for doing each ethics process more effectively so they can:

  Identify ethics issues and explain why they are, using ethics standards as checklists.

  Use the ethics processes and standards to make judgments in situations they face.

  Verify their ethics judgments based on the processes and standards they used.

  Decide how to act based on who they are and want to be.

  Choose tactics to succeed at overcoming situational or organizational barriers.

  Confirm or revise their processes and standards based on the outcomes of their actions.

These objectives recognize quick/automatic processes as well as slow/deliberate ones like reasoning. Identifying and managing both kinds is important to ethical effectiveness.

Moral Values Education: Defining Humanity in the Age of Emerging Technologies

Saturday, 22nd February - 14:00: 8G (Granby A) - Individual Presentation

Ms. Jillian Meyer (Indiana University Bloomington)

In an era where technological advancements are reshaping our lives, questions about what defines us as human—our autonomy, privacy, and trust—are becoming more urgent. As these emerging technologies blur the boundaries of human interaction and behavior, we must revisit our core ethical principles to ensure that the future remains ethically grounded. This presentation proposes an interdisciplinary moral values framework, rooted in the "Big Three" of Morality (Shweder et al., 1997)—autonomy, community, and divinity. Drawing from disciplines such as philosophy, psychology, anthropology, sociology, ethics, religious studies, and more, the framework offers a holistic approach to understanding and teaching the values that make us human. By integrating these values, this presentation challenges current assumptions about the role of moral education in a rapidly evolving digital landscape. In the face of growing concerns around privacy, autonomy, and trust in our digital future, this framework encourages a re-examination of how we educate for ethical behavior, ensuring that the core human principles endure alongside innovation. As we seek to bridge the gap between technology and ethics, this framework highlights the importance of fostering responsibility, autonomy, and trust in character education, equipping future generations to navigate the ethical complexities of our modern world.

Bullshit Genres and Bullshit Jobs: Teaching Cover Letter Writing in the Age of ChatGPT

Saturday, 22nd February - 13:00: 8H (Granby D) - Individual Presentation

Patrick Fessenbecker *(University of Wisconsin, Madison)*

Perhaps there is no more visceral moment when we need to demonstrate our humanity than when we are applying for jobs. Employers increasingly overwhelmed by the numbers of easily generated job applications have turned to a variety of algorithms and so-called "Applicant Tracking Systems" in order to parse such applications—somewhat ironically— for evidence that the applicant is, in fact, human. And yet the ease of paraphrasing a resume into a passable cover letter via autotext generators like ChatGPT make the task increasingly difficult. In such a world the cover letter looks like a sort of zombie genre, a residue of a world before algorithmic reading and algorithmic writing. But perhaps the genre can be repurposed. If a skills-based cover letter—that is, a letter that seeks to argue for the author's candidacy for some position on the basis of certain verifiable skills—is becoming a thing of the past, then perhaps a new genre, a cover letter based on the author's values, might emerge. Such a genre would seek to be equally valuable to reader and author, affording writers an opportunity for professional self-reflection and analysis of the values orienting their career. This paper reflects on several years of teaching experience in helping students write such cover letters, taking it as an opportunity to reflect on the past and future of the genre and on the moral benefits the shifting nature of such writing affords.

Moral-Worthiness and the Problem of AI Explainability in the Responsibility Gap

Saturday, 22nd February - 13:30: 8H (Granby D) - Individual Presentation

Prof. Sherri Conklin (Washington State University)

This paper is concerned with the epistemic and normative roles of explainable AI in the context of machine responsibility. Questions about explainable AI typically deal with the "blackbox problem", which relates to epistemic accessibility of the internal workings of machine intelligences. I argue that overcoming the blackbox problem and creating explainable AI is essential to making sense of AI accountability. To progress this argument, I apply Nomy Arpaly's account of moral-worthiness to identify the conditions under which an AI with moral status can be held accountable, especially with regards to blame. This account specifies certain epistemic and normative requirements on the success condition for AI explainability, at least from the standpoint of AI accountability. In particular, this account specifies the kind of information humans need access to in order to know that an AI is accountable for its behavior and to act on that knowledge.

Walled Gardens and Useful Tools: The Ethics of AI Use in Research

Saturday, 22nd February - 14:00: 8H (Granby D) - Individual Presentation

Alicia Hall (Mississippi State University), Barton Moffatt (Mississippi State University)

Moffatt and Hall (2024) argue that allowing AI to serve as an author on scientific papers would likely be unethical because it would have negative effects on the publishing ecosystem by increasing competitive pressures to publish, failing to give due credit and swamping already strained peer-reviewer and editorial resources. This paper considers possible situations in which these problems could be mitigated allowing that AI can potentially make a significant ethical intellectual contribution to paper in a "walled garden" publication environment. In addition to thinking about when we *can* use AI in research we should also consider when, ideally, we *should* use AI in research. While some uses of AI could meet the minimum threshold of permissibility, they may nonetheless fall short when considered from the perspective of the broader ideals and values of how research is conducted and how it should fit into our lives. A common defense of the use of AI is to say that it is "just" a tool, similar to the introduction of other tools like the graphing calculator. Though numerous authors have proposed ethical guidelines for AI, less attention has been giving to establishing a principled way of distinguishing when AI is used "just" as a tool from uses of AI that could threaten central human capacities and values. For instance, some uses of AI in research could make us less able to reason through problems and critically assess research (Grimmer et al. 2021), and some uses, if widespread, might make research careers less appealing. We argue that distinguishing between cases where we *only* care about the outcome of some research activity and cases where we *should* care about the process as well can help us distinguish the use of AI as a tool from the use of AI in ways that could diminish our humanity.

References:

Moffatt, B., & Hall, A. (2024). Is AI my co-author? The ethics of using artificial intelligence in scientific publishing. *Accountability in Research*, 1–17.

Grimmer, J., Roberts, M. E., & Stewart, B. M. (2021). Machine learning for social science: An agnostic approach. *Annual Review of Political Science*, *24*(1), 395-419.

"Flourishing in Virtue: Media Ethics on a Positive Note"

Saturday, 22nd February - 13:00: 8J (Granby E) - Panel Discussion

Dr. Sandra Borden (Western Michigan University), Patrick Plaisance (Penn State), Dr. Lee Peck (University of Northern Colorado), Dr. Deni Elliott (University of South Florida)

In June 2024, media ethics scholars from different countries gathered to discuss the need for a theoretical reset for journalism ethics. Organized by a Fulbright Scholar from the United States and an overseas university professor, several ideas were explored at the workshop. The aim was to create a space for looking at media ethics differently, so theory could better inform the practice of journalism, especially its political function, in the context of disinformation, news avoidance and pollical polarization in today's democracies. The project was grounded in a broadly Aristotelian philosophical framework.

For this panel presentation, the Fulbright Scholar will open with an explanation of the academic work involved before creating the workshop and what was concluded by the end of the gathering.

Following, three scholars will present their since-updated presentations from the June workshop. The first panelist will explore the virtue of curiosity in media ethics. This explication tracks curiosity's pre-Aristotelian roots, its treatment by Augustine and Aquinas, and its related "need for cognition" as a social psychology variable, thus, offering guidance on how we might effectively bring the concept and related research to bear in the current work of journalism and journalism education.

