# 30th Annual APPE International Conference

*Virtual Event*

**February 25 - 27, 2021**

***Preliminary Program: All times are US Eastern***

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<th>Time</th>
<th>Event</th>
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<tr>
<td>8:30 am to 3:00 pm</td>
<td><strong>APPE RISE^sm (Research Integrity Scholars &amp; Educators) Consortium Pre-Conference Workshop</strong></td>
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<td>11:30 am to 1:30 pm</td>
<td><strong>Graduate and Early Career Scholar Pre-Conference Workshop</strong></td>
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<td>3:30 pm to 4:30 pm</td>
<td><strong>Concurrent Session #1</strong></td>
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<td>1.3: Wendy Lipworth, Miriam Wiersma, Narcyz Ghinea, and Ian Kerridge, “Addressing Conflicts of Interest across the Professions: A Non-exceptionalist Approach”</td>
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<td>Yuichi Minemura, Kengo Yoshii, Chiaki Kageyama, Koichi Setoyama, “Analysis of Human Elements Constituting the Organizational Climate that Influence the Decision-Making of Japanese Medical Researchers”</td>
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<td>1.4: Alison J. Kerr, Elizabeth A. Luckman, Jarvis Smallfield, and C. K. Gunsalus, “Interdisciplinary is Better than One”</td>
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<td>Gretchen Winter, Joan Dubinsky, and Patricia Werhane, “Shaping Culture through Story Telling: Using Oral Histories from the Trenches of Business Ethics”</td>
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<td>4:45 pm to 6:00 pm</td>
<td><strong>Opening Plenary: Danielle Wenner, PhD (Carnegie Mellon University)</strong> “Dismantling Injustice vs. Reinforcing the Status Quo: How Applied Ethics Must Evolve to be Effective”</td>
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<td>Sponsored by the Prindle Institute for Ethics (DePauw University)</td>
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<tr>
<td>6:00 pm to 7:00 pm</td>
<td>Opening Reception&lt;br&gt;Sponsored by the Northern Plains Ethics Institute (North Dakota State University)</td>
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**Friday, February 26**

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<th>Time</th>
<th>Event</th>
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<tr>
<td>9:00 am to 10:30 am</td>
<td>Concurrent Session #4 – Panel Discussions&lt;br&gt;4.1: Author meets Critics: Andrew I. Cohen, Apologies and Moral Repair: Rights, Duties, and Corrective Justice (Routledge, 2020)&lt;br&gt;Critics: Kendy Hess, Albert Mosely, Earl Spurgin and Per-Eric Milam&lt;br&gt;4.2: Nate Olson, Kallee McCullough, and Michael Burroughs, “Pivoting in the COVID Era: Ethics Programming and Virtual Engagement”</td>
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4.3: Elizabeth Heitman, Dennis Cooley, Jennifer Wimberly, and Sophia Fantus, “Health-Related Reporting Solutions for Sex and Gender Minorities as Research Participants”

4.4: Lisa S. Parker, Kenneth W. Goodman, Annalise Mangone, and Richa Desai, “Ethical Considerations in Personalized Education”

10:45 am to 11:45 am Business Ethics Seminar: Donna K. Flynn, PhD (VP Global Talent, Steelcase) Maria Ghazal (Sr. VP & Counsel, Business Roundtable)

10:45 am to 11:45 am Concurrent Session #5

5.1: Alex Richardson and Michael Vazquez, “Putting Ethics Bowl to Work: Reflections on Dialogical Pedagogy for Professional Ethics Education”

5.2: Andrew Cullison, “Why Ethics Centers Should Provide Anti-Racist Education”
Alison J. Kerr, Dayoung Kim, Michael C. Loui, Carla B Zoltowski, Andrew O Brightman, Nicholas D Fila, and Justin L. Hess, “Using Personas for Role-Play Ethics Instruction: An Interactive Demonstration”

5.3: Jay Carlson, “Moral Testimony and Transformative Experiences: The Case of Peer-mentors in Spinal Cord Injuries”
Matthew Shea, “The "Ethics" of Clinical Ethics”

5.4: Clifton Guthrie, “Case Study: Administrative Surveillance of Online Classes”
Audrey Burnett, “On my Honor: Applying an Ethical Reasoning Framework to a University Honor Council”

5.5: Sarah Bishop Merrill, “Enhancing the Sick Building Syndrome Discourse: Ventilation”
Sarah Miller, “Neoliberalism, Moral Precarity, and the Crisis of Care”

Noon to 1:30 pm Special Interest Section Lunch Speakers

Bioethics: Joseph J. Fins, MD, MACP, FRCP (Weill Cornell Medical College), “News from Ethics Consults on the Front Lines of the Pandemic” sponsored by Saint Louis University Albert Gnaegi Center for Health Care Ethics

APPE RISE™ – Research Integrity Scholars & Educators: Beth Redbird, PhD (Northwestern University), “The Impact of COVID-19 on Social Community and Connection”


Media and Journalism: David A. Craig, PhD (Presidential Professor and Associate Dean Gaylord College of Journalism and Mass Communication, University of Oklahoma), “The Moral Self in the Media World: Virtue Development Among Emerging Adults”

Noon to 1:45 pm Exhibit Hall: Poster Presentations (see page 7) and Sponsor Exhibits
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<th>Time</th>
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| 2:00 pm to 3:30 pm | 30\textsuperscript{th} Anniversary Gala Keynote Address: Anita L. Allen, JD, PhD  
(Henry R Silverman Professor of Law and Professor of Philosophy, University of Pennsylvania), “How Race Matters to Privacy”  
Sponsored by TRACE |
| 3:45 pm to 5:30 pm | 30\textsuperscript{th} Anniversary Gala Reception and Social Hour  
Sponsored by the Prindle Institute for Ethics (DePauw University) |
| 5:45 pm to 7:00 pm | APPE RISE\textsuperscript{sm} Business Meeting (separate meeting platform) |

**Saturday, February 27**

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<th>Time</th>
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| 6:00 am to 7:00 am | Concurrent Session #6  
6.1: Elizabeth Hildt, “How to shape the future of AI technology?”  
6.2: Robert F. Wachter III, Davide Forcellini, Jessica McManus Warnell, and Kevin Q. Walsh, “Relationship amongst Coastal Hazard Countermeasures and Community Resilience in the Tōhoku Region of Japan following the 2011 Tsunami”  
Allan Njomo and Jessica McManus Warnell, “How Has the Japanese Healthcare System Adjusted to the Aftermath of the 3/11 "Triple" Disaster?”  
6.3: Lillian Perkins, “The Practical and Political Importance of Social Metaphysics”  
Camilo Andres Ordonez Pinilla and William A. Jimenez-Leal, “Social Reputation Beyond External Vigilance for Fostering Honesty and Prosociality”  
6.4: Author meets Critics: Edward Spence, *Stoic Philosophy and Technology* (Rowman and Littlefield, forthcoming) |
| 7:00 am to 8:15 am | Breakfast with an Author  
Chad Painter and Lee Wilkins, *Entertaining Ethics: Lessons in Media Ethics from Popular Culture* (Rowman & Littlefield 2021) |
| 7:00 am to 8:15 am | First-time and International Attendees Breakfast |
| 9:00 am to Noon   | Exhibit Hall: Poster Presentations (see page 7) and Sponsor Exhibits |
| 8:30 am to 9:30 am | Concurrent Session #7  
7.1: Carson Gehl, “Duties of Justice Versus Humanitarian Duties: Just How Demanding are They?”  
7.2: Lukas Chandler, “Clinical Phronesis Through a Webcam? Communication and Trust in the (Virtual) Patient-Professional Relationship”  
Shaun Respess, “Caring for Depression: The Limits of Biomedical Treatment” |
7.3: David A. Craig, Patrick Lee Plaisance, Chris Roberts, Erin Schauster, Ryan J. Thomas, Katie R. Place, Jin Chen, Yuan Sun, Casey Yetter and Randi Leigh Thomas, “Moral Psychology Profiles of Emerging Adults by Media Major”
Patrick Anderson, “It’s not easy to do a WikiLeaks: A Cypherpunk Approach to Global Media Ethics”

Sophia Fantus, Steven Moore and Rebecca Cole, “Experiences of Moral Distress Before and After COVID-19: Ethical Strategies for Allied Health Professionals”

7.5: Joshua Becker, “Price Optimization or Price Discrimination: How Dynamic Pricing Hurts Minority Consumers”
Deanna Bartee, “The Ethics of Competition”

9:45 am to 10:45 am Concurrent Session #8

8.1: Matthew Mangum, “Teaching the Cognizant Case: When Case Studies in the Classroom Fail”
Marcello Antosh and Alicia Patterson, “Experiential and Participatory Design for Ethics Education”

8.2: Liza Dawson, “Public Health Equipoise and COVID-19 Vaccine Trials”

8.3: Mark Bourgeois, “Responsible Innovation and the Rediscovery of Civic Virtue”
Timothy Loughrist, “Intolerable Ideologies and the Obligation to Discriminate”

8.4: Author meets Critics: Ben Almassi, Reparative Environmental Justice in a World of Wounds

8.5: Kathryn M. Rybka and Gretchen Winter, “Reimagining Professional Responsibility Student Learning Activities for Our New Virtual World”
Joseph Herkert, Yvette Pearson, Jason Borenstein and Keith Miller, “Technology, Ethics, Social Justice, and Equity: Challenges and Opportunities of the COVID-19 Pandemic”

11:00 am to 12:30 pm Awards Ceremony

3MT® Award
Undergraduate Paper Award, sponsored by the Poe Center for Business Ethics Education and Research at the University of Florida
Graduate Paper Award, sponsored by the University of Illinois at Urbana-Champaign Gies College of Business and its Center for Professional Responsibility in Business and Society
Early Career Award, sponsored by The Ukleja Center for Ethical Leadership at California State University – Long Beach
C. Christians Award, sponsored by private donation
APPE IEB® 25th Anniversary Essay, sponsored by Villanova University
12:45 pm to 1:45 pm  Concurrent Session #9

9.1: Tsuriel Rashi, “Committing to Endangerment: Medical Teams in the Age of Corona in Jewish Ethics”

9.2: Gila Yakov and Ilana Kepten, “College Students’ Intuitive Ethical Preparedness toward Innovative Technological Product”

Justin Hess, Dayoung Kim, and Nicholas Fila, “Promoting More Comprehensive Ways of Experiencing Ethical Engineering Practice”

9.3: Dominique Greene-Sanders, “Thought Experiments as a Device of the Ethical Imagination: The Roles of Recollection and Simulation”

Daniel Wueste, “Vestiges, Vagaries, and Verities of Role Morality”

9.4: Matthew Altman, “How Much Ethics Is in ‘Ethics and Compliance’?”

Chad Erpelding, “Corporate Personhood is Art is a Corporation”

9.5: Rebecca Chan and Jordan Liz, “Professional (Dis)Honesty”


2:00 pm to 3:30 pm  Concurrent Session #10 – Panel Discussions

10.1: Kory Trott, Cristen Jandreau and Barbara DeCausey, “Research Ethics and Compliance: Internal Quality Improvement to Support Ethical Research and Innovation”

10.2: C. K. Gunsalus, Alison J. Kerr, Jarvis Smallfield, Elizabeth A. Luckman, Dena Plemmons, Brande Faupell and Susan Muirhead, “Elevating Cultures of Excellence”

10.3: Mark Doorley, Allison Covey, Kristyn Sessions and Audra Goodnight, “Distance Learning in a Pandemic: Ethical Challenges/Opportunities”

10.4: Ed Carr, “Proof of Concept - APPE Corporate Ethics Bowl (APPE CEB)”

10.5: Jason Eberl, Gregory Pence, Yolanda Wilson, Joseph Stramondo and Kenneth Goodman, “The Brave New World of Post-Pandemic Bioethics”

2:00 pm to 3:30 pm  APPE’s Next 30 Years of Scholars: Mentors and Early Scholars in Dialogue  (no additional fee, but pre-registration required)

Sponsored by University of Miami Ethics Programs

3:45 pm to 5:15 pm  Concurrent Session #11 – Panel Discussions

11.1: Jess Miner and Deni Elliot, “Ethics Across the Nation: How Colleges and Universities in the U.S. Signal Commitment to Ethics Education”


11.3: Jun Fudano, Chien Chou and In Jae Lee, “Promoting Research Integrity (RI) and Implementing Educational Programs for Responsible Conduct of Research (RCR) in East Asia: Issues and Challenges in Taiwan, Korea, and Japan”

Poster Presentations

1. Mark Herman, “Improving Ethical Decision-Making Course”
2. Laura Kicklighter, “Ethics, Equity and Inclusion in Online Spaces: Analysis and Recommendations for Hybrid Course Delivery at Liberal Arts Universities”
3. Gia Mukherjee, “Maintaining Research Integrity during the COVID-19 Pandemic”
5. Tyler Rosen, “The Emergence of College Athletic Activism”

3MT & Pecha Kucha Presentations

PK: Shiyu Yang, Qiong Jing Hu and Jihyeon Kim, “Leaders on a moral pedestal: A cross-cultural comparison of lay theories of leadership private morality in the United States and China”

Conference End

Saturday Evening, Feb 27 and Sunday, Feb 28

25th Annual APPE Intercollegiate Ethics Bowl®
Separate conference platform

Sunday, Feb 28, 10:00 am to Noon

APPE RISE℠/NSF Collaboration: Update & Next Steps
(separate meeting platform)

Flash Presentations

Accessible any time

Journalism and Media Ethics

Rodney Carveth, “The Hunter Biden Controversy: Should the Media Have Covered the Story”
Kate Edenborg, Debra Fisher, Lee Anne Peck, Rusty Cunningham and Bastiaan Vanacker, “Community Journalism and Conflicts of Interest: Filling the Paper when the Newsroom is Empty”
Ethics in Education
Ted Bitner and Haley Thompson, “Exploring Moral Development of Children in a Day-Camp Setting: An Empirical Study”
Christian Early, “Ethical Reasoning in a Pandemic World: Using the 8 Key Questions”
Elizabeth Whiting Pierce, “Low Income College Students’ Family Responsibilities Lie in a Professorial Moral Blindspot”
Tyler Rosen, “Changing Landscape: The Emergence of College Athletic Activism”
Paul Wagner, “Teachers: No Need to Moralize”
Mallory Wietrzykowski, “Aristotelian Sportsmanship: Reinstating Sportsmanship into Youth Sports Through Virtue Ethics”

Environmental Ethics
Senem Saner and Jessica Manzo, “Respect, Resourcefulness, and Empathy: What Children's Books Can Teach Us about Environmental Ethics”
Tyler Waltz, “Horizon Planning and Emerging Problems in the Prairie Pothole Region”

STEM Ethics and Research Integrity
Jonathan Beever, Stephen Kuebler and Jordan Collins, “Where Ethics is Taught: An Institutional Epidemiology”
Rosalyn Berne, “Developing and Teaching a New Course on “Race Matters in Engineering and Technology”
Stephanie Clauseen, Brent Jesiek, Carla Zoltowski and Shiloh Howland, “Early Career Engineers’ Views of Ethics and Social Responsibility: Project Overview”
Elaine Englehardt, Michael Pritchard, Kingsley Reeves, Grisselle Centeno, Michelle Hughes-Miller and Susan LeFrancois, “Ethics Training: Cultivating an Ethical Engineer Identity”
Zhen-Rong Gan and Patricia Mabrouk, “How Do Faculty and Their Graduate Students Engage in Ethical Decision Making on Authorship and Related Issues: A Case Study”
Linda Macdonald Glenn, Parker Nolen and Tyler Jaynes, “Beyond the IRB: TERBo™ Powered Guidance”
Elizabeth Hoppe, “Hindsight is 20/20: Anticipatory Technology Ethics and the Boeing 737 MAX”
Gregory Kelly, “Accountability in Research Through the Years Text Mining to Characterize the Evolution of Research Integrity Issues”
Susan Kennedy, “Mitigating Harmful AI: A Professional Licensing Scheme for Data Scientists”
Caleb Linville, Jonathan Herington, James T. Laverty and Scott Tanona, “Science Before Ethics: Scientist's Conceptions of the Relationship between Ethical and Epistemic Values”
Rohan Meda and Joseph Vukov, “Brain-Computer Interfaces and Action: Who is to Blame?”
Christine Miller, Kelly Laas, Stephanie Taylor, Eric M. Brey and Elisabeth Hildt, “Characterizing Lab Culture: Exploring the Relationship Between Lab Culture and Ethics through interview Analysis”
Eric Scarffe and Katherine Valde, “‘Impartiality' isn't Impartial: Gender, Race, Law and Science”
Elise Smith, “Reimaging the Peer-review System for Translational Health Science”
Leslie Thornton-O'Brien, Cristen Jandreau, Quinn Steen and Caley Dugan, “Research Administration Ethics in a Global Pandemic Panel Discussion”
Richard Tuggle, “Science Fiction as a Lens on Ethics for Modern Military Leaders: Reframing Maritime Issues in the South China Sea”
Qin Zhu, Stephen Rea, Dean Nieusma and Kylee Shiek, “Hidden Ethics Curriculum in the Professional Formation of Engineers:
**Business and Professional Ethics and Compliance**

Andrew Allison, "Overcoming the Double-Title to Property Problem in Fractional-Reserve Banking"

Nicholas Browning, Ejae Lee, Young Eun Park, Taeyoung Kim, and Ryan Collins, "Muting or Meddling? Advocacy as a Relational Communication Strategy Affecting Organization–Public Relationships and Stakeholder Response"

Edward Carr, "Ethics or Compliance or 'Ethics and Compliance': How Do Organizations Choose the Right Name and Focus Areas for Their Program?"

Sarah E. Carter, "Improving Notice: the Argument for a Flexible, Multi-value Approach to Privacy Notice Design"

Lisa Grover, "Can a Bad Person Be a Good Human Resources Professional?"

Dayoung Kim and Justin L. Hess, "What Aspects of Organizational Culture Can Promote Ethics in Engineering Practice? Insights from the Health Products Industry"

Jessica McManus Warnell, "Designing a New Course on Women & Inclusive Leadership in Business"

Aive Pevkur, "Professional Ethics for Entrepreneurs: Challenges and Possibilities"

Annemarie Spadafores, "But I Looked Up To You: Irrationality and the 'Dark Side' of Transformational Leadership, and its Implications for Business Ethics"

Thomas White, "Moral Failure: Corporate Citizenship in a Time of Crisis"

Richard Wilson and Ion Iftimie, "AI, Cloud Computing, and Anticipatory Business Ethics"

**Biomedical and Health Care Ethics**

Sarah Dawod, "Cultivating a Bioethical Ethos in Physicians: Difficulties Surrounding Didactic Instruction"

Elizabeth Dietz, "Migrant DNA Testing and the Limits of Informed Consent"

Nanette Elster, Guenter Jonke and Kristi Soileau, "Dental Ethics & COVID-19"

Derek Estes, "Dignified Bioethics: What is Lost if We Dispense with Dignity?"