The second panelist will take a second look at communitarianism and press ethics via Clifford Christians et al. book on the topic. The panelist argues media scholars need to re-explore this book because the social advocacy of communitarianism seems relevant today with the need for journalists to balance their notion of journalistic independence with community. Via Aristotle, the importance of good character is stressed.

Finally, the third panelist believes we can no longer examine journalism ethics as though it is solely the responsibility of legacy news organizations and governments. Individuals now have the power to create and curate news, as well as consume news; therefore, individual responsibility provides a fresh starting point for the development of an epistemic warrant for individuals. This could be formulated through the desire to do good (character) and critical analysis (intellectual abilities), providing a virtue-based focus for journalism ethics.

What We Have Forgotten from Midwifery: The Moral and Physical Consequences of Epistemic Injustice in Women's Reproductive Health Care

Saturday, 22nd February - 14:45: 9A (Main Salon A) - Individual Presentation

Ms. Mallory Wietrzykowski (Saint Louis University)

In 1864, Edward W. Murphy delivered an introductory lecture to aspiring male obstetricians at University College on the history of Midwifery. Murphy recounts how men founded the field of obstetrics by solving logistical problems with tools in high-risk births but intentionally omits crediting women on their crucial contributions or knowledge in midwifery. While women have depended on this inherited knowledge to successfully deliver babies for hundreds of years as midwifes, women's knowledge in midwifery was deemed uncredible by the mid-1900s. In its place, the medicalized practice of midwifery was developed by men and situated in hospitals as the standard. I identify this shift in credibility as an *epistemic injustice* because men weaponized gendered and racial stereotypes to discredit women and women's knowledge while bolstering men's knowledge of medicalized birthing practices. By no longer perceiving traditional midwifery as credible, its women-centered practices have been overcast by medicalized midwifery. I argue this asymmetry of credible knowledge has contributed towards structures of injustice women currently face when seeking reproductive health care services.

To support my claim, I rely on several examples offered by Jill B. Delston in her book *Medical Sexism* such as unnecessarily prescribed tests, treatments, procedures, and practices that amount to 'medical sexism.' Medical sexism names the ways in which the patriarchy persists in healthcare and creates barriers for women seeking care while reinforcing traditional essentialist concepts of gender. I first consider Delston's examples of episiotomies and excessive cesarean sections to illustrate how obstetricians currently commit violence unnecessarily to women in the birthing process through medical sexism. Next, I consider the disparities in credibility bestowed upon obstetricians and certified midwives by contrast to midwives who have not been trained in the "medicalized" framework. By demonstrating how medicalized midwifery polices birthing practices leaving patients vulnerable to medical sexism and attributes credibility only to midwifes practicing medicalized midwifery, I critique modern obstetrics for perpetuating an epistemic injustice that continues to harm women. Finally, by clarifying the manner and extent of epistemic injustice in medicalized midwifery, I begin a positive project of considering what is necessary to achieve epistemic justice in modern obstetrics.

The Use of Rhetorical Strategies in Ethics Discussion and Debate

Saturday, 22nd February - 14:45: 9B (Main Salon B) - Panel Discussion

Prof. Catherine Zizik (Seton Hall University), Dr. Katy Shorey (Northeastern University)

As a communication professor, performance practitioner, and an ethics bowl coach, I believe that rhetorical strategies shape how arguments are perceived and evaluated. Thus, this panel can focus on the following areas: framing the issues, appealing to values, maintaining ethos, and developing audience interest for both the expert and non-expert audience.

This panel will discuss the following devices to help serve our ethics bowl coaches and students.

Framing the Issue: Rhetoric influences how an ethical dilemma is initially framed. By choosing particular terms, contexts, or perspectives, a discussant can guide the audience's interpretation of the issue.

Appealing to Values: Effective rhetoric connects ethical arguments to shared values or principles. Appeals to fairness, justice, rights, or empathy make complex ethical cases relatable. Understanding which values resonate with the audience helps establish a stronger emotional and logical connection.

Attention Getting Devices: Persuasion involves anticipating and addressing counterarguments. Rhetorical strategies like using stories, analogies or hypothetical situations can help establish case foundations and demonstrate the flaws in opposing positions or highlight potential consequences.

Maintaining Ethos: Establishing credibility is key in ethical discussion. A rhetorically strong discussant projects authority, integrity, and trustworthiness, enhancing the persuasive impact of their arguments. How and when to use personal relevance and empirical evidence will be discussed.

In essence, rhetorical strategies can bridge the gap between abstract ethical reasoning and audience perception, making moral principles and dilemmas clearer and more compelling.

Three Windows on Character Strengths and Virtue Development Among Emerging-Adult Graduates in Media Fields

Saturday, 22nd February - 14:45: 9C (Main Salon C) - Individual Presentation

David Craig (University of Oklahoma), Erin Schauster (University of Colorado Boulder), Katie Place (Quinnipiac University), Chris Roberts (The University of Alabama), Patrick Plaisance (Penn State University), Casey Yetter (Cherokee Nation 3S), Umer Bilal (University of Oklahoma)

The purpose of this paper is:

1. To profile the character strengths of emerging adults entering the workplace after studying in media-related fields.
2. To explore scholarly and pedagogical implications of a triangulated approach to understanding character strengths and virtue development in professional ethics.

Character is central to philosophical work in virtue ethics (Aristotle, 350 B.C.E./1925) and moral psychology (e.g., Colby & Damon, 1992; Matsuba & Walker, 2004). Peterson and Seligman (2004) classified 24 character strengths they defined as "the psychological ingredients" of virtues (p. 13). Character qualities of professionals are key features of their moral selves and lay a foundation for ethical conduct.

This paper is part of a larger study – the first to examine the moral formation, including character strengths, of emerging adults entering media fields. Analysis of more than 140 participants in their first year after college is based on:

1. The self-report Global Assessment of Character Strengths-24 (McGrath, 2019).
2. Life-story interview questions about high, low, and turning points in life (McAdams, 2007).
3. An interview question about personal strengths (Bauer, n.d.).

GACS survey results showed participants rated nine strengths most highly: kindness, humor, love of learning, team-work, curiosity, social intelligence, perseverance, love, and fairness. Kindness, perseverance, and social intelligence emerged most prominently in the personal strengths answers. In high, low, and turning point interview answers, kindness was not prominent but perseverance was. Social intelligence, curiosity, and love were also prominent in one or more of those questions.

This breadth of strengths suggests a robust profile of character qualities with perseverance and kindness most highly evident overall and therefore the best candidates to be identified as signature strengths (Peterson & Seligman, 2004) in this group. These are both important qualities for healthy ethical functioning in media and other professional workplaces. The combination of self-report survey, direct questioning on personal strengths, and organic discussion of strength emergence in high, low, and turning point narratives together provides complementary perspective on character strengths and virtue development. This approach also could be applied pedagogically to foster self-reflection on strengths and virtue growth in ethics courses in media and other fields.

An Ethics Bowl for Archaeology – Case-Study Debate as Ethics Training for Graduate Students

Saturday, 22nd February - 15:15: 9C (Main Salon C) - Pedagogical Demonstration

Dr. Dru McGill (North Carolina State University), Dr. Katherine Chiou (The University of Alabama)

This year marks the twentieth anniversary of the Society for American Archaeology Ethics Bowl (SAA Ethics Bowl). Inspired by the APPE Intercollegiate Ethics Bowl, the SAA event features graduate students debating fictional case studies in front of panels of professional practitioners. Over 300 students and 100 professional archaeologists have participated in the event, which has also resulted in the writing and publication of more than 150 case studies. Despite archaeology's long history of struggles with ethical issues (e.g. the legacies of colonial science, sexual harassment and assault in field settings, destruction of archaeological sites from development and the illicit trafficking of antiquities, etc.), formal ethical training opportunities that expose archaeologists to ethical decision-making strategies remain limited. Few university archaeology programs offer or require stand-alone courses in ethics. Moreover, archaeologists are often exempt from Responsible Conduct of Research (RCR) training, such as those required by university Institutional Review Boards (IRB). This lack of access to education on legal frameworks, ethical principles, responsible and ethical research methods, and ethical problem-solving has the potential to cause great and lasting harm to not only archaeologists at both the student and professional levels, but also those diverse communities impacted by archaeological work.

In this case study and pedagogical demonstration, we will introduce audience members to the SAA Ethics Bowl, including its history, learning goals and demonstrated outcomes, as well as ongoing National Science Foundation-sponsored efforts by the authors to systematically study the long-term impacts of the experience on professional education in archaeology and related STEM fields. We will provide the audience with case study examples and hold an informal debate about the ethical dilemmas within.

Given our own experiences participating and organizing the SAA Ethics Bowl, we believe its case-study debate model may be effective in helping advanced students in many fields predict and meet future ethical challenges and obligations through continual and critical self-examination and the fostering of widespread disciplinary-based training in ethics.

Bridging the Gaps: Essential Skills for New Faculty Transitioning to Academic Roles

Saturday, 22nd February - 14:45: 9D (Main Salon F) - Individual Presentation

Prof. C. Gunsalus (University of Illinois Urbana-Champaign), *Dr. Elizabeth Luckman* (University of Illinois Urbana-Champaign), *Dr. Sarah Arradondo* (University of Illinois Urbana-Champaign)

Moving from a graduate student or postdoctoral fellow position into a faculty role brings significant practical and ethical challenges. While mentoring relationships are often established to assist with this transition, they can be inconsistent, particularly on critical topics that are essential for navigating this shift successfully. Many institutions now offer structured programs to support new faculty as they take on teaching and research responsibilities, but these programs often leave gaps in preparing individuals for the full scope of their new roles.

This session will explore some often overlooked but essential areas for new faculty to master in order to make a successful transition. Setting personal and professional boundaries is crucial for long-term sustainability, as is learning to navigate departmental politics and effectively hire, supervise, and mentor staff and students. Additionally, new faculty members must handle student mental health challenges by balancing support with their own productivity and well-being. Recognizing these issues early can help new faculty create a supportive environment without compromising their responsibilities.

The session will also present real-world examples from a pilot program designed to address these transitional issues. By examining the lessons learned from this program, participants will gain practical insights into effective mentoring, skill-building, and problem-solving strategies. Overall, this session aims to provide guidance that can bridge gaps in current institutional support, ultimately contributing to a more prepared and resilient faculty community.

Journaling Our Ethics Journey: Encouraging Practical Application and Reflection in Introduction to Ethics

Saturday, 22nd February - 15:15: 9D (Main Salon F) - Individual Presentation

Mr. Robert Irby (Old Dominion University)

As instructors prepare for the start of a new semester, part of their work will often include pulling readings for the courses, adjusting syllabi, reviewing last semester lecture material, and creating assignments to test their student's understanding of course material. In most Introduction to Ethics courses, these assignments generally consist of quizzes, tests, exams, presentations, online discussions, and so on. While assignments such as these are necessary for refining a student's understanding and knowledge of ethical texts and concepts, I argue that it is missing a vital step: the practical application of performative action that is demanded by the ethical theories we teach. In order for students to truly learn they need first to understand these theories and concepts, and then apply them to their everyday action, along with critical reflection upon the process. So the question then becomes: how do we create assignments that effectively gauge student understanding and get them to practice these theories? I suggest a turn to the process of journaling, and more specifically the model of journaling set forth by acting teachers, as these models test student actors on their understanding of acting concepts and give them the opportunity they need to practice and reflect upon those concepts. In this work, I will analyze the problems ethics educators run into in creating assignments to gauge student learning, justify a model for journaling based upon acting journal formats, and present the challenges and rewards of this model via student testimonies.

Applying Ethics Against an Educational Takeover: A Case Study of New College of Florida

Saturday, 22nd February - 14:45: 9E (Main Salon G) - Individual Presentation

Jeanine Ashforth (University of South Florida)

On the 2nd anniversary of the attempted overthrow of American democracy by domestic terrorists on January 6th 2021, another coup of a democratic institution was attempted...and succeeded. Education was the target. The beachhead? The gradeless, experimental beacon of academic innovation known as the New College of Florida. J6 2023 saw NCF seized in a political coup via a replacement of a majority of its Board of Trustees with Christian Nationalist operatives (e.g., Christopher Rufo). Many were from out of state. Few had any prior experience in education. Yet, under Governor DeSantis, all have now recast the formerly Socratic, self-directed, overperforming State Honors College into a failing bastion of autocratic ideology and grift, espousing values inimical both to free education and a democratic society.

Unprecedented in national history, the Theft of New College is a remarkable case study: how a college which itself was a progressive experiment in ethical values, begun in 1960 by educational philosophers, in two years became the site of a radically regressive experiment in direct opposition to those values and the wills of the academic and civic communities.

But though the ethical and moral implications are profound, to date a single article has reached the peer-reviewed literature (and adopted a political, rather than ethical, lens).

By framing this lived case study within a review of the Western democracy/education/ethics symbiosis, and comparing that lineage with the values of the founders of New College versus the "values" espoused by the radical regressives, three unprecedented opportunities arise:

1. to serve ethics scholarship by illuminating these events and originating academic discussion on the ethical implications and theoretical positionalities thereof;

2. to invite and apply ethical and moral responses from the broader academic community (e.g., education ethics, democracy and education, moral duty, etc.);

3. to reverse engineer the now-revealed takeover playbook and, understanding this incursion against NCF to presage a broader attack, to serve moral duty by developing a defensive "intellectual inoculuant" to protect other institutions.

All, in sum, as this author believes "what makes us human" is the freedom to learn and teach about humanity entire: a freedom worth safeguarding.