Luis Felipe Bartolo Alegre, "My Money, My Choice? Chappelle’s Puzzle and the Ethics of Abortion and Abandonment"

Anthony Flood, "Public Policy concerning COVID-19 and the Principle of Double Effect: Some Considerations"

Jeffrey Fry, "Sport, Covid-19, and Acceptable Risk"

Dane Joseph, "Trolleys, A Fat Man, and Face Masks: Using Thought Experiments to Address COVID Pandemic Ethics Problems"

Erryk Katayama, "Moral Significance of Brain Organoids and Artificial Intelligence"

Ilana Kepten, Gila Yakov and Ghinwa Ballan-Abboud, "Altering Human Aging via Senescence Modulating Drugs; Looking for Ethical Clinical Research Approach"

Ryan Kulesa, "Conscientious Objection: Against the 'Legal, Expected, Standard, and Patient Interest' Conditions"

Hannah Lee, "Violent Crime Prevention as a Method of Utility Maximization: A Utilitarian Argument in Favor of Law Enforcement Access and Personal Authorization of Access to Genetic Information in Private DNA Databases"

Joseph Lee and Elizabeth Heitman, "An Online Policy Library for Clinical Ethics at the End of life"

Kathleen Lowenstein, "Physician-Assisted Suicide and Psychiatric Illness: Thinking Autonomy in Practice"

Maya Mehta and Ana Itlis, "Improving Reproductive Care for Women with Kidney Disease"

Mark Phillips, "The Ethics of Emerging Technologies in the Diagnosis and Treatment of PTSD Among Service Members"

Elizabeth Rhodes, "A Pragmatic Reframing: 'Treatments' For Hearing Voices"

Charles Starkey and Kendra Gordillo, "Epigenetic Obligation"

Miriam Wiersma and Wendy Lipworth, "The Ethics of Clinical Innovation Post COVID-19"

Richard Wilson, "5G, The Internet of Medical Things, and Anticipatory Ethics"
Daniel Woolfenden, “A Novel Account for the Moral Evaluation of Killing and Letting Die in End of Life Care”
Ana Worthington, “A Critique of Physician Value-Neutrality”

**Social Ethics**

Cara Biasucci and Robert Prentice, “Behavioral Ethics in Practice: Why We Sometimes Make the Wrong Decisions”
Christopher Bobier, “The Virtuous Person Does Eat Meat?”
Dennis Cooley, “It’s Because No One Likes You: How a Few Experts Can Destroy Professional Ethicists’ Credibility”
Kevin Cutright, “Empathy’s Epistemic Benefit”
Pujarini Das, “Reciprocal Freedom and Responsibility: An Interpretation of the Sartrean Approach”
Matt Deaton, “Public Speaking for Ethicists”
Rachel Dichter, “Intuitionistic Elements in Aristotle”
Suddhasatwa Guharoy, “Hope on the Horizon of (Dis)trust: Democracy, Empowerment and the Changing Media Scene”
Chelsea Haramia, “Against a Skeptical Account of Extraterrestrial Values”
Howard Harris, “Rene Girard’s concept of the scapegoat and public responses to seemingly intractable grand challenges”
Calvin Hasti, “Intent and Reasonableness in Rape Law”
Sarah LaChance Adams, “Pedagogies of Civic and Social Engagement”
Marie Le Blevenne, “Do Victims of Injustice Have a Fairness-Based Duty to Resist Them?”
Maud van Lier, “Trust and the Computational Turn: Why the Computational Turn in the History of Ideas Makes a Conversation about Trust Necessary”
Augusta Moore, “Rethinking Indoctrination As Essential for Civic Virtue Education”
Brad Morris, “Autonomy and the Justification of Wage Transparency”
Peter Rose-Barry, “Orwell's Egalitarianism”
David Slakter, “On Adultery as Abuse”
Zhan Su, Yiyu Ning and Helet Botha, “The (Non-)Politics of Basketball in China: Adam Silver's Dilemma in the Wake of Daryl Morrey's Controversial Tweet”
Kazuki Watanabe, “Bernard Williams’ Critique of Utilitarianism Reconsidered”
Kevin Watson, “Alienation, Integrity, and Sophisticated Responses to Crises”
Preston Werner, “Political Philosophy Through Guided Practice: A Case Study in Anarchism”
Katherine Wilburn and Ralph Wilburn, “Measuring Business Efforts to Meet ‘Ethical Rights’ U.N. Sustainable Development Goals”
Richard Wilson and Ion Iftimie, “QAnon, Social Media Warfare, and Conspiracy Theories: An Ethical and Anticipatory Ethical Analysis”
30th Annual APPE International Conference

Virtual Event

February 25 - 27, 2021

Abstracts
30th Anniversary Gala Keynote Address
Speaker: Anita L. Allen, JD, PhD
Henry R Silverman Professor of Law and Professor of Philosophy
University of Pennsylvania

Speaker’s Bio: Anita L. Allen is the Henry R. Silverman Professor of Law and Professor of Philosophy at the University of Pennsylvania. A graduate of Harvard Law School with a Ph.D. in Philosophy from the University of Michigan, Allen is a global thought leader in the fields of privacy law, data protection, ethics and bioethics. Allen was the first black woman to be elected a President of the American Philosophical Association. A member of the American Academy of Arts and Sciences, the American Law Institute and the National Academy of Medicine. Allen is a former APPE Board member and currently serves on the Board of the National Constitution Center and is the Chair of the Board of the Electronic Privacy Information Center, in Washington, DC. A prolific scholar, Allen’s books include Unpopular Privacy: What Must We Hide; The New Ethics: A Guided Tour of the 21st Century Moral Landscape, and Why Privacy Isn’t Everything (2003).

Presentation Title: How Race Matters to Privacy

Abstract/Description: Does a person’s race matter in a world of facial recognition, big data analytics/algorithms, and enhanced surveillance? Do our privacy laws and policies benefit everyone equally? This talk will explore respects in which minority groups’ privacy has been under-acknowledged and under-protected since the very origins of privacy rights, with implications for fairness and anti-racism.
**Allison, Andrew, “Overcoming the Double-Title to Property Problem in Fractional-Reserve Banking”**

[Flash Presentation]

Short Description: When A deposits money with the bank and that money is lent out to B, it appears that both A and B have ownership in the money, creating conflicting rights: A can spend the money on a laptop and B can spend the money on apples. This is the double-title to property problem. This paper explains how conceptualizing bank deposits as call loans, in which depositors are creditors and bank are debtors, dissolves this double-title to property problem within the practice of fractional-reserve banking.

**Abstract:**

This paper discusses the legitimacy of fractional-reserve banking under the title-transfer theory of contract. Fractional-reserve banking is the practice of banks lending out some of the money that is deposited with them. This can be contrasted to a 100% reserve system in which all deposited funds are held by the bank at all times. The title-transfer theory of contract posits that all contracts are the exchange of title to some piece of property and that title to a particular piece of property can only be held by one individual at a time. Fractional-reserve banking appears to create a problem for the title-transfer theory of contract since it seems that both the depositor of money and those who borrow money from the bank have title to the money that was originally deposited. This is what is known as the double-title to property problem.

Essentially, this paper dissolves the double-title to property problem by offering a conceptual understanding of bank deposits as a form of call loan in which bank depositors give up title to money they deposit thus never creating an instance in which two titles to the same piece of property arises in the practice of fractional-reserve banking. This conceptual understanding of bank deposits describes fractional-reserve banking in a way which is ultimately different from how some who oppose fractional-reserve banking have described it. The call loan understanding views banks as debtors and depositors as their creditors who hold debt which is callable at any time. This understanding can be contrasted to the view that banks offers warehouse services that protect deposited money and bank depositors are people who seek to have their money protected and safeguarded by the bank.
Almassi, Ben, *Reparative Environmental Justice in a World of Wounds* (Lexington, 2020) [Author Meets Critics]

Short Description: This is an author-meets-critics session on Ben Almassi's new book, *Reparative Environmental Justice in a World of Wounds*.

Abstract:

The past fifty years have seen incredible work in political philosophy and environmental ethics, in both ideal theory and practical application. In this same period we have also seen the birth of US environmental-justice and animal-rights movements, and a growing recognition of the power of restorative justice. Yet we in philosophy have attended too rarely to the intersections of these rich fields and movements and the distinctive contributions we can make there. Contemporary moral, political, and environmental philosophies have much to say about justice, value, rights, and duty, but comparatively little to say on the role of philosophy after injustice or wrongdoing, about what to do given perpetraions of injustice and failures of obligation. This relative silence is especially odd in environmental contexts, where ethical and social-political inadequacies are not the exception but the rule, whether we consider environmental racism and health inequities, nonhuman animal misuse and exploitation, ecosystem degradation, global climate change, or other intergenerational injustices.

To that end, this book builds on non-ideal theories of reparative and restorative justice from political theory, feminist ethics, indigenous studies, and criminal justice, revised and extended into environmental contexts. My main contention is that the aftermath of environmental injustice and other wrongdoings is itself a special context of ethical evaluation, one worth reckoning with on its own terms. I am guided throughout by three interrelated questions. The first is theoretical in scope: for a variety of major debates in environmental ethics (ecological restoration, human-animal relationality, environmental justice, climate justice, and traditional ecological knowledge) how can reparative environmental justice provide a novel perspective? The second question is practical: how might reparative environmental justice support some environmental practices and policies while enabling effective opposition to others? The third question is self-reflective: how might reparative environmental justice be ill-suited or incapable of extending relational repair into environmental ethics? The challenges articulated and assessed here include issues of victim identity, interspecies trust and forgiveness, asynchronous apology and amends, and wrongful repair. Each of these challenges is resolvable, I argue, but none can be easily dismissed.

Short Description: Discrimination and stigma are exacerbated when patients with long COVID are not believed or discounted by healthcare providers. Clinicians have an important role to play in ensuring that epistemic injustice is not perpetrated. Given the huge numbers of patients likely to be experiencing persistent COVID-19 symptoms, increasing awareness of long COVID is essential. It is crucial that healthcare professionals are aware of epistemic injustice, endeavoring to reduce harm to patients while validating, understanding, and – where appropriate -- quantifying their experience.

Abstract:

Since the beginning of the pandemic, COVID-19 has been associated with stigma(1). Existing data suggests that at least 10-40% COVID-19 survivors will present with multisystemic symptoms beyond 3 weeks from primary infection— known as Long COVID —and most will require post-acute care (2-4). Moreover, discrimination and stigma are exacerbated when patients with long COVID are not believed or discounted by healthcare providers. Some long COVID-19 symptoms are debilitating and disabling; for example long term lung function impairment, cardiac and neurological sequelae (2). Long COVID patients will require holistic and comprehensive post-acute care (2).

A type of healthcare discrimination is epistemic injustice, which includes testimonial and hermeneutical injustice(5,6). “Patients’ testimonies are often dismissed as irrelevant, confused, too emotional, unhelpful, or time-consuming”(6). Ethnic and racial minorities encounter baseline epistemic injustice, disadvantage and vulnerabilities making them more susceptible to worse healthcare outcome and quality of life in the COVID-19 pandemic (7,8). Clinicians have an important role to play in ensuring that epistemic injustice is not perpetrated. It is crucial that healthcare professionals are aware of epistemic injustice, endeavoring to reduce harm to patients while validating, understanding, and – where appropriate -- quantifying their experience.

Given the huge numbers of patients likely to be experiencing persistent COVID-19 symptoms, increasing awareness of long COVID is essential. It is also important to recognize that patient communities with chronic illness – such as myalgic encephalomyelitis/chronic fatigue syndrome (ME/CFS) – are neglected and also experience epistemic injustice(9). ME/CFS is a disabling disease that affects around 2.5 million Americans and yet 90% of people have not been diagnosed(10). Despite the differences from established chronic conditions, Long COVID can assist in understanding the struggles and mitigating the injustices faced by similar populations. It provides an opportunity for solidarity in facing stigma, marginalization, and epistemic injustice, as well as rectifying systemic inequities affecting all those with chronic diseases and particularly vulnerable populations. Healthcare providers must adequately prepare for the long COVID patient surge by acknowledging and mitigating both testimony and hermeneutical injustices, understanding how societal structures magnify the deleterious effects of chronic disease.
Altman, Matthew, “How Much Ethics Is in ‘Ethics and Compliance’?”

Short Description: To foster a culture of continuous improvement when it comes to values, ethics and compliance programs should turn to philosophers. Philosophers try to achieve wide reflective equilibrium, which is not only testing beliefs about right conduct against other beliefs and bedrock principles such as the law and corporate rules, but it is also testing general principles against our moral intuitions. Philosophers are well positioned to consider the extent of an organization’s moral obligations to all stakeholders, beyond what is currently required by the state or the profession.

Abstract:

Although a degree in philosophy would seem to be good preparation for a career in ethics and compliance, a quick survey of relevant positions in medicine, higher education, and private corporations reveals a very different kind of work than what is usually taught in undergraduate philosophy programs. Medical professionals, human resource officers, and lawyers typically staff such positions because they are tasked with applying existing laws and codes of conduct, not evaluating their rightness. By contrast, philosophers are trained to evaluate the rightness of the values themselves and examine their effect on all stakeholders.

One way to understand the difference between these two sorts of inquiry is in terms of the difference between wide and narrow reflective equilibrium. Narrow reflective equilibrium is a matter of testing and revising our specific intuitions and policies against some standard of value that remains unchanged. For example, an ethics officer at a public university may advise a faculty member on whether they can accept a gift from a student by helping to decide whether it is of "nominal value" and unlikely to influence or be expected to influence the professor's actions. By contrast, philosophers try to achieve wide reflective equilibrium, which is not only testing beliefs about right conduct against other beliefs and bedrock principles such as the law and corporate rules, but it is also testing general principles against our moral intuitions. For example, a philosopher may conclude that following environmental laws does not go far enough in discharging our obligations to the next generation when it comes to climate change, and the company may have to spend more than it otherwise would to reduce its greenhouse gas emissions.

Businesses like to talk about the culture of continuous improvement in their processes, products, and services. To foster a culture of continuous improvement when it comes to values, they must not only develop a culture where employees are better at following the rules. They have to test existing rules and laws against an independent ethical standard. For that, they should turn to philosophers.
Anderson, Patrick, “‘It’s not easy to do a WikiLeaks’: A Cypherpunk Approach to Global Media Ethics”

Short Description: Julian Assange provides a distinctive metaethics that can be the foundation of a new global media ethics. Given his participation in the cypherpunk movement, Assange's ethical are best conceived as cypherpunk ethics. To outline Assange’s cypherpunk ethics, this paper presents a comparative study between Assange and Clifford G. Christians, outlining both their differing metaethics and their similar views on professional journalism, nationalism, and technology.

Abstract:

Within two areas of communication studies—the body of literature about WikiLeaks and the field of global media ethics—communication scholars generally and media ethicists specifically have primarily taken WikiLeaks and Julian Assange to be objects of study rather than sources of theory. But neither has adequately explored the distinctive ethical and metaethical insights developed in Assange’s communication theory and moral philosophy. This essay contributes to both fields by reading Assange as a cypherpunk theorist of media ethics and contextualizing his theory within the field of global media ethics through a comparative analysis between his thought and the philosophy of Clifford Christians.

Christians’ approach to media ethics provides a useful framework for exploring and reconstructing the details of Assange’s philosophy. The argument is presented in three sections. First, while Christians views moral relativism as the defining challenge and the proto-norm of the “scaredness-of-life” as the antidote to that challenge, Assange views the injustices of imperialism as the defining challenge and justice as the antidote. Second, despite their metaethical differences, Christians and Assange both reject nationalism in favor of cosmopolitanism, and they share a critique of professionalism in journalism. Third, both Christians and Assange take up Jacques Ellul’s analysis of la technique and Ivan Illich’s call for convivial tools, arguing that the crypto advocacy at the heart of Assange’s cypherpunk journalism represents a rejection of la technique and a championing of crypto as a convivial tool.

This project of reading Assange as a theorist of global media ethics follows three of Christians’ (2008a) recommendations for bring the field of media ethics into the global digital age, engaging in a process of ethical listening of as a means of opening media ethics to non-academic voices (Ward & Wasserman, 2015) and recognizing the intimate, reciprocal connection between theory and practice (Wilkins, 2018). Assange’s cypherpunk ethics offer the field of media ethics a new theoretical paradigm, one that emerges from practical engagement with the world and that presents a distinctively cosmopolitan approach to questions of technology, society, and justice.

Short Description: Scientific research has played a crucial role in the global response to the pandemic caused by SARS-CoV-2. This panel will focus on COVID-19 related changes in biomedical research, specifically in clinical trials, vaccine allocation, data sharing and transparency, laboratory animal research and publication practices.

Abstract:

Scientific research has played a crucial role in the global response to the pandemic caused by SARS-CoV-2. A critical outcome of research collaborations of unprecedented scope has been the emergence of more than 100 vaccines currently in various stages of development and testing and the expectation that one or more will be ready for distribution in 2021. Yet, basic tenets of research practices are challenged by the extraordinary demands of this pandemic, including notions of equality and justice; openness and transparency; animal welfare practices; and quality of peer reviewed publications. Panelists will discuss COVID-19 related changes in clinical trials, vaccine allocation, data sharing and transparency, laboratory animal research and publication practices, while the moderator will tease out the underlying common themes of the presentations. The panel will conclude with an analysis of the ethical considerations of the post-COVID-19 research environment.
Antosh, Marcello, and Alicia Patterson, “Experiential and Participatory Design for Ethics Education”

Short Description: In this demonstration, we present two exercises used for ethics education: one developed for a philosophy course on social media and democracy and the other for a computer science course on advanced programming. These exercises provide students with an enactive mode of ethical insight that complements more traditional, wholly cognitive approaches.

Abstract:

A central aim of ethics pedagogy at our institution is to design and implement engaging ethics exercises that provide students with ways of vividly appreciating the ubiquity and complexity of ethical phenomena in real world contexts. Our exercises achieve this through their heightened experiential and participatory design. This design advances the field of practical and professional ethics by providing students with an enactive mode of ethical insight that complements more traditional, wholly cognitive approaches.

We have adapted this teaching approach to a wide range of settings both within the academy but also beyond it, through workshops with organizations like the Inter-American Development Bank, the Smithsonian, and the Urban Land Institute. In this presentation we briefly demonstrate two examples of this approach: Exercise 1, developed for a philosophy course on social media and democracy and Exercise 2, developed for a computer science course on advanced programming.

Exercise 1 intimately acquaints students with phenomena like propaganda, manipulation, and persuasion by having them scrutinize different online news articles about the same story. Individually and in groups, students carefully annotate these articles paying special attention to factors such as objectivity and subjectivity, verifiability, judgements of value or relevance, and word choice.

Exercise 2 challenges the idea that technical decisions in software design can be neatly separated from ethical ones by having students consider values affected by design choices. Presented with worksheets that guide them through the design process of human-computer interfaces for devices like smart cars and smart homes, students are prompted to identify and reflect upon how specific design choices impact issues like bias, access, privacy, and safety.

It is possible to simply teach students about the distinction between manipulation and persuasion, or to simply warn budding software engineers that their applications bear on issues of accessibility and equity. But our institution aims to develop, assess, and improve enactive forms of learning to complement and enhance the value of more traditional ethics education.
Ballivian, Joel, “What are the chances? Probability and Social Privilege”

Short Description: Does it make sense to say that Jack (a white male) is privileged, supposing he faces various disadvantages? Does it make sense to say that Jill (a black woman) is under-privileged, supposing she experiences routine advantages? I try to address these and related questions about the concept of privilege by exploring a key sense in which privileged/under-privileged individuals are advantaged/disadvantaged. I develop a probabilistic analysis of privilege according to which one's antecedent chances of acquiring important social goods and of avoiding social harms are fundamental to privilege/under-privilege. In addition to addressing some of the above questions about the concept of privilege, I show how my analysis resolves other recent criticisms of the standard view of privilege. Hopefully this ameliorative analysis helps the concept of privilege stay fit for use in the fight against injustice.