Opening the Black Box of Ethics Enculturation: What Faculty and Student Perspectives Reveal About the Way in Which Professional Values Emerge

Saturday, 22nd February - 15:15: 9E (Main Salon G) - Individual Presentation

Dr. Alex Nikolaidis (University of Central Florida), _Prof. Laurie Pinkert_ (University of Central Florida), _Dr. Joshua Kissel_ (University of Central Florida), _Prof. Jonathan Beever_ (University of Central Florida), _Prof. Stephen Kuebler_ (University of Central Florida)

This presentation reveals intricate aspects of ethics enculturation networks and challenges assumptions about linearity in the transmission of ethical values in ethics education. Enculturation in disciplinary values of STEM fields is a complex and dynamic process that spans across a wide range of domains and is uniquely and contextually shaped by interactions of students with socializing agents within and outside universities (Handelsman et al., 2005; Nikolaidis et al., 2024). This way of thinking about ethics education is gaining ground in academic ethics and replacing simple models of ethics instruction with complex models that examine broad contextual, social, and cultural factors impacting moral development (e.g., Avci, 2017; Brightman et al., 2018; Emmerich, 2015; Kim & Hess, 2023; Martin et al., 2021)

Using an actor network framework, this paper theorizes that moral values are black boxed (Latour & Woolgar, 1986; Latour, 1987) in higher education in ways that conceal processes by which they are (re)created in interactions between students, faculty, and other actors. While universities often present moral values and ethical guidance as reified constructs fully embraced and transmitted by their disciplinary stewards, these values and guidance are (re)constructed through a large network of moral actors who collectively structure students' experiences to develop a set of values that exemplify disciplinary norms. The black boxing of values conceals both how this network operates and the continuous renegotiation of values by students and faculty who bring their own values and experiences. Using a diverse dataset from an R1 university aerospace engineering department—including student surveys, student and faculty interviews, student focus groups, scraped website data, codes of ethics, and course catalogs—the paper examines the dynamics within a single institution (Flyvbjerg, 2001) and identifies a rarely-addressed wide network of human and nonhuman actors that impact student engagement. Preliminary findings suggest that students do not merely assimilate values but instead negotiate and recreate the values of their discipline in ways that align with their foundational values. Negotiation and recreation are also observed in faculty whose values are shaped by their experiences and may conflict with the values of the discipline and department.

Identifying Local Socialization Settings for RCR Education

Saturday, 22nd February - 14:45: 9F (Main Salon H) - Individual Presentation

Prof. Lise Dobrin (University of Virginia), Caitlin Wylie (University of Virginia)

Among the recommendations of the recently issued APPE advisory report on RCR education is that research institutions should "provide and encourage participation in appropriate, tailored, and engaging RCR training for all who are engaged in research" (APPE 2024: 6). The tailoring the authors seem to have in mind involves differentiation according to disciplines. They call for "abandon[ing] the 'silver bullet' myth... that one type of intervention serves all fields equally" and instead encourage "the development of discipline-specific topics and education experiences" (APPE 2024: 6).

In this presentation we show why a discipline-specific ethics education program does not improve on this as much as it might seem at first blush. There are simply too many ways of being a biologist, sociologist, environmental scientist, etc. We present the discipline of linguistics as a case study. Linguists study an enormous range of topics, and they do so from diverse theoretical and methodological vantage points, each one of which carries along with it a distinct configuration of ethical considerations and potential pitfalls.

In addition to *disciplines* as cultures or communities of practice shaped by distinct and even incompatible "ethical signatures" (Lederman 2007: 306; see also Field et al. 2024), we argue that it is important to identify *local socialization settings,* the particular formative social spaces where ethical habits and intuitions are acquired: how one should interact with others in one's capacity as researcher, whom among one's seniors and peers to admire, what kind of questions are meaningful to pose, what professional success and failure look like, and how conflicts are handled (and hopefully how they are resolved).

The implication is that the most appropriate levels and loci for effective RCR educational programming may vary quite widely even within a single institution, and the best guides for identifying them will be the learners themselves. We illustrate this by sharing two successful models from different settings at our large public institution, and then describe our proposed research (inspired by Satalkar & Shaw 2019) that aims to elicit rather than prescribe the appropriate local socialization settings, content, and norms for RCR education within our remit.

(il)Legitimate Factors Considered During the Peer Review Process

Saturday, 22nd February - 15:15: 9F (Main Salon H) - Individual Presentation

Mr. August Namuth (University of Southern Mississippi), Dr. Cory Clark (University of Pennsylvania), Dr. Alicia Macchione (West Texas A&M), Dr. Mitch Brown (University of Arkansas), Dr. Donald Sacco (University of Southern Mississippi)

Recent arguments have clarified the nature of retraction within scientific literature. Although ostensibly correcting the scientific record after identifying errors or misconduct, many recent retractions are based on non-scientific purposes. One is curbing results that may present as informational hazards or findings seen as socially harmful. Despite opposition to such factors as the basis for retraction among researchers and the lay public (Namuth et al., 2023; 2024; Clark et al., 2024; Sacco et al., 2024), non-researchers are generally more likely to agree with retractions based on information hazards or authorial misconduct. While retractions are post-publication and well-studied, pre-publication factors, specifically the extent to which the peer review process itself is influenced by extra-scientific factors, is less clear. This study investigates the perceived legitimacy of rejecting a scientific paper among researchers based on standard scientific reasons and those ostensibly rooted in morality. Understanding where extra-scientific factors affect scientific decisions is critical to limiting their impact on objectivity.

To this end, we compared standard reasons for rejecting an article during peer review (adapted from Hesterman, Szperka & Turner, 2018) with morally derived extra-scientific reasons. Such reasons were adapted from a *Nature Human Behavior* Editorial (2022), that stated the journal's willingness to consider such factors beyond evaluation of the veracity of study findings in their editorial decisions. We have thus far recruited 250 participants among a large pool active researchers (via Web of Science or Conference Registration Lists) and asked them how legitimate each of 18 different reasons for rejecting an article were. Preliminary results show that researchers find standard reasons are significantly more legitimate than moral reasons. However, when considering the sex and discipline of researchers, heterogeneity in these perceptions emerged. Researchers in the social sciences considered standard and moral reasons for rejection as similarly legitimate. However, the Engineering and Biomedical disciplines each considered standard reasons as more legitimate than moral reasons. Additionally, men viewed standard reasons as more legitimate for rejection than moral reasons, whereas no difference emerged among women. We discuss the ethical implications for peer review, other scientific corrective mechanisms, and science as a whole.

Make it Make Sense: Justifying Disciplinary Action in the "Ever-Shifting Landscape"

Saturday, 22nd February - 14:45: 9G (Granby A) - Individual Presentation

Lily Compton (Iowa State University Graduate College), Kristin Terrill (Iowa State University Graduate College), Megan O'Donnell (Iowa State University Library)

The presenters will discuss the recent expulsion of doctoral student Haishan Yang from the University of Minnesota. The talk will center on strategies for enhancing AI literacy in the academic context, which includes establishing baseline understanding of academic ethics and norms. The speakers will draw on their collaborative experience preparing a handbook on academic publishing ethics, targeting novice scholars and graduate students. They will also highlight their efforts to enhance AI literacy at their institution, and how they have drawn focus to ethical issues specific to the academic context.

On a Supposed Right to (Not?) Teach: Instructor Duties in Times of Crises

Saturday, 22nd February - 15:15: 9G (Granby A) - Individual Presentation

Katherine Brichacek (*University of Southern California*)

January 7 in LA is a difficult day to forget. I flew into LAX to see miles and miles of a thick, dark mass of smoke as my plane made its decent. The images of the fire I took on my phone do not do justice to the magnitude of the Palisade Fire's destruction–nor the fear of its potential. Within 15 minutes of landing air craft were grounded due to the hurricane force Santa Ana winds spreading the fire on the west coast. Within that same timeframe, unbeknownst to me, the Eaton Fire broke out less than ten miles from my apartment. That night was a sleepless one but my apartment was thankfully spared. The next few days were chaotic, not knowing how dangerous the air quality was. When the AQI reached 350 and ash was falling like snow, my partner and I left for the desert–far enough away to have clear air and a brief reprieve from the chaos before my semester began. I furiously prepared for classes though I struggled to focus given the magnitude of what we lived and survived through. Last minute, I decided to cancel my first day of class despite unclear and vague instructions from my school. Since cancelling the first day due to the collective trauma of seeing multiple new fires break out and the still bad air quality, I have been thinking about my duty as an instructor in times of crises.

In this presentation, I will discuss duty from a Kantian and care ethics perspective. The Kantian approach roughly aligns with an idealized duty to teach–as opposed to cancelling class–and a care ethics approach informs my decision to more holistically think about the students as individual persons who have also experienced the trauma and uncertainty of climate crises. Questions I will pose and consider include: What duty to hold class do instructors have in times of crises? How can instructors model virtuous and care-based character by cancelling class or holding class in times of crises? and How can instructors balance student, administrative, and personal ethical duties in times of crises?

When is AI Development Irresponsible? Engineering Role Responsibilities and Responsible Innovation

Saturday, 22nd February - 14:45: 9H (Granby D) - Individual Presentation

Kyle Yrigoyen (University of Cincinnati)

At what point should an engineer pause, limit, or stop building something? I suggest that current worries about artificial intelligence (AI) and artificial general intelligence (AGI) can serve as a test case. There may be good reasons, grounded in engineering role responsibilities, that takes responsible innovation as a core component of engineering practice. This strategy, if sound, helps answer the question. Moreover, I consider whether specific kinds of technological innovations—such as AI and AGI—may in and of themselves warrant a pause, limit, or prohibition on building.

In this paper, I defend the view that role responsibilities for engineers entail special duties for engineers to consider principles of responsible innovation as part of their practice and profession. Moreover, in virtue of their knowledge and capacity to make and to build, engineers have role responsibilities that go beyond mere specifications-based making and building: they also have role responsibilities to consider the societal costs and consequences of the specific technological artifacts that they are responsible for developing. Since principles of responsible innovation set constraints on design and making, I argue that there are situations in which engineers are duty-bound to pause, limit, or cease from the designing or making of certain technological artifacts. I then argue that recent anxieties and concerns about the potential consequences of AI and AGI warrant either a pause, limit or stop on developing these specific technologies, and that engineers working in these areas are obligated to consider their involvement in such works. This is because AI and AGI represent a special case of innovation: its far reaching applications and consequences, its potential for various existential risks, and, notably, the prospect of creating a non-human intelligence.

If this line of reasoning is sound, then what results is a positive argument that current AI and AGI research and development has failed to satisfy principles of responsible innovation. As such, this is a call that those pursuing AI and AGI research and development ought to strongly consider, individually and collectively, whether they are falling short of this role responsibility.

Character Building in Engineering Education: Harnessing Generative AI for Ethical Development

Saturday, 22nd February - 15:15: 9H (Granby D) - Individual Presentation

Dr. Bryn Seabrook *(University of Virginia)*

This paper explores the integration of generative AI into engineering ethics education, focusing on character building as an essential element of professional development. The purpose of this discussion is to demonstrate how generative AI serves as a tool to foster ethical reasoning and strengthen character among undergraduate engineering students. By utilizing these tools, these students will be more prepared for the complex moral dilemmas they will face in their careers.

The importance of this topic lies in employers' increasing demand for engineers who not only possess technical skills, but also embody strong ethical principles. As technology advances, engineers are confronted with profound ethical challenges, including issues of sustainability, equity, and public safety. By utilizing generative AI to help identify and cultivate character strengths such as empathy, integrity, and responsibility, educators can equip students to navigate these challenges more effectively.

This research builds upon existing literature that highlights the role of character education in professional ethics, particularly in STEM fields. Previous studies have shown a correlation between strong ethical foundations and successful professional outcomes, yet there remains a gap in practical applications for integrating character development within engineering curricula. This paper addresses that gap by proposing specific methodologies for utilizing generative AI to create immersive, scenario-based learning experiences that emphasize ethical decision making and character strength.

For example, generative AI can simulate real-world ethical dilemmas, allowing students to evaluate various outcomes based on their choices. When presented with an example, generative AI can produce a script for simulating a conversation. Students can then assess the script, practice creating their own alternative script, and identify character strengths within the scenario. These interactive scenarios can lead to richer discussions and reflections on ethical principles in engineering, and an opportunity for students to realize their personal character development. By engaging in these AI-driven activities, students not only enhance their technical understanding, but also develop a deeper awareness of their ethical responsibilities.

This paper advocates for the strategic use of generative AI in engineering ethics classrooms to foster character development, which will hopefully contribute to a more ethically aware and responsible engineering workforce.

How AI is Stealing Our Autonomy and What to Begin Doing About it

Saturday, 22nd February - 14:45: 9J (Granby E) - Individual Presentation

Prof. Dennis Cooley (NDSU/Northern Plains Ethics Institute)

As a technological tool, artificial intelligence (AI) can free us from trivial or overly complicated busywork to pursue endeavors worthy of what it is to be human. However, perhaps German philosopher Martin Heidegger's claim—that technology enslaves us—might prove a prescient prediction about AI's impact on what makes us human.

According to a *Scientific American* article, "Today's math learning environment is observably more dynamic, inclusive and creative than it was before ubiquitous access to calculators." The article's authors add that current high school students do far better with graphing calculators and computers than undergraduate engineering students 20 years ago. If these claims are true, then it might seem the fear mathematicians and teachers expressed in a 1975 Mathematics Teacher magazine survey was unfounded: With wide-spread use of calculators in the classroom, students learn more easily and became better at math, rather than worse.

The question is whether AI will prove to be like the calculator, or will it pose an even more dire risk? With AI, incredibly data-heavy problems can be solved with ease. Enormous amounts of market data points or gigantic data sets can be sorted and analyzed according to certain words, phrases or details in mere moments, instead of a human laboring over the same task for hours, days or months. AI makes businesses and other human activities more efficient, informed and often more precise by replacing guesswork and habit-based thinking with predictions and algorithmic decisions based on real-time data. It frees human talent to engage in what is more fitting for its usefulness, instead of squandering it in repetitive tasks requiring little thought or creativity.

Misused AI, however, is stealing our autonomy by making us more dependent on an entity that is programmed to addict us rather than enable us to become better autonomous, rational beings living in our complex society and environment. That in turn threatens our flourishing. It behooves us, therefore, to figure out how to distinguish between good and bad AI, and then take measures to encourage the good and prevent the bad.

Shaping Humanity's Future: The Ethical Dimensions of AI in a Digitally Transformed World

Saturday, 22nd February - 15:15: 9J (Granby E) - Individual Presentation

Robert Doyle *(Felician University)*

In today's rapidly evolving technological landscape, the question of what defines humanity has never been more relevant. This presentation explores the intricate relationship between artificial intelligence (AI) and human identity, particularly focusing on how AI reshapes fundamental values like autonomy, privacy, and trust. As AI becomes more integrated into daily life, these core principles face unprecedented challenges, especially within marginalized communities where the technology's benefits and risks are most acutely experienced. This discussion emphasizes the ethical imperatives essential for guiding AI toward inclusivity, equity, and social responsibility.