Abstract:

The concept of privilege is widely used in social justice movements and in theorizing about oppression. This paper is an attempt to provide an ameliorative, probabilistic analysis of privilege. Following the standard view of privilege (i.e., privilege is a type of unearned advantage conferred systematically on the basis of one's race/gender), I explore a fundamental (and minimal) sense in which a privileged person is advantaged. Roughly, where Jack and Jill represent token privileged and under-privileged persons (respectively), Jack is privileged if (and because) his antecedent chances of acquiring important social goods and of avoiding social harms are comparatively higher than those of Jill. Likewise, Jill is under-privileged if (and because) her chances of acquiring important social goods and of avoiding social harms are comparatively lower than those of Jack. I fill in the details of this view, explaining the type of distributions that fix the relevant probabilities. The goal of this paper is resolve certain puzzles about the concept of privilege. For one, people often wonder whether standard attributions of privilege are sensible. For example, does it make sense to say that Jack (a white male) is privileged, supposing he faces various disadvantages? Does it make sense to say that Jill (a black woman) is under-privileged, supposing she experiences routine advantages? On top of these puzzles, Michael Monahan has recently argued that the standard conception of privilege fails to satisfy what he calls the "boundary condition" (see, "The Concept of Privilege," 2014). Simply put, the idea is that, as a conceptual matter, privilege implies that certain individuals receive “extra” benefits and that receipt of these benefits is morally odious. The problem, however, is that the “extras” ordinarily associated with privilege are not morally odious. For example, is it morally odious that Jack does not experience unwarranted profiling while shopping or is it a moral right? Monahan concludes that the standard conception of privilege is flawed. My probabilistic analysis of privilege aims to resolve and illuminate each of these challenges, leaving the standard view of privilege in tact and fit for use in discussions about injustice.
Bartee, Deanna, “The Ethics of Competition”

Short Description: Ethics researchers have long wrestled with the cause of unethical behavior and the resulting ethical scandals. Could it be that competition may be at the root of these? Literature and preliminary research is indicating this to be true. This presentation will examine the evidence regarding the connection between competition and ethical decision-making.

Abstract:

This presentation would discuss what literature and research indicate to be true regarding the ethical outcomes of competition and the relationship between the perceived level of competition in a person’s environment and their perception of appropriate ethical decision-making.

According to literature and media, there continues to be an increase in the number of ethical scandals despite concerted efforts to curb these damaging events. These scandals have occurred in countries worldwide and they damage organizations and the people they serve. Even more, these scandals threaten the stability of societies by decreasing people’s trust in organizations and government and by increasing the cost of doing business. In response, business schools have incorporated ethics into their curriculum; organizations have implemented codes of ethics and policies to minimize these events; ethics researchers have delved into understanding the cause of these scandals. However, these efforts have only been marginally successful as the cause(s) of unethical behaviors, and the resulting scandals have largely remained unknown. Without an understanding of why people behave unethically, it is difficult, if not impossible, to create structures to curtail these damaging behaviors.

Coincidentally, research on competition lends some interesting insight into this phenomenon. A growing body of literature demonstrates that, despite the popularity and expected benefits of competition, there can also be some very adverse and unethical outcomes that often go unnoticed. These adverse outcomes include damages to interpersonal communications, dishonesty, negative emotions including anxiety and depression, workaholism, decreases in work quality, and cheating, to name a few. Further, the research also shows that inequalities and discrimination relate to competition. Could it be that competition is at the root of many of the unethical behaviors and scandals that are becoming increasingly common?

To examine this gap, the presenter conducted original research that examined the possibility of a correlation between the ethical climate and the competitive climate in organizations across the United States. The results of this study proved very interesting and could be very insightful for conference attendees.

Short Description: Abortion is an intervention into a woman’s body. Since only she can decide what to do with her body, abortion can only be a women’s right. What happens, though, when a woman has a child against the father’s will? He, it seems, would be justified in renouncing his parental obligations. Hence, women’s unilateral right to abortion would to imply men’s unilateral right to abandonment. Those that consider the premise acceptable, but not the conclusion, may call this puzzle Chappelle’s Puzzle, which I discuss in this talk.

Abstract:

In the last decades, some columnists (Conley 2005ab, March 2013, Roiphe 2012, Shrage 2012, Young 2000) and comedians have discussed an ethical puzzle that hasn’t received enough attention from professional philosophers. Abortion is an intervention into a woman’s body. Since only she can decide what to do with her body, abortion can only be a women’s right. What happens, though, when a woman has a child against the father’s will? He, it seems, would be justified in renouncing his parental obligations. Hence, women’s unilateral right to abortion would to imply men’s unilateral right to abandonment. Those that consider the premise acceptable, but not the conclusion, may call this puzzle Chappelle’s Puzzle.

However, consider a situation where Dave and Shonda borrow a computer from a friend’s house and irresponsibly visit some dangerous websites likely to contain malware and viruses. After a while, Dave leaves the house. Shonda stays, but she later discovers that a virus, which could seriously damage the computer, has been spreading through some of the websites they were visiting. The good news is there’s an easily accessible antivirus that could prevent any damage to be done if used on time. Since Dave is already too far from the party, only Shonda can use the antivirus on time and free both herself and Dave from the obligation to pay for repairing the computer. But what if, for any reason, Shonda decides not to use the antivirus? Can we say here that Dave shouldn’t have to pay just because he couldn’t use the antivirus? The answer is clearly no, since his actions (and Shonda’s) lead to the computer being infected. In the same way, a man isn’t freed from his responsibility as a father just because he wanted to prevent the child from being born.

This solution, though, not only contravenes the parity principle (Kolers and Bayne 2001), but it also implies that women have greater reproductive rights than men, which would result in a situation of gender injustice affecting men. This talk discusses this and other issues affecting Chappelle’s Puzzle and the proposed solution above.
Becker, Joshua, “Price Optimization or Price Discrimination: How Dynamic Pricing Hurts Minority Consumers”

Short Description: American consumers rarely pay one fixed price for goods and services. It is too often the case that two consumers, frequenting a retailer at the same time, will pay starkly different prices for that product. Price optimization raises a host of ethical considerations. Businesses will claim they have the inherent right to maximize their profits based on supply and demand. Yet, there is a fundamental question of fairness. In a democratic society, shouldn’t everyone pay the same price for goods and services? This issue has created significant controversy among economists, policy planners, scholars, and consumers.

Abstract:

American consumers rarely pay one fixed price for goods and services. It is too often the case that two consumers, frequenting a retailer at the same time, will pay starkly different prices for that product. Cost variance can involve a host of factors including: age (Karlis, 2018), gender (Roberto Manzano-Anton et al., 2018), race (Sternberg, 2020), and preferred web browser (Chulkov, 2016). Businesses refer to these practices as dynamic pricing or price optimization. Critics call it a different name – price discrimination. Regardless of the term used, dynamic pricing creates large inequities in our society.

There are few purchases today not effected by dynamic pricing. This practice is evident in products and services as diverse as: airline tickets, car insurance, hotel rooms, bank loans, and deodorant (Chulkov, 2016). Increasingly, online retail pricing is not set by humans but by algorithms (Hannak et al., 2014; Miller & Hosanger, 2019). Sadly, these pricing inequities compound over time. Over the course of several years certain families will end up spending thousands of dollars more than their counterparts for the same goods and services.

Price optimization raises a host of ethical considerations. Businesses will claim they have the inherent right to maximize their profits based on supply and demand. Yet, there is a fundamental question of fairness. In a democratic society, shouldn’t everyone pay the same price for goods and services? This issue has created significant controversy among economists, policy planners, scholars, and consumers. Recent legal challenges (Leefeldt, 2019; Sternberg, 2020) against dynamic pricing have seen mixed results.

Attendees will consider the ethical, legal, and consumer considerations (Turow et al., 2005) involved in these practices. Attendees will also understand how dynamic pricing unfairly targets minority groups. Ultimately, we will examine possible ways consumers can work together to end price discrimination.
Beever, Jonathan, Stephen Kuebler and Jordan Collins, “Where Ethics is Taught: An Institutional Epidemiology” [Flash Presentation]

Short Description: Knowing more about the exposure rate of ethics among undergraduates informs what researchers can infer about to what extent their institution are infected with interest in ethics literacy. In turn, collected institutional data makes visible the landscape of ethics: where it is taught, within which units, and how that landscape has changed over time.

Abstract:

The goal of this project is to offer an epidemiology of ethics for a large metropolitan high research intensive university. Where epidemiology of a pandemic looks at quantifiable data on infection and exposure rates, control, and broad implications for public health, an epidemiology of ethics looks to parallel data on those same themes. Our broad hypothesis is that knowing more about the exposure rate of ethics among undergraduates informs what we can infer about to what extent they are infected with interest in ethics literacy. In turn, the data we have collected tells a story about the ethical health of our institution: to what extent its members are empowered to cultivate a culture of ethics, and inoculated against ethical missteps. Thus our goal is to make visible the landscape of ethics: where it is taught, within which units, and how that landscape has changed over time.

This topic is important for professional and applied ethics because it fills a gap in the literature by looking across disciplines at where ethics is taught. We explore three key reasons for this gap in the existing research on ethics education: complexity, connotation, and collaboration. Emphasis on ethics continues to grow nationally, part of a recent “ethics boom” (Davis 1990). Yet despite the amount of emphasis on ethics during this boom, the quality and consistency of that emphasis remains in question. Scholarship in this area has either focused on discipline-specific studies (Maxwell, Tremblay-Laprise and Filion 2015; Walters, Heilbronn, and Daly 2018; Haws 2001), or on arguments that ethics is important within curricula (e.g., Matchett 2008).

Our approach uses an novel institutional data analysis process, replicable at other institutions, to identify where ethics courses are taught within specific colleges over the previous ten-year period. One limitation to our approach is that it emphasizes intracurricular explicit ethics education but excludes implicit extracurricular ethics trainings. We argue that this methodological focus on courses can make faculty-driven “bottom-up” ethics visible, helping institutions identify changes that may weaken or strengthen the public health of institutional ethical cultures.
Berne, Rosalyn, “Developing and Teaching a New Course on “Race Matters in Engineering and Technology”” [Flash Presentation]

Abstract:

Developing and teaching a new course on “Race Matters in Engineering and Technology”

STS, as an academic discipline, is interested in understanding the relationships between scientific knowledge, technological systems, and society. Microethics considers individual behavior, while macroethics is “concerned with the collective, social responsibility of the engineering profession and societal decisions about technology” (Herkert).

In response to the recent national outcry over racism in policing and other US institutions, a new course on “Matters of Race in Engineering and Technology” was designed and taught by an engineering ethicist during the 2020-21 academic year, for undergraduate engineering students. This course explores sociotechnical systems underlying systemic racism, and considers the ethical culpability and moral responsibilities of the engineering profession and its professionals.

The course considers the writings of a variety of authors, and a number of films, representing distinctive perspectives on the race and technology. Through engagement with this material, and with each other, together the students and instructor

- look historically to identify the systemic roots of racism in current socio-technical systems, and
- consider the role of technology in some of the more perplexing, current societal problems related to race.

Topics include mass incarceration as the “New Jim Crow”; algorithmic (including facial recognition) bias; environmental injustice (Mosswood); US electoral system; polluted water (Flint, Michigan); BIPOC experiences for university students; racial eugenics at UVA; slavery in UVA’s history; engineering gentrification; racism in tech hiring; Standing Rock & the Atlantic Coast Pipeline; racial health disparities, especially with Covid-19 infections, treatments, and mortality rates; policing and technology; redlining and gentrification.
Berne, Rosalyn, Karin Ellison and Kelly Laas, “Past, Present and Future of the OEC (Online Ethics Center)"

Short Description: Panel will convey the history and current status of the OEC, which has recently moved from the NAE to the University of Virginia.

Abstract:

The Online Ethics Center (OEC) site aims to provide engineers, scientists, faculty, and students with resources for understanding and addressing ethically significant issues that arise in scientific and engineering practice and from the developments of science and engineering, serving those who promote learning and advance understanding of responsible research and practice in engineering and science. OEC owes its existence to the founding leadership of Professor Caroline Whitbeck, a pioneer of active learning methods. Students at the Massachusetts Institute of Technology (MIT) and, from 1997 to 2007 at Case Western Reserve University (CWRU), were the primary creators of many of the OEC pages and made many invaluable contributions to its design, maintenance, and accessibility. Subsequent to being hosted by Case Western Reserve University, the OEC transferred to the National Academy of Engineering in 2007, and to the University of Virginia in 2020. Over the years the OEC has grown to become a digital repository containing nearly 1,000 ethics resources including cases, teaching notes, syllabi, articles, reviews, reports, and an array of multi-media. The OEC is currently funded by the National Science Foundation.

Panelists will provide an overview of the history of OEC, discuss the recent transition to UVA, and share the vision and plans for its evolution from a digital repository to an active ethics “Collaboratory” for teaching and research in engineering, science and social sciences.
Biasucci, Cara, and Robert Prentice, “Behavioral Ethics in Practice: Why We Sometimes Make the Wrong Decisions” [Flash Presentation]

Short Description: Often ethics education is incomplete because it ignores how and why people make moral decisions. Most teachers of ethics are trained as either philosophers or lawyers. They are not conversant with behavioral ethics research and therefore tend to ignore it. The same may be said of ethics textbooks that either ignore behavioral ethics altogether or give it short shrift. But using the exciting new research from fields such as behavioral psychology, cognitive science, and evolutionary biology, the study of behavioral ethics uncovers the common reasons why good people often screw up. This book is an accessible, research-based introduction to behavioral ethics that focuses on the factors that influence how people really make moral decisions. The authors are the Creator and Faculty Director of Ethics Unwrapped, an educational video series with an emphasis on behavioral ethics that is free, award-winning, and used around the world in more than 1,200 colleges.

Abstract:

Behavioral Ethics in Practice: Why We Sometimes Make the Wrong Decisions is an accessible primer on behavioral ethics. Our goal in writing it is to supplement (not replace) traditional approaches to teaching ethics with an introduction to behavioral ethics that is clear, reasonably detailed, and research-based.

Often ethics education is incomplete because it ignores how and why people make moral decisions. But using the exciting new research from fields such as behavioral psychology, cognitive science, and evolutionary biology, the study of behavioral ethics uncovers the common reasons why good people often screw up. Scientist have long studied the ways human beings make decisions, but only recently have researchers begun to focus specifically on ethical decision making. Unlike philosophy and religion, which aim to tell people how to think and act about various moral issues, behavioral ethics research reveals the factors that influence how people really make moral decisions. It describes the insidious influences – the external pressures, the internal biases, and the situational factors – that interfere with good judgment and moral decision making.

Most people get into ethical trouble for doing obviously wrong things. Aristotle cannot help, but learning behavioral ethics can. By supplementing traditional approaches to teaching ethics with an introduction to behavioral ethics, beginners can quickly become familiar with the important elements of this interdisciplinary field. This book includes the bonus of being coordinated with Ethics Unwrapped – a free, online, educational resource featuring award-winning videos and teaching materials on a variety of behavioral ethics (and general ethics) topics from The University of Texas at Austin.

This book is a useful supplement for virtually every ethics course, and important in any course where incorporating practical ethics in an engaging manner is paramount. The content applies to every discipline – journalism, business ethics, medicine, law, and other fields – because its chief subject is the nature of moral decision making. Because the book is research-based yet accessibly written with interesting studies, it could be used in high schools, college, graduate schools, and industry.

Short Description: A review of an empirical study conducted in a day-camp setting with elementary school age children to determine the effectiveness of using the Teaching Children Philosophy curriculum to move children forward in moral development stages as proposed by Piaget. Significant findings suggest that this is one way to help elementary school aged children move forward in their moral development in a summer day-camp setting.

Abstract:

Although it is well established that children of middle-school age can move forward from one moral developmental stage to the next through moral education based on moral dilemmas, less is known about the ability of children of elementary school age to experience similar results using the same methods. Some research (Petersen, 2020) has suggested that a summer moral education experience might be an effective way to test this question.

To this point, the present study was conducted in a five-day summer day camp for elementary school children ages 7-10 with emphasis on character development, attitude, morals, and perspective. Local educators served as facilitators and used Thomas Wartenburg’s Teaching Children Philosophy curriculum daily to foster discussion based on various picture books. The goal of the camp was for the students to develop skills for positive discussion and to develop and express their values. Could this form of moral education, consisting of dilemmas and discussion, in a day-camp setting be effective in moving elementary school children from one moral stage to the next? Moral dilemmas, based on Piaget’s original work, were presented to the children on the first and last day of the five-day camp. The stories and scoring criteria were based on Pimm’s earlier work (1983). Participants’ responses were recorded, and evaluated to determine their moral developmental stage as proposed by Piaget: heteronomous, autonomous, or in transition.

Significant findings suggested that elementary school age children can follow a similar path of moving forward in moral development stages through education using moral dilemmas in a summer day-camp setting. Possible educational applications for character education in elementary schools, discussion of the Teaching Children Philosophy curriculum and suggestions for future research, such as, how long may these forward movements may last, are presented.
Bobier, Christopher, “The Virtuous Person Does Eat Meat?” [Flash Presentation]

Short Description: A paper examining the relation between virtue and diet. The author argues that the virtuous person does eat meat because eating some meat lessens overall animal harm.

Abstract:

Would the virtuous person eat a steak? According to many ethicists, the answer is a resounding no. Their reasoning is compelling at first sight. The virtuous person cares about animal suffering and will not contribute to practices that involve animal suffering when there are alternatives available, such as a vegan diet (Hursthouse 2011; Nobis 2002; Nussbaum 2007; Shafer-Landau 1994). The virtuous person is temperate, and temperance involves not indulging in unhealthy diets, including diets that involve animals (Alvaro 2017).

In this presentation, I argue that the virtuous person would eat a steak, at least sometimes. I defend the following argument for this conclusion. It is becoming increasingly known that plant-based diets involve substantial field animal and fish deaths (Archer 2011; Fischer & Lamey 2018). A plant-based diet is not harmless to animals. The virtuous person, therefore, finds herself in a tragic situation, a situation in which no matter which diet she chooses, animals will die as a result. Accordingly, the virtuous person will want to adopt the diet that involves the least amount of animal harm and this diet will—I argue—involve eating meat. A mixed diet of hunted meat, insects, and/or roadkill plausibly lessen overall animal harm compared to a strict vegetarian diet. Accordingly, the virtuous person would sometimes choose to eat a steak.
Borenstein, Jason, Ronald Arkin, and Alan Wagner, “Mea Culpa? Embedding Ethics in Robots - A Metaethical Examination”

Short Description: The aim of this presentation is to examine the potential ethical justifications for and criticisms of research activities that seek to embed ethics into robots.

Abstract:

As part of a grant-funded research project, our team is seeking to determine the parameters within which humanoid robots could be programmed to behave “ethically” when interacting with human beings. A key aim of the project is ascertaining the conditions under which deception by a robot might be appropriate if a human interacting with the robot could benefit from the deception. Yet such an approach raises ethical questions about the research design and efforts more generally to program robots to behave ethically. Thus, the aim of this presentation is to examine the potential ethical justifications for and criticisms of research activities that seek to embed ethics into robots. For our purposes, we will primarily focus on physically-embodied robotic devices.