Drawing from recent Ethics Roundtables jointly conducted by the Association for Practical and Professional Ethics (APPE) and Felician University, this presentation examines critical areas where AI's influence on marginalized communities is most evident. AI technologies hold great promise in improving access to essential services, such as healthcare and education, for underserved groups. For instance, AI-powered diagnostic tools can address healthcare disparities in remote areas, while adaptive learning algorithms can personalize educational experiences. However, these advances bring significant ethical challenges, particularly related to bias, privacy, and surveillance. AI systems trained on historical data risk perpetuating societal biases, leading to discriminatory outcomes in hiring, lending, and criminal justice, which disproportionately impact marginalized communities.

Further concerns arise around AI's role in surveillance, where vulnerable populations may be at greater risk of privacy infringements and heightened policing. Additionally, AI-driven automation threatens to displace jobs, particularly affecting communities already facing economic instability. Addressing these challenges requires a strong commitment to fairness, accountability, transparency, and diverse representation in AI's design and governance processes. Centering these ethical principles is essential to ensuring AI development that actively mitigates inequities rather than deepening them.

Ultimately, this presentation aims to bridge the gap between rapidly advancing technology and enduring human values. By examining both AI's potential and its ethical complexities, it highlights the role AI can play in shaping a future that balances innovation with ethical responsibility, respects human dignity, and promotes a just society for all.

APPE RISE Pre-Conference (Norfolk): Feb. 20

Exploring Consortium-Based Training to Meet Federal RCR Requirements

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Panel Discussion

Joel Thurston (George Mason University), Maureen Ashbrock (George Mason University), Christopher DiTeresi (George Mason University)

Conditions for receiving federal support now require more extensive researcher training both in terms of participants and content covered. For example, the NSF now requires mentorship training for graduate students, while the NIH has expanded the topics covered by responsible conduct of research (RCR) training. Additionally, training that could previously be completed virtually must now be delivered in person.

While these new requirements are intended to enhance ethical and responsible research practices, they also create – from a practical standpoint – new burdens for researchers and administrators. The impact is particularly pronounced at smaller institutions, newer institutions, and those experiencing financial difficulties who do not necessarily have the infrastructure to support these additional requirements. To effectively and efficiently meet these demands, ethics professionals need to explore alternative models for delivering training and outreach.

A group of Virginia public universities are exploring opportunities to offer consortium-based RCR training. The goal of this effort is to share the administrative burden of delivering required training while leveraging economies of scale to maximize the training's scope and reach in terms of number of topics and individuals trained [1].

This session will feature an overview of potential training models, inspired by shared services models implemented at the university level [2] and examples of California statewide ethics initiatives [3,4,5]. Panelists will then facilitate small group discussions among attendees to drill down into the practical considerations of coordinating and delivering consortium-based training.

The goal of the session is to crowd source strategies for implementation centered on key questions such: How do you translate a single university shared services model to consortium-based training? What would such a system look like in practice? What are the major obstacles to implementation?

Deliverables from the workshop will include a list of resources and best practices, which the panelists will consolidate and distribute post-workshop. Individual attendees will have the option to outline action plans to build a consortium-based model with partner institutions.

Fostering a Culture of Responsible Leadership in the Sciences

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Workshops/Professional Development

Dr. Gundula Bosch (Johns Hopkins Bloomberg School of Public Health), Dr. Tamaki Kobayashi (Johns Hopkins Bloomberg School of Public Health), Dr. Ilinca Ciubotariu (Johns Hopkins Bloomberg School of Public Health)

Numerous integrity-related problems highlighted over the past decades have impacted rigor, reproducibility, and transparency in research practice, among others miscommunication and disinformation. We have previously created course materials that aim to enhance good scientific communication and enable practitioners to combat misinformation. At the heart of our teaching is a framework of truthful, appropriate and responsible communication of science, its methods, results, and limitations. Our framework includes elements of objectivity, honesty, openness, accountability, fairness, and stewardship, and applies value-based recommendations of ethical research conduct to practical science communication.

The current work applies our earlier framework to the realms of leadership and mentorship within the sciences, thereby promoting a humanistic approach to leadership, based on critical theory and anti-oppression strategies. Embedding responsible communication principles in leadership and mentorship is crucial for developing a culture of transparency, accountability, and trust. The original framework focuses on enhancing research integrity through responsible communication among scientists and with members of the public. This extension to leadership and mentorship offers a novel, broader application with the potential to impact professional relationships, practitioner well-being, and campus culture.

During the conference session, participants will have the opportunity to experience an excerpt of some newly created, educational modules for pre- and postgraduate practitioners. In our institutional training program, those modules are embedded into a comprehensive evaluation plan for both short- and long-term outcomes. Topics include: maintaining objectivity and avoiding biases in decision-making; encouraging transparency about the limits of one's knowledge; enabling others to recognize and counter mis- and disinformation; taking responsibility for the outcomes of one's decisions and actions; fostering empathy-driven, inclusive environments; practicing open communication about organizational challenges and successes; and promoting a culture of collaboration and continuous learning.

This project not only addresses gaps in current research ethics training, but also establishes a foundation for responsible leadership across scientific disciplines. By focusing on a humanistic approach to leadership, we aim to equip leaders with the skills to navigate the complexities of diverse, interdisciplinary scientific teams, ultimately fostering a modern and compassionate vision of scientific leadership.

Longitudinal evaluation of a leadership and management training program to develop early-career researchers' self-efficacy and behaviors that support rigorous, responsible research

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Tristan McIntosh (Washington University School of Medicine), Ms. Elizabeth Bingheim (Washington University School of Medicine), Dr. Joseph Grailer (Washington University School of Medicine), Ms. Emily Schenk (Washington University School of Medicine), Dr. Alison Antes (Washington University School of Medicine)

Biomedical researchers receive minimal training on how to lead and manage successful teams, a significant barrier to rigorous, trustworthy research. Compass, a national NIH-funded leadership and management program for early-career biomedical researchers, bridges this gap by developing the skills to mentor effectively, uphold scientific integrity standards, and create a psychologically safe work environment.

Compass is a 10-week intensive, remotely delivered program that includes written materials, online learning activities and discussion forums, and mentoring focused on three core units: (1) Leading Others, (2) Managing Scientific Work, and (3) Leading Self. Key program deliverables include a tailored lab manual outlining team values, expectations, and policies and a journal that records personal insights. Scholars engage in synchronous activities via video conferencing with peer mentoring teams and the whole cohort via Q&A sessions with experienced mentors.

Compass has engaged nearly 400 assistant professors and late-stage postdocs in several cohorts with scholars coming from more than 120 U.S. institutions. Program effectiveness is evaluated through self-report surveys. Pre-post assessments immediately after the 10-week program demonstrate self-efficacy gains and changes in behaviors related to all core units with moderate to large effect sizes. Longitudinal evaluation consists of follow-up assessment at 6-months and annually thereafter to gauge long-term impact.

Many gains observed after the 10-week Compass program hold over time at 6-month and annual follow-up, and we plan to report on these long-term findings. Scholars' open-ended comments add richness to the quantitative data. Specifically, scholars report approaching mentorship more strategically, increased confidence in creating a positive lab culture, and feeling more capable when navigating difficult situations with their research team and career. Scholars also find their lab manuals to be instrumental in building their lab and peer mentoring to be invaluable when navigating professional challenges. Findings suggest we have sufficient evidence to suggest long-term effects of a novel leadership development program for researchers. We will then discuss future directions and next steps.