To help frame the discussion, we will first discuss why roboticists and other researchers are attempting to enable robots to make ethical decisions. Then, we will outline some of the intended benefits that are supposed to emerge from these research activities such as the aim of having robots eventually serve as protectors for those with whom they interact. Next, we will describe key ethical concerns about such research, including studies that involve embedding ethics in military robots and creating ethical advisors (an intent of the project described above). In short, the presentation will raise the following overarching questions: is it ethical for researchers to attempt to create ethical robots? Should this research be undertaken at all? Temporal context and differences in cultural norms and values, among other factors, complicate this analysis. We conclude with observations about research activities in the realm of robot ethics and recommendations for future work.
Bourgeois, Mark, “Responsible Innovation and the Rediscovery of Civic Virtue”

Short Description: Responsible Innovation (RI) is an admirable framework for future technology development, but it struggles to apply to commercial contexts where principles like transparency, accountability, and public engagement conflict with business methods and incentives. Understanding how RI currently fails, and how it might be made to succeed, requires investigating a fundamental ethical and political dichotomy: that between externalized systems of checks and balances and internalized virtues of civic responsibility. This presentation will survey this dichotomy and re-contextualize RI within it.

Abstract:

Responsible Innovation (RI) points the way to more ethical technology with improved social impacts. Rather than minimally ethical conduct or compliance with regulations, RI recommends that innovators voluntarily adopt practices that will ensure more socially desired outcomes. But, as has been observed, RI is in many ways an ill fit for the most common and most impactful form of innovation: commercialized technology.

While the standard account of RI prescribes public engagement, transparency, and the accommodation of stakeholder concerns, private enterprise is heavily motivated to conceal its strategy and its proprietary technology while responding only to market incentives and the law.

This approach has clearly proven insufficient, and for many reasons. The impacts of novel technology accumulate faster than regulations can address them; tech companies themselves are enmeshed in the political system that makes regulations; mechanisms for cogent public discussion are lacking; and when business models are at issue, the financial concerns of investors overrule the concerns of users and the public.

Major tech companies have begun grudgingly addressing some of their most severe impacts under a combination of negative media coverage, pressure from users and the public, threats of regulation, and even objections from their own employees. But these actions are tactical and partial, far removed from the fundamental business factors that give rise to them. The vision of Responsible Innovation remains just that.

Perhaps the basic problem is with a set of assumptions so pervasive as to be invisible: that reconciling social dilemmas is a job for compulsion- and incentive-based social systems – rather than for virtuous citizens committed to the common task of forging a just community. Yet absent such a commitment, even formal social systems will ultimately be rendered ineffective.

This presentation will set the foundation for a more comprehensive treatment of these issues by sketching the outlines of the dichotomy, tracing its manifestation from the promises of blockchain in 2020 to the action of Adam Smith’s invisible hand in 1776. It will then re-contextualize the aspirations of RI within this dichotomy, recognizing that it implicitly relies on a robust account of civic virtue.

Short Description: This is a panel. Each presenter will set out their material (see above) and then there will be a brief discussion period. 20 minutes + 20 minutes + discussion (20 minutes). Each presenter is a part of a current book being written on this topic--under contract with Springer.

Abstract:

Presenter #1 Wanda Teays, Professor of Philosophy, Mount St. Mary’s University, Los Angeles, California. Email: wandateays@me.com
Title: Is there a Duty to Treat During a Pandemic?
Abstract: Do physicians, nurses, and other health workers have a moral obligation to care for infected patients in a pandemic? Or is there something that distinguishes it from other medical contexts? In this chapter we will get an overview of the issues and consider what limits, if any, should be set on the duty to treat.
A central concern is whether the greater number of those potentially at risk should be factored into the decision. The contagion factor coupled with mortality statistics suggest that there are boundaries on what we can expect. The risks to care for a patient in a pandemic could end up killing the caregiver—not to mention a host of others who might get infected. Consequently, health care workers should have the right to decide how much risk they are willing to take, particularly when protective equipment is in short supply. The chapter concludes with six foundational rights of health care workers.

Presenter #2 Michael Boylan, Professor of Philosophy, Marymount University, Arlington, Virginia. Email: Michael.Boylan@marymount.edu
Title: Pandemics and Public Health Ethics
Abstract: This presentation examines the moral basis of public health and uses these frameworks to suggest several key policy strategies that should be adopted in the face of this or any future infectious pandemic. The author makes use of his two published books on this subject and the current book he is editing on the COVID-19 pandemic.

Short Description: Social impact investing may be described as a bridge between two well-established disciplines, venture capital and philanthropy. Like philanthropy, impact investing is driven by an intention to create a positive societal or environmental change in its investment sphere. Incorporating process methods of the venture capital model, we will review direct investment strategies and consider various ways to leverage capital markets as part of mission-driven efforts. This research considers the perspective of both investor and manager/entrepreneur in seeking paths for solving intractable societal problems while generating financial return.

Abstract:

Why is the topic important for professional and applied ethics?

Social Impact Investing (“Impact Investing”) re-orient traditional management incentives.

Business enterprises overwhelmingly regard maximization of shareholder value as the driving imperative for entrepreneurs and corporate managers. In contrast, impact investing reflects a process of capital allocation more consistent with moral considerations communities demand.

Current state of scholarship on Social Impact Investing.

Presently, academia is catching up to work of entrepreneurs and investors in industry. Even as professional money managers increase percentage of portfolio allocation to “impact investments”, the academy has only within the past five years or so begun to engage in robust study of this burgeoning field of finance. This inquiry builds upon and distinguishes the well-established investment disciplines of Environmental, Social and Governance (ESG) and Socially Responsible Investing (SRI).

Business school curricula increasingly offer students an orientation to the field. This introductory training bodes well for future scholarship as some of those bright minds will not only advance as practitioners but also as scholars. Increasing engagement by the socially conscious millennial generation portends much deeper analyses of the field in the near future.

Thesis, argument, contribution of the proposed presentation.

The rapidly developing field of impact investing presents new funding models supporting social entrepreneurship. By attracting private capital to the cause of socially redemptive enterprises, social entrepreneurs are better able to develop creative solutions to intractable societal problems.

Communities across America are in need of innovative solutions to intractable problems. Issues such as high rates of unemployment, crime, violence, infrastructure decay, etc. remain in the news. They are constant themes in our politics.

Capital is the sustaining lifeblood of any entrepreneurial effort. Funding constraints tied to demonstrable positive impacts on society focuses the entrepreneur’s attention on societal need from the very creation of the venture. This development in the field of finance allows local nonprofits, governments, and social entrepreneurs to re-consider solutions that might otherwise be infeasible due to lack of capital.

This presentation outlines how alternative models of mission-related funding might aid social entrepreneurs in their efforts to impact communities in America’s small towns and urban centers.

Short Description: Advancing ethical causes, be they social or political, often requires help from those in power. Increasingly, that power rests in for-profit institutions, particularly large corporations. However, convincing organizations to engage in advocacy for ethical sociopolitical causes often means attaching an element of personal gain to such advocacy. This paper explores the various conditions under which organizations may profit from sociopolitical advocacy, which might in turn be employed socially conscious managers and employees as well as social activists wishing to recruit corporate allies.

Abstract:

This article conceptualizes organizational advocacy as a relational communication strategy by which organizations take stances on controversial, sociopolitical issues to signal shared commitment with key publics. The authors conducted a series of two-by-two experimental surveys—controlling whether an organization took a defined position (advocacy vs. silence) and whether it acted alone or in line with peers (leader vs. follower)—across both less partisan (Study 1) and highly partisan (Study 2) issues. Findings indicate advocacy is an effective relational communication strategy that strengthens organization–public relationships (OPRs) and increases publics’ support for the organization. Theoretical contributions and practical applications are discussed.
Brusseau, James, “AI Human Impact: Updating ESG Investing for AI-Intensive Companies” [Pecha Kucha Presentation]

Short Description: Does AI conform to humans, or will we conform to AI? An ethical evaluation of AI-intensive companies will allow investors to knowledgeably participate in the decision. The evaluation is built from nine performance indicators that can be analyzed and scored to reflect a technology’s human-centering. When summed, the scores convert into objective investment guidance. The 20x20 concludes with three examples of AI Human Impact scoring concerning:
• AI Insurance and the principle of autonomy
• Tinder and the principle of dignity
• Tesla and principle of safety
Each example demonstrates how traditional ethical investing can be renovated for the digital economy.

Abstract:
Does AI conform to humans, or will we conform to AI? An ethical evaluation of AI-intensive companies will allow investors to knowledgeably participate in the decision. The evaluation is built from nine performance indicators that can be analyzed and scored to reflect a technology’s human-centering. When summed, the scores convert into objective investment guidance.

The strategy of incorporating ethics into financial decisions will be recognizable to participants in environmental, social, and governance investing, however this 20x20 argues that conventional ESG frameworks are inadequate for AI-intensive companies. For example, environmental effects are the topline ESG concern, but AI companies do not typically produce toxic waste on an industrial scale, strip-mine, or clear-cut. By contrast, traditionally, industrial companies have had little interest in consumers’ personally identifying information: Ford Motor Company initially promised customers they could have any color car they wished, if it was black. AI, however, runs on personalization. Spanning Netflix recommendations to medical diagnoses, personal information fuels the technology, which raises privacy to the forefront of ethical analysis. The broader result is that updating ESG investing for today’s digital economy will require the development of new, ethically-oriented ratings categories.

The following categories will be proposed: autonomy, dignity, privacy, fairness, solidarity, sustainability, performance, safety, accountability. Taken together, this cluster usefully concentrates the 80+ sets of AI ethics principles that have been published by significant institutions in the previous five years, including those by the European Council, and the German Data Ethics Commission.

The larger goal is a model for humanitarian investing in AI-intensive companies that is intellectually robust, manageable for analysts, useful for portfolio managers, and credible for investors. The 20x20 will conclude with three examples (3 slides each) of AI Human Impact scoring concerning:
• AI Insurance and the principle of autonomy
• Tinder and the principle of dignity
• Tesla and principle of safety
Each example demonstrates how traditional ethical investing can be renovated for the digital economy.
Burnett, Audrey, “On my Honor: Applying an Ethical Reasoning Framework to a University Honor Council”

Short Description: The purpose of the current project is to share with other universities and institutions how to implement James Madison University's 8 Key Questions (8KQ's) framework within their university's Honor Code/Honor Council policies and procedures to foster students' ethics-based decision-making processes. I will introduce the 8KQ framework via an applied activity and provide specific examples from my experience serving as JMU’s Honor Council Coordinator on the effective implementation of the framework, including the associated challenges and best practices.

Abstract:

Ethical reasoning is a skill that has been largely undervalued and lost in our current society. James Madison University (JMU) was the first university to develop a unique framework - known as the 8 Key Questions (8KQ's) - for posing a set of ethical reasoning questions to engage students, faculty, and staff in considering the various aspects of a decision in their personal, professional, and civic lives. The purpose of the current project is to share with other universities and institutions how to implement the 8KQ's framework within their university's Honor Code/Honor Council policies and procedures to foster students' ethics-based decision-making processes. I will introduce the 8KQ's framework via an applied activity and provide specific examples from my experience serving as JMU's Honor Council Coordinator on the effective implementation of the framework, including the associated challenges and best practices. Additionally, I will include a question and answer session, which will allow audience members to share their own ideas and potential challenges in using the 8KQ's framework within their home institutions.
Cairns, Aidan, Jonathan Herington, Scott Tanona, and James T. Laverty, “Scientists’ Beliefs about the Causes of Research Misconduct”

Short Description: Research has shown that people are more likely to engage with educational materials if they view them as relevant to their lives. Previous studies have looked for causes of unethical behavior, but have not, as this paper does, looked for what scientific researchers believe causes unethical behavior. This study investigates what scientists think causes unethical behavior in science, with the hopes of improving RCR training by shaping it based on the existing preconceptions of the target audience. With this information, we can design future training materials that scientists find more relevant to their work and, thus, engages them more than current RCR training.

Abstract:

When scientists act unethically, their actions can cause harm to participants, undermine the pursuit of truth, and discredit the scientific community. Responsible Conduct of Research (RCR) training is one of the main ways institutions try to prevent scientists from acting unethically. This training has traditionally focused on a deficit model of education, which assumes that unethical conduct stems from ignorance of responsible conduct rules or principles. This approach has been shown to be of limited effectiveness, and thus recent interventions to improve RCR training have focused on improving the active participation of trainees and the relevance of the training to working scientists. This study investigates what scientists think causes unethical behavior in science, with the hopes of improving RCR training by shaping it based on the existing preconceptions of the target audience.

Research has shown that people are more likely to engage with educational materials if they view them as relevant to their lives. Previous studies have looked for causes of unethical behavior, but have not, as this paper does, looked for what scientific researchers believe causes unethical behavior. With this information, we can design future training materials that scientists find more relevant to their work and, thus, engages them more than current RCR training.

The data for this phenomenographic study was collected from 15 interviews with faculty in the basic sciences. Participants were asked to identify the reasons for research misconduct, and were tasked with commenting on vignettes involving research misconduct. Codes and sub-codes were created to organize the reasons they identified for misconduct. We identify three broad kinds of beliefs about the causes of research misconduct: character flaws (greed, laziness), structural incentives (tenure pressure, status), and capacity constraints (ignorance, lack of resources). This work will inform the development of future methods for preventing unethical behavior in research.
Carlson, Jay, “Moral Testimony and Transformative Experiences: The Case of Peer-mentors in Spinal Cord Injuries”

Short Description: In this paper I will discuss the epistemological issue of testimony in the cases of patients with spinal cord injuries (SCI). Many patients with recent SCI report feelings of depression and a sense that life as a paraplegic or tetraplegic is not worth living for them. I argue that they face an epistemic difficulty of understanding what life with an SCI is like and how it can be valuable. I argue that, new SCI patients can use the testimony of other peer-mentors with similar injuries to overcome this epistemic difficulty. The use of testimony from peer-mentors (patients with similar injuries) can help deal with some of the epistemic challenges that new SCI patients face.

Abstract:

In this paper I will discuss the epistemological issue of testimony in the cases of patients with spinal cord injuries (SCI). My focus will be on the case of Tim Bowers, an Indiana hunter who in 2013 was paralyzed after falling from a tree stand. Upon hearing that he would likely be connected to breathing machine for the rest of his life, he opted to be disconnected from the machine and be allowed to die. It seems that people in Bowers’ position are faced with what some philosophers have called a “transformative experience,” that living with an SCI is dramatically different from the life one has previously experienced and would almost certainly change many of one’s beliefs and values. L.A. Paul claims that we are incapable of making rational decisions about transformative experiences prior to having them ourselves, not even the use of testimony of those who have experienced it. I argue that, contrary to Paul’s skepticism, new SCI patients can use the testimony of other peer-mentors with similar injuries to overcome this epistemic difficulty. The use of testimony from peer-mentors (patients with similar injuries) can help deal with some of the epistemic challenges that new SCI patients face.
Carr, Edward, “Ethics or Compliance or ‘Ethics and Compliance’: How Do Organizations Choose the Right Name and Focus Areas for Their Program?” [Flash Presentation]

Short Description: Many organizations today have an Ethics or a Compliance Program. In recent years, organizations have adopted an approach to include both Ethics and Compliance in their program. This session would include a panel to discuss the various naming conventions and how organizations have chosen their approach. The targeted audience would be Ethics and Compliance professionals from corporations and non-academic organizations and would highlight and emphasis the strengths of Ethics Programs and Compliance Programs and explore benefits of the programs that have been expanded to include both Ethics and Compliance.

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Carr, Edward, “Proof of Concept - APPE Corporate Ethics Bowl (APPE CEB)”

Short Description: This session will include a mock Corporate Ethics Bowl concept with two companies competing in an ethics bowl format with a focus on ethical and compliance risks inherent in the age of digitalization.

Abstract:

In a recently published International Journal of Ethics Education article titled "The growth of Ethics Bowls: a pedagogical tool to develop moral reasoning in a complex world", Dr. Lisa Lee identified 20 unique programs. These programs included the Intercollegiate Ethics Bowl and the National High School Ethics Bowl. No programs identified focus on ethics bowl education for multinational organizations. This session will include a mock Corporate Ethics Bowl concept with two companies competing in an ethics bowl format with a focus on ethical and compliance risks inherent in the age of digitalization. With minor changes to the format of the APPE IEB, the Corporate Ethics Bowl will define outcomes allowing both organizations to benefit rather than one organization winning the competition. Tentative organizational commitment from Siemens and Intel for proof of concept. Will invite Chief Ethics and Compliance Officers to participate in judging the Corporate Ethics Bowl Proof of Concept.
Carter, Sarah E., “Improving Notice: the Argument for a Flexible, Multi-value Approach to Privacy Notice Design” [Flash Presentation]

Short Description: In this presentation, I establish the need for a flexible, multi-value approach to privacy notice design. I firstly conceptualize privacy and the notice-and-consent process as value-laden entities. I then show how these conceptualizations can be used to explain a particular phenomenon in digital privacy research, the privacy paradox. I conclude that privacy notices should be designed to be adequately flexible to facilitate many user values, and that making privacy notices more value-sensitive could better serve both user and developer.

Abstract:

In this presentation, I establish the need for a flexible, multi-value approach to privacy notice design. To support this view, I firstly conceptualize privacy and the notice-and-consent process as value-laden entities. I then show how these conceptualizations can be used to explain a particular phenomenon in digital privacy research, the privacy paradox.

To the first objective, I sketch the value of privacy itself as an elusive, nondescript entity that exists in a complex landscape of many overlapping values. I draw on the work of Daniel Solove and his pluralistic conception of privacy as a collection of related items that share no obvious commonalities but nonetheless resemble each other (1,2). I then argue that notice-and-consent can be conceptualized as a complex autonomous decision-making process that involves weighing multiple values. I utilize Suzy Killmister’s conception of autonomy, which she views as a complex landscape of different dimensions: self-definition, a cluster of commitments formed by an agent’s goals, beliefs and values; self-realization, practical deliberation to form an intention (internal), and acting on one’s intention (external); self-unification, whether what one self-realizes is consistent with what one has self-defined; and self-constitution, the agent’s ability to take on new commitments (3).

To the second aim, I argue that the existence of a privacy paradox – that is, the observed discrepancy between a user’s online behavior and their stated privacy preferences (4) - is the result of misunderstanding the notice-and-consent decision making process as a uni-value (privacy) instead of a multi-value endeavor. This is in contrast to traditional explanations of the privacy paradox, that view it either as a result of irrational, heuristic-based thinking, or rational but misinformed risk/benefit analyses on the part of users (5).

I then conclude that privacy notices should be designed to be adequately flexible to facilitate many user values. Striving to make privacy notices more value-sensitive in this manner could better serve both the user and the developer by promoting better alignment between developer data collection practices and user values.
Carveth, Rodney, “The Hunter Biden Controversy: Should the Media Have Covered the Story” [Flash Presentation]

Short Description: The central question in this presentation: did the media have an ethical obligation to voters to present the Hunter Biden story? Or were there too many unresolved questions to go with a story that may have unfairly hurt candidate Joe Biden? The author argues that if voters are to make rational decisions about whom to vote for, they need verifiable, factual information to do so. In an era where there is so much misinformation and disinformation the public needs to sort through, the media have an ethical obligation to not to contribute any more murkiness to the media environment.

Abstract:

Less than three weeks before Election Day 2020, the New York Post reported that a laptop allegedly belonging to Hunter Biden, son of Democratic presidential candidate Joe Biden, contained emails revealing inappropriate business associations among Hunter Biden, Joe Biden and corrupt Ukrainian officials. While the Post, Fox News and a number of conservative news sites like Breitbart heavily covered the story, other news outlets, such as the broadcast and cable news networks, as well as newspapers such as the New York Times and the Washington Post, gave scant coverage to the story. Twitter and Facebook even went so far as to severely limit the distribution of the story on its sites.

Conservative media argued the story was that it was critical information for voters to know before casting their ballots. The rest of the media responded that the story was largely unverified, and the ownership of the laptop was in doubt. Complicating matters further was that the FBI had been in possession of the laptop for some time and was pursuing a money laundering operation connected to the laptop. One other troubling issue: in the 2016 election, the media carried the story that FBI Director James Comey had re-opened an investigation into missing emails from then-Democratic candidate Hillary Clinton. The re-opened investigation found nothing criminal, but helped swing the election to Republican candidate Donald Trump. The media do not want a repeat of 2016 where essentially a non-story hurt one candidate so close to an election.

The central question discussed in this presentation is, did the media have an ethical obligation to the voters to present the story? Or were there too many unresolved questions to go with a story that may have unfairly hurt candidate Joe Biden? The author argues that if voters are to make rational decisions about whom to vote for, they need verifiable, factual information by which to do so. In an era where there is so much misinformation and disinformation the public needs to sort through, the media have an ethical obligation to not to contribute any more murkiness to the media environment.
Chan, Rebecca, and Jordan Liz, “Professional (Dis)Honesty”

Short Description: The norms of honesty in professional contexts (e.g., business, law, medicine) are clearly distinct from the norms of honesty in a virtuous or moral sense. Our paper argues that there are distinctive "honesties" in each of these professions and explores their relationship to honesty in the virtuous or moral sense.

Abstract:
Our project focuses on (dis)honesty in professional contexts like business, law, and medicine. It has three parts. First, it observes that norms regarding honesty in these professional contexts (‘professional-honesty’) differ from honesty in the virtuous or moral sense (‘virtue-honesty’). Second, it argues that the well-definedness of professional-honesty suggests that professional contexts are ones with distinct honesty norms rather than ones that suspend honesty norms. Lastly, it explores whether one of these senses of honesty is privileged, which has implications for whether honesty is a context-sensitive virtue.

Here’s an instructive analogy. Poker players accept “lying” as part of the game. Players both expect each other to lie and feel licensed to lie within the context of the game; honesty norms are either suspended or altered. Like poker, professional contexts exhibit gamesmanship appearing to license behavior that typically qualifies as dishonest. For instance, during business negotiations, it’s generally accepted and expected that both parties attempt to bluff to maximize their earnings. This is true regardless of whether the negotiation is between an employer and employee (e.g. salary negotiation), buyer and seller (e.g. price negotiation), and even between corporate leadership of two firms (e.g. negotiating a business sale). Similar examples abound in the legal and medical contexts.

One might be tempted (as many business ethics students are) to think that professional contexts are not ones that “trigger conditions relevant to honesty.” For instance, Albert Z. Carr (1968) argues that, while ethics should govern our actions towards others in private life, it has no place in business. Within the business context, moral culpability is suspended similar to a game of poker. While the “suspension” view might be plausible in the poker example, professional contexts seem relevantly different in two ways. First, professional contexts do have some expectation of honesty; second, we do care about whether professionals are honest. Thus, it appears that professional contexts are conditions involving honesty, albeit professional-honesty rather than virtue-honesty. We close by exploring the relationship between professional-honesty and virtue-honesty, as well as whether one should be promoted over the other in professional contexts.
Chandler, Lukas, “Clinical Phronesis Through a Webcam? Communication and Trust in the (Virtual) Patient-Professional Relationship”

Short Description: This presentation offers a start for the needed bridge-building between bioethics and health communications literature by 1) explicating historical elements of patient professional relationships, 2) articulating virtual healthcare communication as a distinctive bioethics issue because of its connection to veracity and trust, and 3) identifying the care delivery modality of telemedicine as an opportunity to 3a) enhance the communication abilities of healthcare professionals, which may in turn 3b) improve patient trust in the relationship with the professional. These improvement opportunities can only begin to be realized with a refreshed sense of clinical phronesis in virtual care settings.

Abstract:

Medical innovations can equip clinicians with the tools to make patient care more effective, efficient, and personalized. However, rapid employment of new technologies can neglect ethical features of the communicative relationship between patient and professional, such as care continuity, trust, and authentic rapport-building. Institutional constraints, including cost reduction and efficiency incentives, further compound and confuse challenges in patient-professional communication. Virtual healthcare in telemedicine or telehealth changes what it means to be “seen” in a medical context by holding the clinical consultation via videoconferencing or voice calls. Virtual clinical modalities can equip healthcare providers to reach underserved populations for specialty, continuous, and episodic care. However, these modalities also present real challenges to the clinical phronesis or practical wisdom of healthcare professionals in the clinic.

This presentation offers a start for the needed bridge-building between bioethics and health communications literature by 1) explicating historical elements of patient professional relationships, 2) articulating virtual healthcare communication as a distinctive bioethics issue because of its connection to veracity and trust, and 3) identifying the care delivery modality of telemedicine as an opportunity to 3a) enhance the communication abilities of healthcare professionals, which may in turn 3b) improve patient trust in the relationship with the professional. These improvement opportunities can only begin to be realized with a refreshed sense of clinical phronesis in virtual care settings.

Earlier literature from both fields articulate the distinct problems of communicating effectively, and identifying issues of trust. The presentation aims to unify the two by presenting a refreshed conception of clinical phronesis that is sensitive to virtual care technologies. The first section presents a short history of the patient-healthcare professional relationship through an explication of the principle of respect for autonomy and obligations of veracity. The second section briefly considers virtual care in telemedicine in its potential to continue expanding care access and enhancing patient-professional communication but cautions the unreflective employment of these technologies. The concluding section reaffirms the positive potential for telemedicine and urges bioethics and healthcare communications literature to collaborate more to unify innovation efforts in digital health communications.
Chung, Ivan, “Teaching Whose Religion? Autonomy, Pluralism and Demographic Change in 21st-Century Swedish Public Education”

Short Description: Analyzing the decline of religious education within the context of 21st-century demographic change in Sweden, the conflict between autonomy and pluralism in Swedish educational policy is considered against the backdrop of changes in the secular state to accommodate a multiethnic population. This paper argues that the pedagogical goals of Swedish education require rearticulation appropriate to the global needs and diverse background of the Swedish population.

Abstract:

While religious education has historically been rooted in Swedish national identity, over the last three decades, the diversification of Sweden and the associated conflict it has brought to social cohesion has coincided with a decline in religious education. Previous studies have correlated the diminishing efficacy of religious education in Swedish secondary schools with a concomitant rise in racial animosity nationally. Scholars have observed a variety of markers of decline in religious education itself, including inadequate teacher training, textbooks insensitive to the needs of Sweden’s increasingly diverse population, and pedagogical techniques that limit student discussion. Analyzing the decline of religious education within the context of 21st-century demographic change in Sweden, the conflict between autonomy and pluralism in Swedish educational policy is considered against the backdrop of changes in the secular state to accommodate a multiethnic population. This paper argues that the pedagogical goals of Swedish education require rearticulation appropriate to the global needs and diverse background of the Swedish population.
Clauseen, Stephanie, Brent Jesiek, Carla Zoltowski and Shiloh Howland, “Early Career Engineers’ Views of Ethics and Social Responsibility: Project Overview” [Flash Presentation]

Short Description: This presentation provides an overview of an NSF-funded research project investigating how early career engineers' perceptions of ethics and social responsibility vary depending on their background, experiences and current professional setting. We will describe our mixed-methods study design which involves collecting and analyzing data from a large sample of early career engineers. We will also describe how this study leverages a prior research project focused on engineering students’ views of ethics and social responsibility, thereby allowing unique longitudinal comparisons that span participants’ years from their engineering undergraduate studies to their time as early-career professionals.

Abstract:

Amidst growing concerns about a lack of attention to ethics in engineering education and professional practice, a variety of formal course-based interventions and informal or extracurricular programs have been created to improve the social and ethical commitments of engineering graduates. To supplement the formal and informal ethics education received as undergraduate students, engineering professionals often also participate in workplace training and professional development activities on ethics, compliance, and related topics. Despite this preparation, there is growing evidence to suggest that technical professionals are often challenged to navigate ethical situations and dilemmas.

Some prior research has focused on assessing the impacts of a variety of learning experiences on students' understandings of ethics and social responsibility, including the PIs’ prior NSF-funded CCE STEM study which followed engineering students at four U.S. universities through their years of undergraduate studies using both quantitative and qualitative research methods. Yet, there has been little longitudinal research on how these views and perceptions change (or do not change) among engineers during the school-to-work transition. Furthermore, there has been little exploration of how these views are influenced by the diverse professional contexts in which these engineers work.

This NSF-supported Ethical and Responsible Research (ER2) study responds to these gaps in the literature by asking: RQ1) How do perceptions of ethics and social responsibility change in the transition from undergraduate engineering degree programs to the workplace (or graduate studies), and how are these perceptions shaped or influenced?, and RQ2) How do perceptions of ethics and social responsibility vary depending on a given individual’s engineering discipline/background and current professional setting?

This presentation gives an overview of the research project, describing in particular the longitudinal, mixed-methods study design which will involve collecting and analyzing data from a large sample of early career engineers. We will present the proposed study contexts, timeline, target subject populations, and procedures for quantitative and qualitative data collection and analysis. We will also describe how this study leverages our prior project, thereby allowing unique longitudinal comparisons that span participants’ years from their engineering undergraduate studies to their time as early-career professionals.
Cohen, Andrew I., *Apologies and Moral Repair: Rights, Duties, and Corrective Justice* (Routledge, 2020) [Author Meets Critics]

Critics: Kendy Hess, Albert Mosely, Earl Spurgin and Per-Eric Milam

Short Description: Cohen argues that justice often governs apologies. Drawing on examples from literature, politics, and current events, Cohen argues that corrective justice may require apologies as offers of reparation. Individuals, corporations, and states may then have rights or duties regarding apology. Exercising rights to apology or fulfilling duties to provide them are ways of holding one another mutually accountable. By casting rights and duties of apology as justifiable to free and equal persons, the book advances conversations about how liberalism may respond to historic injustice. Prof. Kendy Hess, Dr. Per-Erik Milam, and Prof. Albert Mosely offer remarks.

Abstract:

This book argues that justice often governs apologies. Drawing on examples from literature, politics, and current events, the author presents a theory of apology as corrective offers. Many leading accounts of apology say much about what apologies do and why they are important. They stop short of exploring whether and how justice governs apologies. Cohen argues that corrective justice may require apologies as offers of reparation. Individuals, corporations, and states may then have rights or duties regarding apology. Exercising rights to apology or fulfilling duties to provide them are ways of holding one another mutually accountable. By casting rights and duties of apology as justifiable to free and equal persons, the book advances conversations about how liberalism may respond to historic injustice. Prof. Kendy Hess (College of the Holy Cross), Dr. Per-Erik Milam (University of Gothenburg), and Prof. Albert Mosely (Smith College), offer remarks about the book in this session. Prof. Earl Spurgin (John Carroll University) moderates.
Cooley, Dennis, “It’s Because No One Likes You: How a Few Experts Can Destroy Professional Ethicists’ Credibility” [Flash Presentation]

Short Description: In practical and applied ethics, an ethicist’s credibility is essential to being able to do her job. After all, ethicists often have to tell people that they are morally obligated to act in ways that those individuals strongly resist. This presentation will explore how and why experts damage their own and others’ credibility, as well as develop practical approaches on how to build credibility for oneself and others. Included in the practical approach are prescriptions to be better people and professionals by being more humble, caring, equal and open to those with whom you are trying to communicate.

Abstract:

In practical and applied ethics, an ethicist’s credibility is essential to being able to do her job. After all, ethicists often have to tell people that they are morally obligated to act in ways that those individuals strongly resist. Given that professional ethicists rarely are involved in trivial matters - in fact, some of them are literally life and death matters - then being credible will help provide adequate evidence and motivation for those to act to be motivated to act.

This presentation will explore how and why experts damage their own and others’ credibility, as well as develop practical approaches on how to build credibility for oneself and others. For the first part, we will examine why there is a lack of trust in experts, and therefore by extension, professional ethicists. The contention is that a few experts build a reputation of arrogance and hubris because they do not understand how their activities with people not in their disciplines or fields appear to those in the lay community. The lay community then applies that impression to all professionals, especially if the latter are telling the former things they do not like to hear. Professionals of any area are, therefore, less able to perform their functions.

The main practical approach recommended to build professional credibility for oneself and others is to become an expert educating stakeholders rather than an expert issuing conclusions. Included in the practical approach are prescriptions to be better people and professionals by being more humble, caring, equal and open to those with whom you are trying to communicate. If performed well, then it becomes easier for professional ethicists to do the work they need to do because they are accepted and respected by the community they are trying to serve.
Special Interest Section Lunch Speaker:  Media & Journalism

Speaker:  David A. Craig, Ph.D.
Presidential Professor and Associate Dean Gaylord College of Journalism and Mass Communication
University of Oklahoma

Title: The Moral Self in the Media World:  Virtue Development Among Emerging Adults

Abstract/Description:  Craig’s presentation will provide an overview of an ongoing longitudinal, six-university study of the moral development of graduates in media-related majors from college into early work life. It examines moral psychology features of early-career professionals in the life stage that psychology scholar Jeffrey Arnett identifies as emerging adulthood, an important time of moral development and a key period of transition in work life and life in general. This project uses several survey instruments to examine character and personality traits, moral reasoning, ethical ideology, and workplace ecology – along with in-depth life story interviews to provide complementary perspective on life experiences and moral formation including virtue development. A key emphasis of the project is the emergence of moral exemplars among these emerging adults and the distinctive characteristics of these individuals. The discussion during this session will examine the design of the project, its place in the development of media ethics scholarship and moral psychology scholarship more broadly, initial findings from first-year survey analyses, and potential future implications for media education and professional workplace training.
Craig, David A., Patrick Lee Plaisance, Chris Roberts, Erin Schauster, Ryan J. Thomas, Katie R. Place, Jin Chen, Yuan Sun, Casey Yetter and Randi Leigh Thomas, “Moral Psychology Profiles of Emerging Adults by Media Major”

Short Description: Drawing on Arnett’s concept of emerging adulthood, this study explores patterns within the moral psychology features of more than 100 recent graduates of media programs at six U.S. universities as they transition into the workplace. Comparisons examine similarities and differences among majors including journalism, public relations, and advertising, as well as patterns related to coursework in ethics. Results focus on moral reasoning, personality and character traits, and ethical ideology.

Abstract:

This multi-site study is aimed at contributing to the burgeoning body of work drawing on moral psychology theories and methodologies to advance media ethics scholarship. The study draws on psychology scholar Jeffrey Arnett’s (2000, 2015) concept of emerging adulthood, an important time of transition in the lives of young adults in both work and personal life, and a stage of life important from the standpoint of moral identity. Although a number of recent studies have explored the moral psychology of media practitioners, this is one of the first focusing on emerging adults. It explores patterns within various moral psychology features of more than 100 emerging adults moving into media job markets upon graduating from media programs at six U.S. universities in the Mountain West, Midwest, Southeast, and Northeast. In addition to demographic factors, the study examines 1) moral reasoning, 2) personality inventory, 3) ethical ideology, and 4) measures of 24 “character” traits. Based on media-related college major (journalism, public relations, advertising, etc.), participants demonstrate some notable differences in personality traits based on the six-trait HEXACO inventory (Ashton & Lee, 2009), with journalism majors scoring significantly higher on Honesty-Humility than public relations majors, and public relations majors exhibiting significantly higher levels of Extraversion than media/communication studies majors. Also, those who took a college ethics course, as well as those whose coursework emphasized ethics, expressed significantly higher levels of curiosity on the VIA Global Assessment of Character Strengths (McGrath, 2019). On the same assessment, public relations majors demonstrated comparatively high levels of social intelligence. Age is significantly negatively correlated with the character trait of creativity overall. A large majority of students across media majors reflects high levels of both relativism and idealistic thinking, with most clustering as “situationists” on the Forsyth (1980) ethical ideology taxonomy. Participants show no significant differences in moral reasoning in their Defining Issues Test (Rest et al., 1977, 1999) scores based on major, though major groupings do suggest several links between moral reasoning and various personality and character traits. The study discusses the implications of these patterns both for media ethics curriculum and participant orientation toward media occupations.
Cullison, Andrew, “Why Ethics Centers Should Provide Anti-Racist Education”

Short Description: Drawing on empirical literature, I argue that anti-racist education should be a part of an ethics centers programming because research suggests anti-racist education directly impacts the core mission on an ethics center. I respond to three negative reactions ethics centers might encounter, and I offer an example of what ethics centers might offer.

Abstract:
This paper will have three parts. In the first part, I review the empirical literature which suggests that Anti-Racist Education (ARE) can have a positive impact on a students ability to develop moral reasoning skills. I also explore literature suggesting that negative experiences related to diverse identities in peer group interactions can have a negative impact on moral reasoning development. This will support an argument that anti-racism isn’t merely a good thing to do for an ethics institute in the way that it might be good for any organization. Ethics institutes have extra reasons to take ARE seriously, because of its ability to help institutes effectively execute their central mission.

In the second part I will show how this gives us tools to respond to three negative reactions ethics institutes might encounter if they decide to provide more ARE. The first is that anti-racist programming is somehow “out of bounds” for collegiate education and that anti-racism is really a kind “code” for left-wing activism. The second charge is that providing more ARE is a kind of mission creep for an ethics institute. The third negative reaction is that anti-racism is one among many competing perspectives on how to address racial inequities. This reaction maintains that to directly provide ARE would privilege one approach to racial inequality as the correct approach, and if ethics institutes are to be places of moral inquiry they need to take a neutral stance on matters that reasonable people currently disagree about. After responding to the three negative reactions, I will give an example of how ethics institutes can draw on the tools of normative ethical theory to provide meaningful insights that can inform ARE pedagogy overall. My particular example will motivate the idea that we should think of Anti-Racism as a kind of virtue. I will explain how thinking of Anti-Racism in virtue theoretic terms can take some of the anxiety and frustration that people experience when they are first introduced to anti-racism as a concept.
Abstraction is the process of mentally organizing and simplifying information to make it more manageable and easier to understand. Abstract thought allows us to generalize and categorize experiences, enabling us to think about concepts and ideas in a more superordinate and relational way. This process is essential for problem-solving, planning, and decision-making.

Cutright, Kevin, “Empathy’s Epistemic Benefit” [Flash Presentation]

Short Description: Contrary to persistent assumptions in military circles, empathy contributes significantly to military decision-making and planning. Empathy makes one more realistic.