Promoting Faculty Participation in an RCR Course for First-Year Graduate Students.

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Stuart Ravnik (UT Southwestern Graduate School of Biomedical Sciences)

In the US, the National Institutes of Health (NIH) have been the primary promoter of comprehensive guidelines for formal instruction in the responsible conduct of research (RCR) for the past three decades. Other entities have also contributed to compiling best practices for instruction and training, e.g. the National Science Foundation, but it is generally accepted that the NIH with its most recent guidelines in 2022, are the most detailed. A particular item that has been a consistent part of the guidelines has been in the format of instruction - "Discussion-based instruction in the responsible conduct of research is expected to remain a key feature of RCR training and to include substantive face-to-face interaction among participants and faculty." Some institutions interpret this to mean direct faculty instructors in a didactic setting and others interpret this to include workshop series type of instruction with multiple lecturers or guest speakers. At our institution, we take a didactic approach with a faculty instructor delivering an introductory presentation on a topic to a large class size (typically more than 80 first year graduate students in an RCR class) followed by small group discussion sessions with a group of faculty discussion facilitators. How our approach differs from other institutions is that we recruit different faculty facilitators for each of 16 different RCR instruction topics, which include the eleven topics listed in NOT-OD-22-055, thus recruiting more than 170 individual faculty to serve as facilitators each year. With buy-in from senior leadership as well as the different graduate program directors, participation in these sessions counts towards the faculty teaching responsibilities and the program directors strongly encourage their faculty to participate. With this model, we can rotate through the more than 400 graduate faculty on an approximately 3-year cycle with more than 90% participation. This not only provides unique perspectives to the students taking the courses, but also serves, in a small way, to provide RCR instruction and training for the faculty in addition to the students. Detailed statistics and discussions will be presented.

Restorative practices as a tool to promote research integrity through workplace culture: Experiences from the Duke Office of Scientific Integrity

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Emily Hazlett (Duke University), JL Ariansen (Duke University), Dr. Monica Lemmon (Duke University)

Restorative Justice comprises a set of principles and practices rooted in community and shared humanity which are often associated with the criminal justice space, but the framework can be applied beyond that environment. These practices are being explored by multiple universities and scientific communities as a tool to address the harms of research misconduct (Wild, 2024). In addition to addressing harms already caused, restorative practices are a potential method to promote future research integrity through workplace culture change. Our office has incorporated restorative justice practices in select Responsible Conduct of Research (RCR) trainings as part of ongoing efforts to enhance research culture through attention to shared values and experiences. This session will focus on our experiences developing and administering Talking Circles, which are interactive RCR trainings built around restorative practices. Specifically, RCR Talking Circles are 90-minute, highly-structured conversations among small groups of researchers from across disciplines and experience levels. These conversations explore how the lives and careers of participants have interfaced with a particular research ethics concept (e.g., research integrity, mentorship, laboratory animal welfare). The structured format is designed to foster a sense of safety and connection among participants to facilitate deep engagement with challenging topics.

While requirements for RCR trainings have been in place for decades (Kalichman, 2007), evidence supporting their effectiveness is lacking (Powell et al., 2007). We believe that incorporating restorative justice practices into RCR trainings is a promising avenue for increasing their long-term impact on ethical decision-making through the centering of shared experiences in research. The RCR Talking Circle format was intentionally designed to center interpersonal and shared connection to research ethics concepts rather than discrete knowledge retention. Culture change cannot happen solely from the top-down – it requires broad buy-in and participation from the people that make up that culture. The emotional and interpersonal impact from candid interactions with fellow researchers that was shared in informal participant feedback supports this training format's potential to be a powerful tool for cultivating a culture of research integrity.

Outcomes of Implementing an Institutional Authorship Conflict Resolution Policy

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Taraswi Banerjee (National Institutes of Health), Dr. Kathryn Partin (National Institutes of Health)

Because authorship on scientific research articles plays such a critical role in the development of scientific careers, institutions routinely are confronted with authorship disputes that can threaten both the mentor/mentee relationship and the productivity of a research team. The intramural research program of the National Institutes of Health (NIH) revised its Authorship Conflict Resolution Process in April 2023. This abstract summarizes the experiences at NIH on authorship conflict resolution since the new policy was published.

Eleven authorship disputes were initiated since the new policy was implemented. Eight involved former trainees who became involved with a conflict regarding a manuscript or published paper after they had left NIH. Five of the eleven disputes advanced to the "formal" adjudication stage, whereas six did not or have not yet left the "informal" adjudication stage. In five of the eleven cases (including cases that were in the informal and formal stages), a settlement or binding decision was reached, and the papers have been submitted or published successfully. For the other six cases, the processes are ongoing. During the last 12 months, the research integrity office received more than 1100 emails regarding the eleven authorship disputes, as well as other "pre-process" authorship inquiries.

Three important tools for resolution have been appreciated. First, the use of an independent third party to become the sole point of communication between the disputing parties can reduce the inflammatory rhetoric and allow the parties to focus on the resolution of the dispute rather than the interpersonal conflict; we refer to this as gated communication. Second, the corresponding author's willingness to share co-corresponding author with a departing trainee who is currently in a junior faculty position, can be an important tool for conflict resolution. Third, having disputants agree to accepting help from the institutional Ombuds can be an important tool to both deescalate tensions and work on improving communication between the parties, when the mentee is still in the mentor's research group. In general, the new policy appears to be effective, but some remaining challenges that will be discussed likely merit policy revision.

Integrating Responsible AI in Big Data Applications for STEM Graduate Curricula

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Pedagogical Demonstration

Dr. Tamaki Kobayashi (Johns Hopkins Bloomberg School of Public Health), Dr. Gundula Bosch (Johns Hopkins Bloomberg School of Public Health), Dr. Ilinca Ciubotariu (Johns Hopkins Bloomberg School of Public Health)

Herein, we describe our initiative to expand responsible data science education, expanding from foundational principles of philosophy and visual data communication to the ethical application of artificial intelligence (AI) in big data contexts, specifically within infectious disease research. Our comprehensive curriculum for our STEM graduate students at Johns Hopkins Bloomberg School of Public Health includes an emphasis on the responsible use of AI in scientific research.

As AI technologies become increasingly integral to processing large datasets in areas like infectious disease research, understanding their ethical implications is crucial. The integration of AI in research poses unique challenges and opportunities, raising questions about reliability, reproducibility, and biases. This work addresses the urgent need for an ethical framework in data science education that equips future researchers with the skills to use AI responsibly.

Building upon previous works that discuss the pedagogical approaches to data science education, including the responsible communication of scientific data, this initiative takes a step further by incorporating the ethical challenges of AI in research. By doing so, we directly engage with current debates in the field about the dual-use nature of AI technologies, serving both as tools for advancing knowledge and potential sources of ethical dilemmas in research. For our big data course, we are developing modules to highlight the use of AI in infectious diseases fields like malaria epidemiology, showcasing both benefits and ethical pitfalls, such as data privacy concerns. Through our educational initiative, we foster an environment where trainees become not only knowledgeable in advanced computational tools, but also aware of their ethical implications. By grounding AI applications in a strong ethical framework, the curriculum aims to prepare students to contribute responsibly to STEM research disciplines and enhance research integrity.