Abstract:
Contrary to persistent assumptions in military circles, empathy contributes significantly to military decision-making and planning. Empathy makes one more realistic. It enables one to appreciate others’ narrative lens and worldview instead of projecting one’s own onto others. It can detract from good thinking at a certain extreme or if applied too selectively, but if integrated with other relevant traits, empathy helps to avoid logical fallacies and cultural bias. It lies at the heart of the practice of “red teaming” by revealing alternative interpretations of events, alternative priorities and commitments, and evaluating one’s plans from another’s perspective. It is also an important source of self-knowledge in that it reveals how others experience oneself. A key reason for empathy’s significance is that it reveals both affective and cognitive mental states. In anthropological terms, empathy provides an emic understanding of others (the thoughts and feelings that drive behavior), not just an etic understanding (the observable behavior itself). For all these reasons, the primary upshot of empathy is epistemic, not moral. While moral judgments are improved by an empathetic understanding, they are not guaranteed by it.
Das, Pujarini, “Reciprocal Freedom and Responsibility: An Interpretation of the Sartrean Approach”

Short Description: This conference program is highly effective in the current situation of COVID-19, where we should reflect on the various ethical issues and my paper is linked to the existential questions related to one's own responsibility for oneself and at the same time how one's own action has a direct and indirect impact to our society as a whole.

Abstract:

This paper deals with Sartre’s existentialist doctrine of freedom and responsibility. From one point of view, I argue that Sartre’s understanding of ‘responsibility’—for oneself and for all men—is engaged as a ‘human-centered’ approach, which can be conceived as a form of an ‘anthropic-orientation.’ From another viewpoint, I contend that Sartre’s vision of ‘radical freedom,’ that is, the view that “there is no determinism—the man is free, man is freedom” implies an anti-deterministic stance—tends to be reflected by a radical view of a libertarian sense of free will; since, freedom is the very essence of human being, and humans have complete freedom of choice, as Sartre holds. The following question then emerges: ‘Can we be absolutely free and ultimately responsible for an act, in line with Sartre’s radical view of individualism—’man is condemned to be free’? If yes, would we be able to expect it to have universal legitimacy or an all-inclusive authenticity? Because, in some cases, one cannot be completely free and entirely responsible for what one does. In examining this inquiry, the Sartrean existential conception of ‘freedom and responsibility’ would be recognized via the harmony between ‘being-for-itself’ and ‘being-for-others.’ I propose that we describe this relationship as one of “reciprocal freedom and responsibility,” i.e., a reciprocal relation between ‘the Other’ (I-me) and ‘the others/world’ (we/us).
Dawod, Sarah, “Cultivating a Bioethical Ethos in Physicians: Difficulties Surrounding Didactic Instruction” [Flash Presentation]

Short Description: Much of the bioethical training which physicians receive is abbreviated and didactic in nature. Such training does not result in physicians cultivating a bioethical ethos, such that their actions are motivated by a core set of bioethical principles. This presentation uses other studies (Vertrees and Schuman, 2012 and Krause and Krause, 2018) to argue that bioethical training, which successfully cultivates a bioethical ethos, consists of the presentation of bioethical principles by way of peer-to-peer exploration of a physician's motivations in a ‘low-stakes’ setting which is free of the evaluation and presence of regulatory forces.

Abstract:

Much of the bioethical training which physicians receive is abbreviated and didactic in nature. This abbreviated and didactic training is supposed to cultivate a physician’s ability to reason ethically, to act and to make decisions that are consistent with a set of core bioethical principles- namely those of autonomy, beneficence, non-maleficence and justice (Beauchamp and Childress, 2001). The ability to act in accordance with a set of principles necessitates an understanding of the principles and an ownership of the principles. Though an understanding of the principles can be taught didactically, an ownership of the principles cannot be taught- they can only be cultivated. Authentic action is a result of motivations, specific and internal to an agent, which are made intelligible by the action (Korsgaard, 2009). A physician's ability to act in accordance with the core bioethical principles, regularly and without experiencing copious amounts of moral tension, is an indication that the physician has taken ownership of the principles and in turn has cultivate a bioethical ethos. That being said, most ethical training which physicians receive is didactic and motivated by compliance with some regulatory force (policy, law and review boards). This method and form of ethical training does not allow physicians to take ownership of bioethical principles, it breeds resentment towards the principles themselves and the regulatory forces which champion them, and it serves as an obstacle to acting in accordance with bioethical principles. This presentation uses other studies (Vertrees and Schuman, 2012 and Krause and Krause, 2018) to argue that bioethical training, which successfully cultivates a bioethical ethos, consists of the presentation of bioethical principles by way of peer-to-peer exploration of a physician's motivations, which drove their clinical action (theoretical or actual), in a ‘low-stakes’ setting which is free of the evaluation and presence of regulatory forces. This approach creates a space where physicians can safely examine their own motivations and form them in light of realizations they have made by engaging their peers' motivations and decision-making; it encourages ownership and it aids in the cultivation of a bioethical ethos.
Dawson, Liza, “Public Health Equipoise and COVID-19 Vaccine Trials”

Short Description: This paper discusses a currently pressing topic in research ethics, namely what obligations exist to deliver proven effective COVID-19 vaccines to participants in ongoing vaccines trials. Bioethicists and scientists have been debating whether or how newly proven vaccines should be distributed to those who are currently participating in trials—which could provide direct benefit to these participants, but which would disrupt the randomization and inhibit advancement of scientific knowledge.

Abstract:

Multiple COVID-19 vaccine candidates are in the pipeline racing for FDA approval. Several different vaccines will be needed to provide coverage for that vast numbers of people who need protection—especially in light of time and resources for manufacture and scale-up, the different tradeoffs of different vaccine approaches, and the needs of different population subgroups. Scientists and bioethicists have raised the question of how trials can ethically continue once one proven vaccine has been identified. Would there be an ethical obligation to offer the proven vaccine to participants in ongoing trials, particularly in placebo groups? If vaccines are provided to participants in ongoing trials, this would disrupt randomization and inhibit the ability of the trials to continue to assess efficacy and safety. On the other hand, failure to offer effective vaccines might be a failure of ethical obligations to safeguard welfare of research participants. To address this dilemma, the concept of clinical equipoise is useful. Under equipoise, participants may be randomized to different arms of a clinical trial as long as there is true uncertainty in the expert community about the relative merits of the two arms (which can include placebo arm) and as long as none of the arms of known to be inferior to current standard of care. When new evidence is gathered and clinical equipoise is disturbed, there may be an obligation to stop or modify a trial. However clinical equipoise does not address population level decision-making. For this purpose, I introduce a variation on clinical equipoise, called public health equipoise. A state of public health equipoise exists when there is true uncertainty in the expert community about the relative merits of interventions to be delivered at the population level. Public health equipoise allows more data to be collected even when individual benefits have already been identified, because public health decisions are made at a programmatic level across the population. The concept of public health equipoise is applied to the landscape of vaccine trials under different scenarios to determine the extent and nature of obligations to participants in vaccine trials, and to the broader public.
Deaton, Matt, “Public Speaking for Ethicists” [Flash Presentation]

Short Description: Ethicists can change the world, but only when we effectively share our ideas. In this session I’ll coach you on how to apply my three commandments of public speaking, prevent and work through stage fright, organize and develop messages that are easy to remember and absorb, and I’ll attempt to address your personal speaking challenges. Last, I’ll share ideas for improving your students’ public speaking – based on experience as a keynote speaker, public speaking author and workshop leader, and comedy club host, as well as teaching oral-concentration applied ethics and philosophy classes in the live college classroom and asynchronously online.

Abstract:

Ethicists can change the world, but only when we effectively share our ideas. Books, articles and blog posts are great. But our impact multiplies when we can communicate orally with competence and grace – dozens of doors open that we desperately need more ethicists walking through.

Accordingly, in this session I’ll coach attendees on how to apply my three commandments of public speaking from [BOOK TITLE WITHHELD FOR BLIND REVIEW]: Know Thy Material, Be Thyself and Practice. I’ll share ways to prevent and work through stage fright, how to organize and develop messages that are easy for you to remember and easy for your audience to absorb. We’ll cover some old school basics, as well as a few new school tips on using technology. And for those willing to share, I’ll attempt to address your personal speaking challenges – feel free to email them beforehand to [EMAIL WITHHELD FOR BLIND REVIEW].

Last, I’ll share ideas for improving your students’ public speaking, including how to embed speaking assignments into your existing syllabi. If you think it’s satisfying helping students grow as moral reasoners, imagine helping them grow as public speakers at the same time – great fun.

Based on my experience as a public speaking flunky turned keynote speaker, public speaking workshop leader and comedy club host, as well as teaching oral-concentration applied ethics and philosophy classes, both in the live college classroom and asynchronously online.
Dichter, Rachel, “Intuitionistic Elements in Aristotle” [Flash Presentation]

Short Description: Traditionally, commentators have characterized Aristotle as a proponent of a virtue theory in normative ethics. This paper interprets Aristotle as a rule theorist instead. It advances a reading of Aristotle on which his view implicitly, and sometimes explicitly, incorporates moral principles and meets two additional criteria that are distinctive of ethical intuitionism: each of the moral principles it affirms is grounded in a different way, and those who appropriately understand the principles of the view have intuitive knowledge of them (Audi 1999).

Abstract:

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First, I argue that Aristotle’s characterization of the virtues as states of mind supports their interpretation as bases of access for intuitive knowledge of singular moral propositions. In doing so, I contend that each virtue corresponds to a different type of mental state that grants its possessor non-inferential awareness of facts about what they ought to do in particular cases involving that virtue. Second, I show that each virtue qua mental state on my reading corresponds to a specific descriptive domain in which it is action-guiding (Audi 1995, Nussbaum 1988). For example, the virtue, courage, corresponds to the domain of fear of important damages. By way of correspondences like this one, each virtue centers on a different domain of operation as its ground. Third, I highlight Aristotle’s position that the judgements furnished by the virtues have the status of moral reasons for those agents who act from virtue (Audi 1995, Korsgaard 2008). The types of moral judgements furnished by particular virtues can thus be identified with types of reasons for acting. It follows from the role of the virtues in determining types of reasons that the virtues, on Aristotle’s account, grant the virtuous agent intuitive knowledge of moral principles in addition to knowledge of types of moral propositions.
Dietz, Elizabeth, “Migrant DNA Testing and the Limits of Informed Consent” [Flash Presentation]

Short Description: Opposition to DNA testing of migrants seeking to enter the United States has come from across the political spectrum. A key way that this has been expressed has been by noting that migrants are not asked for their informed consent. This is both accurate and trivial, because the kind of informed consent imagined cannot exist. This talk suggests that such invocations of informed consent are nevertheless important sites for understanding how some calls for the protection of individual liberty can uphold the very systems they seek to dismantle.

Abstract:

A policy change that went into effect in early 2020 requires DNA to be collected from migrants entering the United States. Outside of the highest levels of government, there is very little support for this from either major political party, and significant opposition from the left. Nevertheless, the administrative forces permitting this not only persist, but are embedded in far-reaching parts of the US criminal justice system. How this policy is opposed, then, has implications for what is seen in this case as a violation of privacy and an expression of anti-immigrant sentiment – but also much more broadly.

Groups such as the ACLU, as well as lawmakers, bioethicists, and others, released statements noting that DNA would be collected from migrants “without their consent.” This critique appears to accurately reflect Department of Homeland Security procedures in place (though it’s worth noting that another similar pilot program does, in fact, ask for consent to test for migrant familial relatedness). However, it is also trivial: it imagines a world in which such consent would transform relations of power between a migrant and the US government such that their expression of will could and would be respected; in other words, a world in which their consent would matter.

In this paper, I argue that the kind of consent whose absence is being opposed is impossible. But its impossibility is significant: we ought to take seriously how consent is invoked as a key solution to problems of injustice. We must grapple with its fundamental importance, but also how it can be deployed to shift liability away from the powerful, gesturing to a liberal valuation of individual autonomy while failing to acknowledge structural conditions that prevent it. The ACLU’s argument about consent offers a window into the world that makes their position a reasonable and widely held one. Their civil rights and individual liberties advocacy draw upon broadly held and fundamental ethical tenets of, for example, the value of autonomy. Through them we can understand how opposition, even in the spirit of justice, can uphold logics that underpin the practices we seek to dismantle.
Doorley, Mark, Allison Covey, Kristyn Sessions and Audra Goodnight, “Distance Learning in a Pandemic: Ethical Challenges/Opportunities”

Short Description: The COVID-19 pandemic has presented a number of ethical challenges for teaching and learning, impacting students, faculty, and administrators alike. A near constant stream of conversation on platforms like Twitter and Facebook will, we imagine, eventually become scores of articles and books on the pedagogical decision-making processes of 2020. This panel discussion involving faculty from one university begins to explore some of these questions, focusing on the pedagogical challenges and opportunities present when teaching online during a pandemic.

Abstract:

The COVID-19 pandemic has presented a number of ethical challenges for teaching and learning, impacting students, faculty, and administrators alike. A near constant stream of conversation on platforms like Twitter and Facebook will, we imagine, eventually become scores of articles and books on the pedagogical decision-making processes of 2020. Questions about reopening campuses or staying online, about how well universities prepared for the online environment, and about whether the risks associated with COVID-19 were equitably or inequitably distributed throughout the university community are already shaping discourse. APPE’s annual conference is an ideal place to contribute to this emerging field of reflection.

We propose a panel discussion that begins to explore some of these questions, focusing on the pedagogical challenges and opportunities present when teaching online during a pandemic. Each of the panelists is from ________________ University, but the issues being addressed transcend institutional boundaries. Reflection on experience is a necessary (but insufficient) condition for moral progress. Our panel aims to create a space for a community of teachers to engage in that necessary activity.

Our first presenter will draw the contours of the ethical challenges and opportunities that this unprecedented time has presented for faculty who are teaching predominantly online, and to their universities. He will offer some normative claims from the Augustinian tradition that can illuminate how we navigate our responsibilities as educators in this unique time. While these claims and values are of particular importance to the panelists’ institutional context, we expect that they will have resonances beyond that particular context.

The other three panelists will reflect on particular pedagogical interventions and/or tools that they have used to address the challenges identified by the first presenter. Drawing upon their online teaching experiences during the spring and fall semesters of 2020, these three panelists will share data-driven best practices and techniques that can be immediately implemented to improve online teaching and learning. By offering specific interventions, we hope to spark a sharing of ideas and resources from the group gathered for the panel as well as to inspire our colleagues to try some new things in their future teaching.
Early, Christian, “8KQ in a Pandemic World: Identifying Ethical Issues” [Flash Presentation]

Short Description: This session offers a snap-shot of the ethical issues that are on the minds of incoming college students as they navigate their world in the midst of a pandemic. What do ethical issues do they face and how do they reflect on it? Incoming students at JMU go through an ethical reasoning workshop -- "It's Complicated" -- in which they use JMU's distinctive Eight Key Question approach to ethical reasoning to reflect on a self-identified ethical issue. This session reports on the findings from the responses and explores possible take-aways.

Abstract:

Incoming students at James Madison University go through an ethical reasoning workshop called "It's Complicated" in which they use JMU's distinctive Eight Key Question (8KQ) approach to ethical reasoning to decide on a course of action in a fictional ethical scenario. This year, instead of being given a scenario, students were instructed to "identify an ethical issue that you have faced or think you will face." After describing the ethical issue in a sentence or two, they reflected on the issue with the help of the 8KQ. Looking at the responses consequently offers a unique snap-shot of what is on the minds of incoming undergraduate students in terms of ethical issues that they are facing. This presentation will report on the findings and discuss possible take-aways.
Eberl, Jason, Gregory Pence, Yolanda Wilson, Joseph Stramondo and Kenneth Goodman, “The Brave New World of Post-Pandemic Bioethics”

Short Description: COVID-19 raises issues that bioethics has previously addressed only obliquely, such as systemic racism and other structural injustices that make this pandemic more deadly to members of vulnerable groups. Panelists have expertise in developing crisis standards of care, digital health informatics, racial disparities in accessing health care, and discrimination against persons with disabilities. They will address questions such as how can we justly weigh the lives of some against others, how unjust, non-medical structures create or exacerbate health disparities, and how the bioethics field can help us prepare for future pandemics.

Abstract:

COVID-19 has brought to the foreground several ethical issues that the bioethics community has only obliquely addressed. Furthermore, there is increasing awareness of systemic racism and other structural injustices that has made this pandemic more deadly for certain populations. This panel will focus on the ways in which the field of bioethics, in both theory and praxis, in both present and future, should focus more on issues affecting such groups. The panel comprises experts who have addressed the pandemic with respect to issues such as the development of crisis standards of care, the use of digital health informatics, the existence of racial disparities impacting health care access, and discrimination in triage policies and practices against persons with disabilities. The panelists will address several topical areas in which these issues arise. For instance, what do distributive justice schemas require in terms of weighing the lives of some persons against others? This question impacts not only triage criteria but also the distribution of a vaccine once developed. Furthermore, the pandemic has prompted many individuals to become conscious of their inherent vulnerability, particularly insofar as specific socioeconomic and political structures have served to create such vulnerabilities. In the case of COVID-19, while such structures may not have created vulnerability to illness and death, they have nevertheless exacerbated the effects of such vulnerability for those who have been disadvantaged by systems of oppression. To move forward, this pandemic should force the bioethics field to consider how unjust, non-medical structures create or worsen health disparities. For instance, professionals get to work at home and stay with their children; bus drivers and UPS drivers do not. Lack of transportation prevents some people from getting medical attention, and disinformation disseminated through social media leads uninformed individuals to believe falsehoods about COVID-19. Finally, given climate change, exploding populations and “wet” food markets, how can the bioethics field help the world prepare for future pandemics?
Edenborg, Kate, Debra Fisher, Lee Anne Peck, Rusty Cunningham and Bastiaan Vanacker, “Community Journalism and Conflicts of Interest: Filling the Paper when the Newsroom is Empty” [Flash Presentation]

Short Description: A panel of journalists and media scholars discuss media ethics, conflict of interest and the decline of local journalism.

Abstract:
Today many newspaper editors in small towns are struggling to fill their publications with local content. While some may think that not much happens in small towns, that just isn’t the case. From school boards to community protests to new housing developments, there isn’t a lack of new. And there isn’t a lack of interest in working at the newspaper. There is a lack of ability to pay reporters. So with small staffs at small community newspapers, many editors are finding other ways to obtain content and fill their papers, from forming collaborations and more use of content from community organizations. A panel of journalists and media scholars discuss media ethics, conflict of interest and the decline of local journalism.

Short Description: The ongoing pandemic has presented unprecedented challenges for health care and health care providers. Often missing from the discussion about responding to the pandemic, however, has been the range of ethical issues facing dental practice and impacting oral health. This presentation will discuss the unique ethical challenges that dentists have faced amidst the COVID-19 Pandemic from initial response, to gradual reopening, to a forever-changed practice environment.

Abstract:

The ongoing pandemic has presented unprecedented challenges for health care and health care providers. Often missing from the discussion about responding to the pandemic, however, has been the range of ethical issues facing dental practice and impacting oral health. This presentation will discuss the unique ethical challenges that dentists have faced amidst the COVID-19 Pandemic from initial response, to gradual reopening, to a forever-changed practice environment. Despite the many new challenges raised by this pandemic, existing principles of ethics can be and will continue to guide how dentists respond to expected and unexpected dilemmas posed in response to a public health emergency. The presentation will focus on how the ethical guidance offered by the ADA Principles of Ethics & Code of Professional Conduct combined with the practical guidance of the American Dental Association, the Centers for Disease Control and other professional and governmental entities can offer support in these unprecedented times and can help dentists to ethically plan, respond, and move beyond the current pandemic and other public health emergencies.

Each of the panelists will share unique perspectives covering topics from dental practice, to advocacy, to education, to employment and management of a dental team. Through their perspectives the audience will be able to recognize the unique ethical challenges raised by a public health emergency such as a pandemic that dentists might face and how oral health can be and is impacted. The presenters will also discuss how the ADA Principles of Ethics & Code of Professional Conduct, despite its being over 150 years old, was a helpful guidepost during this unfamiliar time and how the Code is a resource not only for this public health emergency but for others that may arise as well. Finally, the panelists will discuss some analytical tools for responding to unique ethical issues raised in dental practice when balancing the interests of individual patients with the health and safety of themselves, their staffs and their communities.

Short Description: This presentation will discuss how ethicists and public health professionals can and should play an active and important role in responding to the pandemic through communication and clear messaging in an accessible and consistent manner. The speakers will discuss why this is not just a practical consideration but an ethical one as well. Following remarks by both of the presenters, the presenters will engage with the audience in a question/answer and discussion format.

Abstract:

“Social distancing,” “triage policy,” “pandemic,” “flattening the curve,” “mitigation,” “contact tracing,” “personal protective equipment,” “essential services,” “crisis standards,” “unilateral DNR.” The list goes on. For those in public health and/or bioethics, these words have clear meaning. For those outside that insular world, however, these buzzwords do not have clear meaning, and at a time when clear communication is critical may do more to alienate our communities than to unite them. Without defining the terms and ensuring a basic understanding of them, those who are of key importance in addressing our nation’s health contribute to the abysmal level of health literacy in this country.

During this pandemic and arguably during any public health emergency, when health disparities are so apparent and confusion and fear are fueled by misinformation, clear communication is both an ethical and public health necessity. Health literacy is typically lacking during non-pandemic times, but is even more critical now during a pandemic. Deficits in health literacy tend to more significantly impact vulnerable populations such as the elderly, non-native speakers, and those of lower socio-economic status. Not surprisingly, these are the populations experiencing the most devastating impacts of the COVID-19 pandemic.

The words public health professionals, ethicists, healthcare providers and community leaders choose to use are important: they take on meaning and value, as they are descriptive, but they also need to be clearly understood. How a discussion is framed matters – it identifies who is part of the conversation and, more importantly, what people need to do to protect themselves.

This presentation will discuss how ethicists and public health professionals can and should play an active and important role in responding to the pandemic through communication and clear messaging in an accessible and consistent manner. The speakers will discuss why this is not just a practical consideration but an ethical one as well. Following remarks by both of the presenters, the presenters will engage with the audience in a question/answer and discussion format.
Englehardt, Elaine, Michael Pritchard, Kingsley Reeves, Grisselle Centeno, Michelle Hughes-Miller and Susan LeFrancois, “Ethics Training: Cultivating an Ethical Engineer Identity” [Flash Presentation]

Short Description: There is limited research regarding the impact of current engineering ethics programs on the development of engineers. Indeed, most of the literature on this topic does not discuss ethics insofar as it functions as a part of how engineers regard their identify as engineers. Our 4-year NSF funded project directly addresses this oversight by assessing the impact of integrating engineering ethics education with student internships. This is being conducted jointly at Florida Polytechnic University (FPU) and the University of South Florida (USF).

Abstract:

The engineers involved in such incidents as the recent Volkswagen emissions scandal remind us that mere technical competence is not enough for them to fulfill their engineering responsibilities. Ethics must also be included. While ABET includes some ethics education as a requirement for for accredited undergraduate engineering programs, unethical behavior can still be found among some engineering students, and this may continue in engineering practice.

Realizing that both academia and industry play an important role in the professional formation of engineers, we are developing an approach that merges engineering ethics training in an academic setting with internships in an industrial setting. The aims are to: 1) promote the development of ethical sensitivity and reasoning skills in engineering students as they serve industrial internships just before beginning their professional careers, and 2) promote the establishment of ethics as a core concern associated with their sense of their identify as engineers.

During the first 3 years of our project we are undertaking a multi-method study with engineering students at FPU), which has a very structured, required internship program ideally suited for our program. This involves enhanced student internships, with a pre-internship workshop focused on critical analyses of case studies. In the post-internship phase, students will have a follow-up workshop that will focus on ethical dimensions of their internship experiences.

In the project’s 4th year, FFU’s program will also be run at USF, a much larger metropolitan research-oriented university. Workshops at both institutions will be offered to faculty to help them implement the program themselves, thus promoting its transferability to diverse institutions.
Erpelding, Chad, “Corporate Personhood is Art is a Corporation”

Short Description: Delving into the corporate personhood debate, Chad Erpelding presents for ACorporation Inc., both a corporation and an art project. Taking the statement “corporations are people” literally, ACorporation takes the stance that corporations should be granted full legal personhood. Therefore comes the question, “If corporations are people, what does it mean to be good?” ACorporation believes the answer can be found in corporate personhood itself and makes the argument that if we hold corporations to the same ethical standards that we celebrate in natural persons, we can improve our communities and environment while also increasing the bottom line.

Abstract:

Recent Supreme Court cases such as Citizens United v. Federal Election Commission and Burwell v. Hobby Lobby Stores Inc. have granted greater personhood rights to corporations. The current trajectory in the national debate on corporate personhood is pointing to a future where an even larger subset of individual rights is afforded to corporations as legal persons.

Delving into this debate, I’ve founded ACorporation Inc. as both a legal corporation and an art project. Taking the statement “corporations are people” literally, we have taken the stance that corporations should be granted full legal personhood. Therefore, we ask, “If corporations are people, what does it mean to be good?” and believe the answer can be found in corporate personhood itself. We make the argument that holding corporations to the same ethical standards that we celebrate in natural persons can encourage behavior that will improve our communities and environment while also increasing the bottom line.

Art has the ability to shine new perspectives on the world around us and can bring a different lens to practical and professional ethics. It can take familiar ideas and behaviors that have become accepted, illuminate them, and challenge us to find different ways of thinking. Pushing the boundaries between art practices and corporations, ACorporation Inc. straddles both worlds and affords an alternative viewpoint on ethics and the roles art can play. When we hold up a mirror to professional ethics, as a corporation we are also in that reflection. We have a stake in the discussion that is beyond merely being a shareholder, consumer, or neighbor, but also includes our corporate body.

This project is informed by the writings of Susanna Kim Ripken, Joel Bakan, and Simon Sinek along with the art practices of Mel Chin, Theaster Gates, and Komar and Melamid.

The presentation discusses the implications of corporate responsibility, values, generosity, and the idea of being “good” within the context of full corporate personhood. It will include a twenty-minute Powerpoint presentation followed with time for discussion and a question/answer session. Participants will walk away with new perspectives and strategies to consider in advancing professional ethics.
Estes, Derek, “Dignified Bioethics: What is Lost if We Dispense with Dignity?” [Flash Presentation]

Short Description: Although the language of dignity is seemingly ubiquitous both in bioethics and biolaw, the concept of human dignity has recently come under fire by a number of bioethicists. In this paper, I first unpack the arguments against the concept of human dignity, and second, I argue that although the language of dignity is used in a variety of ways, these usages follow a distinguishable, meaningful pattern, and that furthermore, something important is lost if we dispense with the notion of dignity from bioethical discourse.

Abstract:

Although the language of dignity is seemingly ubiquitous both in bioethics and biolaw, the concept of human dignity has recently come under fire by a number of bioethicists. Ruth Macklin famously called dignity a “useless concept that means no more than respect for persons or their autonomy.” Along similar lines, Steven Pinker has argued the notion of dignity is “a squishy, subjective notion, hardly up to the heavyweight moral demands assigned to it.” At best, dignity is seen by its opponents as a term that adds nothing to bioethical debates that other less controversial concepts do not already supply. At worst, it is seen as a cloak for ulterior controversial moral considerations or a slogan appealed to by those who have no other substantive arguments for their positions. In this paper, I first unpack the arguments against the concept of human dignity, and second, I argue that the objections to the notion human dignity are unsuccessful. That is, I argue that although the language of dignity is used in a variety of ways, these usages follow a distinguishable, meaningful pattern, and that furthermore, something important is lost if we dispense with the notion of dignity from bioethical discourse.
Fantus, Sophia, Steven Moore and Rebecca Cole, “Experiences of Moral Distress Before and After COVID-19: Ethical Strategies for Allied Health Professionals”

Short Description: This presentation will report on findings from a qualitative research study that investigated experiences of moral distress among healthcare social workers. Triggers of social workers' moral distress may include role ambiguity, internal and external organizational constraints, structural conditions, as well as internal apprehensions. A range of physical, psychological, emotional, and spiritual sequelae may occur. Findings demonstrate that moral distress has deleterious implications on patient care, team cohesiveness, job satisfaction, and retention. Strategies to identify, address, and mitigate moral distress may include adequate mentorship and supervision, interdisciplinary team training, and a shift in the ethical culture of healthcare settings.

Abstract:

Background. In healthcare settings, ethical dilemmas may transpire between clinicians, patients, and/or families when conflicting values and interests impact goals at end of life, discharge plans, or long-term care. Social workers are often expected to direct family and team meetings due to their professional competencies and interpersonal skills, with the intention of mitigating tensions. However, when social workers cannot execute the resolution they foresee as most ethically justifiable, the aftermath can instigate experiences of moral distress. Moral distress builds over time, leading to negative psychological, emotional, and physical consequences that may directly impact provider well-being and patient care. Moral distress has been extensively researched in nursing and medicine, yet limited studies have investigated moral distress among healthcare social workers.

Methods. The purpose of this qualitative study was to explore the: (1) triggers/sources of social workers’ moral distress, (2) emotional, physical and spiritual implications of social workers’ moral distress, and (3) multilevel strategies to alleviate moral distress. Through directed content analysis, semi-structured interviews (30-75 minutes) were conducted across the state of Texas with healthcare social workers, employed in hospitals, long-term care facilities, nursing homes, and palliative and hospice settings. As some interviews were conducted during the COVID-19 pandemic, questions examined shifts in perceptions of moral distress due to the ongoing coronavirus. To ensure trustworthiness and rigor, inter-coder reliability was conducted, and the research team met frequently to discuss initial codes, revise emerging patterns, and generate consensus.

Results. Sources of moral distress included role confusion between healthcare team and patient, internal organizational constraints resulting from length of stay restrictions, external constraints such as health insurance and resource allocation, structural conditions that amass feelings of powerlessness, and internal anxieties related to professional competencies and skills. Participants reported experiencing health and mental health concerns and spiritual doubts. Adequate mentorship and supervision, interdisciplinary team training, and a shift in the ethical culture of the healthcare setting were strategies to alleviate moral distress.

Implications. Findings demonstrate that moral distress has deleterious implications on patient care, team cohesiveness, job satisfaction, and retention. This study furthers the need to adequately identify and address moral distress in healthcare settings.
Special Interest Section Lunch Speaker: Bioethics

Speaker: Joseph J. Fins, MD, MACP, FRCP
Weill Cornell Medical College

Title: News from Ethics Consults on the Frontlines of the Pandemic
A Live Q&A with Joseph J. Fins, MD on his experience last Spring in NYC

Speaker's Bio: Joseph J. Fins, MD, MACP, FRCP is the E. William Davis, Jr., MD Professor of Medical Ethics and Chief of the Division of Medical Ethics at Weill Cornell Medical College. He serves on the New York State Task on Life and the Law by gubernatorial appointment and helped write the 2015 guidelines on ventilator allocation that informed national thinking during the COVID-19 pandemic. His service leading an ethics consult service during the Spring surge in New York was profiled in the national media. Dr. Fins is an elected member of the National Academy of Medicine of the National Academies of Sciences.
Flood, Anthony, “Public Policy concerning COVID-19 and the Principle of Double Effect: Some Considerations” [Flash Presentation]

Short Description: I explore how the traditionally formulated Principle of Double Effect can assist in determining which policies for building herd immunity in relation to COVID-19 are acceptable, given the restraints of the Kantian Principle of Ends.

Abstract:

Some have suggested the policy of encouraging young people and school age children to go back to work and in person school in order to build the herd immunity against COVID-19 for everyone. I think, as stated, such a policy in the case of COVID and any, likely, for any pandemic, would violate the Kantian Principle of Ends—persons may never legitimately be used as mere means to an end. Simply put, intentionally putting individuals in circumstances involving high rates of infection in order to develop herd immunity for others is using one as a mere means, particularly if forced. The strategy places the onus of the potential harm on the backs of the young, not for their own sake, but for the sake of others. Individuals, if they so choose, have the right to assume personal risks for the benefit of others, but their dignity precludes them from being merely used by others to achieve a given benefit. At the same time, given the developmental and testing timeframe of vaccines, building herd immunity non-pharmaceutically would be quite advantageous. In this presentation, I will explore how the traditionally formulated Principle of Double Effect (PDE) can assist in determining which policies for building herd immunity are acceptable, given the restraints of the Kantian principle. The PDE is a procedural principle used for the determination of appropriateness of a course of action when there are both desirable and undesirable rationally foreseeable effects. I will use the formulation of the PDE given by Heidi M. Giebel. This formulation follows standard descriptions containing four sub-principles, which are to be used in the assessments, namely, the Acceptable End Condition, Acceptable Act Condition, Acceptable Means Condition, and Proportionate Reason Condition.

Notes
Business Seminar

Speaker: Donna K. Flynn, VP Global Talent at Steelcase

**Speaker's bio:** Donna Flynn is vice president, Global Talent, leading our efforts to attract, retain, develop and inspire Steelcase employees around the world. She has been with the company since 2011 and was appointed to this role in March 2020. Prior to this work, Donna served as vice president, Workspace Futures, where her team of researchers studied the future of work, workers and the workplace. The team’s insights, developed by studying people, their habits and interactions, inform Steelcase culture principles and product development.

Before joining Steelcase, Donna spent eight years as an experience strategist and research manager at Microsoft, helping to develop user experiences guided by a consistent set of design tools. She was also a social science analyst at the International Center for Research on Women (1997) in Washington, D.C., as well as an international development consultant (1996-98).

Donna earned her bachelor's degree in Anthropology/African and Middle Eastern Studies from the University of Colorado. She was a Fulbright Scholar from 1993 to 1994, and additionally received a Ph.D. in Anthropology from Northwestern University.”
Short Description: This presentation addresses decisions by school authorities to play or not play high school and collegiate sports during the raging Covid-19 pandemic. I focus on whether the risks assumed by resumption of playing were acceptable, given prudential and ethical considerations. I argue that, given relevant factors (including cost-benefit and deontological considerations), it was neither wise nor ethical to reinstate many sports, especially contact sports such as football.

Abstract:

In the late-summer of 2020, the world was in the throes of the Covid-19 pandemic. Nevertheless, in the United States, there was pressure to reopen the economy, schools, and entertainment venues. Some educational institutions chose to migrate to totally online education. In other cases, students poured into elementary, middle, and high schools, as well as colleges and universities. While some schools suspended their athletics programs, others reinstated sports, in many cases with adaptations. Before long, there were reports of interruptions. In some cases, whole teams were quarantined after outbreaks of Covid-19.

This presentation addresses decisions by school authorities to play or not play high school and collegiate sports during the raging Covid-19 pandemic. I focus on whether the risks assumed by resumption of playing were acceptable, given prudential and ethical considerations. I argue that, given relevant factors (including cost-benefit and deontological considerations), it was neither wise nor ethical to reinstate many sports, especially contact sports such as football. Factors such as the close proximity of athletes, the age of the participants (which predisposed them to risk taking) the imposition of risks on nonparticipants (no NBA Bubble was replicable), issues of social justice, the absence of a viable vaccine and of reliable therapeutics, known, unknown, and unknowable factors at the time, and the fact that reinstating sports helped to normalize the pandemic, argue for this conclusion.

I respond to potential defenses of participation, including: (1) playing sports is inherently risky; (2) participation in sport comports with the educational mission of educational institutions, so that given the critical need to open schools, athletics needed to be reinstated; and (3) the elimination of sports squashes dreams, and otherwise has deleterious effects on student-athletes, students in general, and society at large.

In spite of real losses involved in postponing or canceling competition, I argue that the risks were prohibitive.

This presentation builds upon years of published research and teaching in the philosophy of sport, including work on a broadened conception of brain injury in sport, and the application of the Kantian kingdom of ends idea to sports.
Fudano, Jun, Chien Chou and In Jae Lee, “Promoting Research Integrity (RI) and Implementing Educational Programs for Responsible Conduct of Research (RCR) in East Asia: Issues and Challenges in Taiwan, Korea, and Japan”

Short Description: The proposed panel discussion is planned especially for international participants who have some role in promoting research integrity and RCR education. As each panelist has played various roles of importance in each country, their experiences will give insights. The planned discussion might create opportunities for international collaboration for RCR education.

Abstract:
Largely in response to the occurrence of serious incidents and scandals of research misconducts, the governments and the academic/scientific research communities in Taiwan, Korea, and Japan respectively have been institutionalizing the frameworks for RCR education and training in the last decade or so in order to ensure and promote research integrity. For example, the Center for Taiwan Academic Research Ethics Education (AREE) was established in 2009 with the support from the Taiwanese governmental agencies and has provided various services including the online RCR education program. In Korea, the government promulgated the “Guideline for Assurance of Research Ethics” in 2007 and revised it 2018 and has been operating the Center for Research Ethics (CRE), a comprehensive portal site to raise researchers’ awareness of research ethics and to share and spread related information. The Korean University Council of Research Ethics (KUCRE), organized in 2017, has also been active to establish research ethics in universities and share know-how and experiences to verify research misconducts and strengthen RCR education. The Japanese government established the “Guidelines for Responding to Misconduct in Research” in 2006 and revised them in 2014, requiring universities and research institutions to provide RCR education.

While such efforts have apparently made positive impacts on the research communities in respective countries to some degree, various issues and challenges have surfaced. For example, concepts (e.g., RI, RCR) and systems (e.g., Institutional Review Board) are imported from western countries. However, because of the cultural characteristics unique to East Asia, should such concepts and systems need to be adaptive to fit local institutions and practices? What sort of approach (e.g., top-down vs. bottom-up) regarding RCR education works better in each country and in East Asia? How to assess and evaluate the effectiveness of RCR education?

Three panelists have been instrumental in promoting research integrity and RCR education in respective countries, assuming a number of important roles such as advising their governments. Each panelist gives a short presentation on the state of RCR education in each country and share their experiences. Then they discuss how to address the above-mentioned issues which they commonly face.
Gan, Zhen-Rong, “A Study on Teaching a Course of Research Integrity in General Education” [Flash Presentation]

Short Description: The results of a study on teaching a course of research integrity can help to design a curriculum for undergraduate students from different disciplines but also recognize the cultural and language difference in teaching research integrity.

Abstract:

1. Purpose
People often think that it is enough for undergraduate students to learn academic integrity in Taiwan. Most lectures on research integrity are designed for researchers and graduates in universities. The researcher argues that universities should design a curriculum of research integrity for undergraduate students and that will help them practice in their daily study. The curriculum should also take disciplinary characteristics into account. The research is to explore what topics of research integrity should be included in the curriculum and how to design a course to help students transfer the knowledge of research integrity into the study practice.