RCR Education on the Use of Race and Ethnicity in Biomedical Research

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Elizabeth Heitman (University of Texas Southwestern Medical Center)

In late 2023 the National Academies of Sciences, Engineering, and Medicine established an ad hoc committee to assess the use of the social constructs of race and ethnicity in biomedical research and provide recommendations to guide the scientific community in the future use of race and ethnicity in biomedical research. The resulting 2024 report provides recommendations for researchers and others in the biomedical ecosystem, such as funders, publishers, scientific and medical societies, health systems, and industry regarding:

- Current practices in the use of racial and ethnic categories in biomedical research that should be continued, stopped, or modified;
- Policy changes to reform the use of race and ethnicity in biomedical research
- Implementation strategies to help enhance the adoption of best practices across the biomedical research community.

RCR educators who teach about data integrity and study design are well placed to engage students and early career researchers in considering whether, why, when, and how race and ethnicity should or should not be a factor in their research, and how NASEM's recommendations can be applied to their work. This presentation will examine the context and conclusions of the report and offer strategies for incorporating its recommendations into a range of RCR instruction.

Case Study on the Research Culture of a Non-Research-Intensive University

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Mr. Josh Mangin (University of New England)

There has been growing emphasis on how organizational culture influences the way research is conducted at universities. Research culture is a term used to define the norms and behaviors that influence who conducts and participates in research, the type of research conducted, the rationale for the research, and the research process (Casci & Adams, 2020). Furthermore, many of the previous investigations of describing research culture has been from the context of research-intensive universities (Antes et al., 2016; Le Nguyen, et al., 2023), such as universities with an R-1 Carnegie classification (McCray et al., 2024; Vitous et al., 2019) and the World Bank's description of "world-class" universities (Altbach & Salmi, 2011). However, high-impact research is not limited to research-intensive universities (Markin, 2008). Yet, there is a lack of literature on research culture at non-research-intensive universities, such as Regional Comprehensive Universities (RCU). This presentation will consists of sharing results from a qualitative descriptive case study exploring the research culture at a RCU located in the Northeast of the United States. The presentation will focus on how information from the case study can be applied to further understand research integrity practices at non-research-intensive universities as well as how leadership and organizational practices influence and promote university research culture.

A Plea for 'Stakeholders'

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Jake Earl (U.S. Department of Veterans Affairs)

In the past few years, several groups have advocated against using the word "stakeholders" to describe groups who are involved in or should be represented by different types of engagement for research and public health activities. The National Institutes of Health recommends that researchers, "[a]void the term stakeholder when referring to interest groups, working partners, and community collaborators" (NIH 2022) while the Centers for Disease Control and Prevention advises the term "should be replaced as much as possible" (CDC 2021).

These bodies and other groups have offered various arguments for minimizing or eliminating the term "stakeholders" from research and public health discourse, such as that the term "can be used to reflect a power differential between groups" or "has a violent connotation for some tribes and tribal members" (CDC 2021). Some groups even claim that the term carries inherent offense in light of its etymological relationship to "using stakes to mark out Indigenous land to be claimed by colonising settlers" (Reed et al. 2024).

This presentation argues that this recent advocacy against "stakeholders" is misguided, and that people working in research and public health should not expend substantial time or effort to remove the term from their vocabularies. First, several critiques of the term are based on doubtful premises, including unverified and facially implausible etymological claims and unsubstantiated empirical claims about Indigenous people's opinions. Second, other arguments against using the term because of its relationship to the "stakeholder engagement paradigm" in research and public health are invalid, since those arguments against the paradigm, even if fully successful, do not justify rejecting the term "stakeholders." Third, critiques of "stakeholders" fail to recognize the term's practical utility for public communication and for ethical thought and practice.

The presentation concludes by explaining how recent advocacy against "stakeholders" represents a kind of linguistic moral panic in research and public health. Although driven by ethical motives, linguistic moral panics divert critical attention and resources away from more impactful efforts to bring about positive change. For these reasons, research ethics scholars, educators, and practitioners must take care to avoid succumbing to this type of moral panic.

Disclosing generative artificial intelligence use in publications, do impacts align with purposes?

Thursday, 20th February - 08:30: APPE RISEsm Pre-Conference Symposium: New Frontiers and Challenges in Research Integrity (Granby E) - Individual Presentation

Dr. Mohammad Hosseini (Northwestern University), Dr. David Resnik (NIEHS)

More than two years after ChatGPT and other generative artificial intelligence (GenAI) tools were first used in published scientific papers, the debate about using these technologies for scholarly writing is taking a new turn. Initially, the debate focused on policy issues, such as whether GenAIs can be used in writing scientific papers (at all), whether they can be named as authors, and how their use should be disclosed. With a few notable exceptions (such as the *Science* family of journals), the scientific community has now reached a broad consensus that a) GenAI tools can be used to help researchers write papers; b) they cannot be named as authors because they cannot be held accountable for what they do; and c) their use should be fully disclosed. The next stage of the debate is focusing on how to implement these policies and establish specific rules regarding disclosure. In thinking about these rules, it is important to reflect on the purposes of disclosure and the effects of disclosure on different audiences. In this session, we will distinguish between four different purposes of disclosure: 1) to honestly report contributions to research; 2) to enable other researchers to critically evaluate one's research; 3) to promote trust in research; and 4) to facilitate the continued development and training of GenAI tools. We will also distinguish between four different audiences: 1) reviewers/editors; 2) other scientists; 3) the public; and 4) GenAI tools that process published text. We are particularly interested in exploring whether the impacts of disclosure align with purposes for disclosure for each of these types of audiences.

This workshop-style session (45-minutes) will facilitate a discussion and exchange about what the purposes and impacts of disclosure have been for the attendees. We will start with a brief layperson introduction about what the purposes of disclosure are from an ethical perspective (20 minutes) and then move into general discussion and Q & A (25 minutes).

Authors Index

THANK YOU TO OUR SPONSORS

NORTHROP GRUMMAN

HII
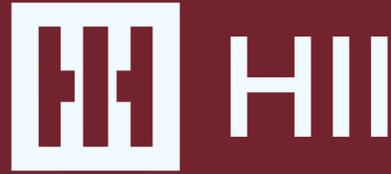
VT
RESEARCH AND INNOVATION
SCHOLARLY INTEGRITY AND
RESEARCH COMPLIANCE
VIRGINIA TECH.

THE PRINDLE INSTITUTE for Ethics
DEPAUW

UKLEJA CENTER
FOR
ETHICAL LEADERSHIP
CALIFORNIA STATE UNIVERSITY LONG BEACH

SAINT LOUIS UNIVERSITY
ALBERT GNAEGI CENTER FOR
HEALTH CARE ETHICS

NORTHERN PLAINS ETHICS INSTITUTE

THE CENTER FOR
Practical Ethics

THE UNIVERSITY of
MISSISSIPPI

CLEMSON ETHICS
Rutland Institute for Ethics

The University of Texas at Austin
McCombs School of Business

CENTER FOR
LEADERSHIP
AND ETHICS

CASE WESTERN RESERVE
UNIVERSITY
Inamori International Center
for Ethics and Excellence

Esinc

Elizabeth B. & William F. Poe, Sr.
UF BUSINESS ETHICS
CENTER
WARRINGTON COLLEGE of BUSINESS

Dr. and Ms. Thomas E. Creely

#APPE2025