2. Method
Some research interventions are designed for a semester course in general education. The methods included the assignments and assessments of some teaching units, conducting a survey for the classmates and teachers by students, and interviewing some students by the lecturer. Data were both collected quantitative and qualitative.

3. Results
The research found that 70~80% of interviewed believed that undergraduates students only search online for their homework and cannot judge the quality and reliability of the referenced materials at the same time are the poorest study habit. There are more than 90% of interviewed teachers believed that students who committed plagiarism result from their poor writing skills for avoiding plagiarism. The belief was confirmed by the lecturer. She found that many of them rarely get opportunities to improve their writing skills at the undergraduate stage. But the usage in Chinese may influence students to understand the writing skills which are mainly transplanted from the English world. There are also under-checking and over-checking problems in using Turnitin to check the students’ homework in Chinese. Finally, the students were required to design a website of research integrity for their own departments at the end of the semester. The requirement was proven to help students transfer the knowledge of research integrity into their design. These results are not only helpful for designing a curriculum on research integrity for undergraduate students from different disciplines but also to recognize the cultural and language difference in teaching research integrity.
Gao, Yiyang, and Patricia Mabrouk, “How Do Faculty and Their Graduate Students Engage in Ethical Decision Making on Authorship and Related Issues: A Case Study” [Flash Presentation]

Short Description: How do faculty and their graduate students engage in ethical decision making on issues related to authorship? Does co-authorship on one or more publications inform our graduate students' ethical decision-making process? In this presentation, we will discuss preliminary findings from a case study of four chemistry faculty (at three public and private research universities) and their graduate students (one who has co-authored with their advisor and one who has not) using case studies and a think aloud interviews.

Abstract:

The topic of this presentation is a case study using qualitative research methods focused on understanding how graduate students and their faculty advisors engage in ethical decision making on issues critical to the responsible conduct of research (RCR), a vital area of training in science, technology, engineering, and mathematics (STEM). Our work builds on prior work in which we investigated how faculty, graduate student mentors, and their undergraduate protégés at research universities negotiate authorship in undergraduate research partnerships, an area in which little research has been done. We discovered faculty do not engage in explicit discussions with their students, that graduate students often know little more about authorship than their undergraduate protégés. This work led us to ask whether and how the act of co-authorship with faculty informs graduate students’ ethical decision making on authorship related issues. We have interviewed four (think alouds) chemistry faculty and eight graduate students (one graduate student who has not published yet with their advisor and one who has published) at three public and private research universities using a set of three case studies. The specific issues we are examining include plagiarism including paraphrasing, authorship requirements including authorship hierarchy, intellectual contributions, and workload. We have found that co-authorship with faculty does indeed appear to be a significant pedagogical activity influencing graduate students’ ethical decision making on authorship-related issues. Faculty appear to rely heavily on their past personal experiences in negotiating RCR issues and place a heavy emphasis on the importance of their graduate students engaging them in discussion. Our presentation will advance the field of practical and professional ethics by providing faculty guidance on the importance of faculty initiated, explicit discussion of critical RCR issues with their graduate students. The presenters will share the results of our work to date and then open the floor for discussion with session attendees.
Gehl, Carson, “Duties of Justice Versus Humanitarian Duties: Just How Demanding are They?”

Short Description: Duties of justice are those which we acquire from causing suffering; humanitarian duties arise from the intrinsic value of human life. In this paper I examine how demanding our duties of justice are compared to our humanitarian duties. Specifically, I argue that any acquired duties of justice due not burden us greater than existing humanitarian duties already do.

Abstract:

There is strong reason to believe that humankind has moral obligations which arise from various circumstances. Duties of justice are obligations we obtain to alleviate suffering which we have brought unto others. Humanitarian duties are moral obligations we have to help alleviate suffering simply due to the intrinsic value of human life. It is often not clear which of these duties should hold more weight in guiding our moral choices. Here, I argue that the duties of justice acquired from contributing to the suffering of others do not burden us any further than our existing humanitarian duties. Specifically, I compare Peter Singer's famous pond scenario to a modified case, in which the individual has caused the drowning of a child, to show this. In either scenario, the individual is so strongly obligated to save the drowning child that their causing the child's suffering does not increase their obligation. In ordinary cases, an individual does not acquire so many duties of justice that they begin to further strain their moral obligations. I then examine a particular case in which we obtain duties of justice due to recent technological advances and globalization (i.e. through our contribution to climate change or the “fast fashion” industry). Due to the minimal negative impact made by a single individual in these cases, the duties of justice acquired are negligible. Finally, I consider duties of justice obtained through benefiting from the injustice of others. I hope to show that additional duties of justice that we obtain through our wrongdoing are negligible compared to existing humanitarian duties, and thus due not add any additional moral burden.
Glenn, Linda Macdonald, Parker Nolen and Tyler Jaynes, “Beyond the IRB: TERBo™ Powered Guidance” [Flash Presentation]

Short Description: The creation of an external peer review board, modeled after traditional Institutional Review Boards (IRBs), to ensure system Integration of Values and Ethics into the Technological Development Ecosystem.

Abstract:

We propose the creation of an external peer review board for businesses, companies, and/or research organizations in the technological ecosystem that can conduct a systematic, holistic review of ethical risk for specific products, technologies, or application areas as an ‘honest broker’ above potential conflicts of interest. This review board would be modeled after traditional Institutional Review Boards (IRBs) and draw expertise from academic faculty, nonprofits, and industry leaders. However, unlike IRBs, whose specific focus is human subject protection, this board would consider other aspects, such as: ethical supply chains, environmental impact, the rich-poor gap, data privacy, and other societal challenges.

This process provides the opportunity to define the set of ethics and values to be applied without being prescriptive or formulaic. This is a niche that is largely unexplored. This would address some of the concerns associated with the creation of internal ethics boards at technology companies, which lack the ability to conduct truly independent review. The proposed external review board would thus promote transparency and fairness in emerging technologies.
Greene-Sanders, Dominique, “Thought Experiments as a Device of the Ethical Imagination: The Roles of Recollection and Simulation”

Abstract:

The imagination has held a controversial place within academic discourse. Often portrayed as a fictitious realm of creativity that leads to concepts of unicorns, fairies and the imaginary, the imagination is rarely seen as a useful instrument in a real world setting for the purpose of concrete application. Hume, Smith and Kant have offered contradictory views on the imagination outlining its compulsion towards falsehoods but also its effectiveness as a source of knowledge. Contrary to popular opinion, the imagination plays a significant role in the process of ethical decision making. Through adequate research, it can be proven that there exists an ethical imagination that helps regulate choice and diverts us from hostile circumstances. Within the ethical decision making process, thought experiments in ethics act as tools of the ethical imagination. These types of thought experiments are often seen as “flights of fancy” that offer little to no insight into real world ethical dilemmas, however, this is far from being an accurate portrayal of their proper use. A proper thought experiment in ethics encompasses two components: recollection and simulation. These thought experiments utilize both recollection and simulation to create first person experiments that often uses mental imagery to enhance salient features of the experience. This paper elucidates the role of the ethical imagination in creating and sustaining our morals, the role of thought experiments in ethics in the ethical imagination, and the roles recollection and simulation play in thought experiments. By exploring numerous examples of thought experiments in ethics, I will show that these roles exist and help develop and alter our moral compass.
Grover, Lisa, “Can a Bad Person Be a Good Human Resources Professional?” [Flash Presentation]

Short Description: The purpose of this paper is to argue that a good human resources (HR) professional also has to be a good person. This challenges a popular argument that it is possible to be good in one domain of life, in this case at work in your role as HR professional, without requiring that the person be good across all domains, such as at home, with family, at leisure, and so on.

Abstract:

The purpose of this paper is to argue that a good human resources (HR) professional also has to be a good person. This challenges a popular argument that it is possible to be good in one domain of life, in this case at work in your role as HR professional, without requiring that the person be good across all domains, such as at home, with family, at leisure, and so on (Badhwar, 2009). Drawing upon the virtue ethics tradition, I argue that the idea of domain specificity is incoherent; for an individual to have the virtuous characteristics that make a person good in their professional role at work, he must also have those characteristics in other domains.

This topic is important because the Chartered Institute of Personnel and Development (CIPD) in 2018 published their ‘Professional Map’ and it has ethical practice as a core behaviour for the HR professional. In this paper, I apply virtue ethical theory to the concept of the good HR professional. I argue that if ethical behaviour is a fundamental requirement of the role of HR professional, then the character of the person is of central importance; a bad person cannot be a good HR professional. Demonstrating the significance of character is important practically for the profession because it informs approaches to topics including career planning, learning, development and recruitment.

There is a growing body of scholarship applying virtue ethics to business professionals in general (Swanton, 2016; Cocking and Oakley, 2001; Carr, 2018). However, there are few publications applying virtue ethical approaches to human resources professionals specifically. This paper fills that gap, drawing upon the virtue ethical approaches to general business professionals and contributing a new case for applying virtue ethics to the particular business role of HR professional.
Abstract:

Journalism as a practice is considered a necessary condition for democratic functioning of societies. It works as watchdog on institutions which are entrusted to secure democracy. The press raises issues which are significant to the people and also provides people with relevant expert information on issues of crucial importance. A healthy trust relation between the people and the press – such that the people may trust the media with the above tasks – is indispensable to this democratic arrangement.

At present the influential press – the mainstream media – operates in the free market. The market imperative, however, is incompatible with the democratic functions that journalism is mandated to serve (O’Neill, 1992, p. 17). The market makes and sells products. The media in the market manufactures a social and political world and sells it as news, entertainment (Bagdikian, 2004, pp. 6-9) or what is now infotainment.

Where trustee’s commitments are not matched by actions, the trustee cannot be regarded as trustworthy (Hawley, 2019, p. 73). In such circumstance distrust in the trustee becomes necessary. Therefore, I argue (with examples from Indian media scene) distrust in the mainstream media is an imperative. I will discuss the negative and positive motivational aspects of distrust. The negative motivation drives trusters to cease trusting the untrustworthy. The positive motivation leads people to engage in alternative practices in the hope to secure justice and democracy (Krishnamurthy, 2015, p. 402). This way the democratic value of distrust itself is realized.

I will lastly argue, it is the positive motivation that must also drive us to seek alternatives. Placing trust and empowering (offline/online) structures of journalism operating outside the corporate sphere could be a realistic starting point. I will end my paper discussing and responding to some of the skepticisms and objections which might be raised with regards to my position.
Gunsalus, C. K., Alison J. Kerr, Jarvis Smallfield, Elizabeth A. Luckman, Dena Plemmons, Brande Faupell and Susan Muirhead, “Elevating Cultures of Excellence”

Short Description: This presentation will be conducted in two parts. The first part features a single speaker who will introduce the concept of Cultures of Excellence and how it relates to professional ethics. The second part features a panel of experts who will share information about their work towards developing and fostering cultures of excellence. This two-part presentation is intended to encourage participants to think broadly about what practical and professional ethics encompasses as well as offer examples of best practices for promoting and creating cultures in which more comprehensive ethics understanding and practice can thrive.

Abstract:
This presentation will be conducted in two parts. The first part features a single speaker introducing the concept of Cultures of Excellence and how it relates to professional ethics. The second part features a panel of experts sharing information about their work to develop and foster cultures of excellence.

Part One: Introducing Cultures of Excellence [Presentation and Audience Discussion]
What do we mean by cultures of excellence with respect to ethical practice? Part One advocates adopting a more comprehensive view of professional ethics, one that sees the context in which professionals operate as requiring support and resources committed to cultures of excellence. This presentation will specifically focus on inculcating and maintaining Cultures of Excellence in academic and scientific research environments. We argue these environments require more than minimalist approaches of compliance with RCR requirements and certification. Specifically, we will explore definitions of ethics and integrity that recognize the role of the broader environment and systems in which ethical research cultures exist.

Part Two: Elevating Cultures of Excellence [Panel]
Part two of this presentation of Cultures of Excellence will feature a panel of research-practitioners sharing their approaches to encourage and elevate ethical cultures. We will present a number of realistic, research supported, and time-tested strategies and skills to elevate ethical practice in academic and research environments. Panelists will present on topics related to 1) tools for assessing Cultures of Excellence, 2) programs designed to support comprehensive professional development of individuals at different levels in these environments, and 3) methods for encouraging professional practice and integration of these concepts and strategies. Following the panelist presentations, the audience will have a chance to ask questions and discuss these approaches.

This two-part presentation is intended to encourage participants to think broadly about what practical and professional ethics encompasses, beyond mere compliance with rules, and at the same time offer examples of best practices for promoting and creating cultures in which this more comprehensive understanding of ethics thrives.
Guthrie, Clifton, “Case Study: Administrative Surveillance of Online Classes”

Short Description: In this session we will discuss a number of short cases involving college administrative surveillance of online teaching. What values and principles are at stake? What ethical norms should guide colleges in writing policies for surveilling online course materials? What are conference participants' experiences of such practices and what guidelines can we suggest as ethicists?

Abstract:

Three cases:
1) A student emails the Department Chair complaining that an instructor is behind on grading and isn't responding to emails. This isn't the first such complaint about this instructor, but she has long been a reliable member of the department, is nearing retirement age, and self-admittedly finds new technology daunting. The Chair emails the faculty member with no reply in 48 hours. Another student complains. Is the Chair justified in using his backdoor access to the Learning Management System (LMS) to verify the student's complaint?

2) A long-serving adjunct faculty member receives an email from the Director of Online Learning. He has noticed the faculty member changing the Canvas course shell for a common course and tells her to use the approved course materials, teaching outline, and assignments. The faculty member complains to the Dean saying she has previously been able to teach the course the way she thought best.

3) In the wake of the COVID crisis, the office of online support has published additional expectations of all online teachers. A faculty member receives a boilerplate email from an administrator saying she has been assigned to help with his course and reminds him of these expectations, implying that she will be watching to make sure that all faculty are compliant.

The pervasiveness of LMSs in colleges has increased transparency, aided in student/teacher communications, given students timely access to feedback and grades, and made it easier to track learning progress. However, because multiple administrators (chairs, deans, provosts, online learning staff) have authorized backdoor access to course materials and student/faculty interactions, they have options for surveillance that previously required in-person interactions or real-time recording in the classroom. Administrators often justify this surveillance in the name of improving learning outcomes and adjudicating student complaints, sometimes adding that faculty are not immune to larger trends in workplace surveillance. Faculty may find this new oversight disconcerting, especially when they are not informed about who has background access or when or why it is used. They also worry about how this surveillance may impinge on traditional principles of academic freedom and job security.

Short Description: The purpose of this paper is to demonstrate that, arguing from a prior existence view of utilitarianism, the legalizing euthanasia indirectly demotivate decisions that are conducive to happiness. Becker (2008) argues that moderate death anxiety stimulates people to work on ‘immortality projects’, decisions that help them cope with the concept of death. Subsequently, I defend the notion that immortality projects are indirectly conducive to happiness because they stimulate healthy decisions and long-term, human progress. As euthanasia can make dying less painful, it diminishes death anxiety and thereby an incentive to work on immortality projects.

Abstract:

Active, voluntary euthanasia (Greek for ‘good death’) is a hugely divisive issue. As euthanasia has the capacity to alleviate unnecessary pain, some utilitarians argue in favour of euthanasia (Singer, 2003). Conversely, the purpose of this paper is to demonstrate that legalizing euthanasia also indirectly demotivates decisions that are conducive to happiness. Becker (2008) argues that moderate death anxiety stimulates people to work on ‘immortality projects’, decisions that help them cope with the concept of death. Subsequently, I defend the notion that immortality projects are indirectly conducive to happiness because they stimulate healthy decisions and long-term, human progress. As euthanasia can make dying less painful, it diminishes death anxiety and thereby an incentive to work on immortality projects. For the sake of this paper, I exclude providing justification of (hedonistic) utilitarianism as a moral framework. I also do not argue that this this paper will conclusively settle this rather complex issue; it merely aims to provide one utilitarian argument against euthanasia.

Firstly, I elaborate briefly on some of the present, utilitarian arguments for and against euthanasia to situate my argument in the current debate (Section 1). In Section 2, I provide evidence for the notion that moderate death anxiety is prevalent among many people and discuss the role of prospecting suffering in dying in relation to human decision-making processes. Becker argues this impact gives rise to immortality projects, decisions that help people cope with the concept of death. Section 3 aims to show that immortality projects are conducive to long-term happiness because they are progress-driven, healthy and capable of counterbalancing decisions that are based on an excessive drive for short-term pleasure. Section 4 shows that the possibility of euthanasia can reduce death anxiety, as euthanasia can take away suffering in the process of dying. I conclude that, as moderate death anxiety is an important incentive to make decisions that are conducive to happiness (immortality projects), euthanasia’s capacity to reduce suffering in dying may have counter-productive consequences. Lastly, I will consider some potential objections to my argument (Section 5).
van der Haak, Donovan, “Moral Enhancement, Biomedicine and Fallible Convictions” [Flash Presentation]

Short Description: Several ethicists defend the notion that so-called moral enhancement drugs is beneficial as it stimulates moral progress. This essay points out some of the potential risks of introducing biomedicine in an attempt to stimulate moral progress by pointing at the fallibility of our moral convictions. It also analyses the impact it may have on traditional, cultural moral development.

Abstract:

The rapid advancement of biomedical sciences has created new opportunities to enhance the human species, as some drugs are now even said to be capable of morally improving human character traits. Douglas (2008), for example defends the notion that such drugs will be beneficial for the unenhanced, partly because those who have been enhanced will be less likely to perform immoral acts. The ethicists Perrson and Savulescu (2012) claim that these so-called ‘moral enhancement drugs’ can improve people’s character traits and stimulate moral progress, thereby reducing the risk of a malicious individual causing great harm. In contrast, the purpose of this essay is to demonstrate that moral enhancement drugs do not necessarily morally improve human character traits, but merely enhance the extent in which we are capable of transforming and acting conform our current moral convictions. Subsequently, I argue that our moral convictions are likely fallible, pointing at the historicity of the Western morality. As moral enhancement drugs merely improve our capacity to act in accordance with these convictions, it increases the risk of people transforming and acting conform bad moral convictions. To support this claim, I draw on Harris, who shows that morally apprehensible acts are often the result of people having the wrong moral convictions. As our moral convictions are fallible, we might unknowingly produce drugs that stimulate bad character traits. For example, access to moral enhancement drugs could have abetted Nazi’s to turn citizens into ‘ubermenschen’, an Aryan race that would dominate and enslave “inferior people” like Jews, Roma, and Slavs (Rathkolb, 2004). This shows that developing traits based on bad moral convictions can have disastrous consequences. More importantly, having showed that imperfect moral convictions are likely alive in more contemporary (Western) societies as well, the introduction of moral enhancement drugs could increase the risk of a population transforming according to seemingly right, but wrong moral convictions. In addition, biomedicine might interfere with our traditional, cultural moral development as biomedicine may reaffirm our current convictions, leaving them no space to develop through traditional, cultural moral development.
Hamilton, J. Brooke, “Using a Brain Processes Map as a Checklist to Identify and Resolve Ethics Issues in Business, the Professions, Research, and Personal life: New Wrinkles for a Proven Teaching Approach”

Short Description: Teaching a map of the ways the brain processes ethics enables students to recognize these processes, do them more effectively, use sticky terminology to think and talk confidently, and employ criteria to verify judgments and resolve disagreements. They understand what is right, and how and why they judged and acted the way they did. In professions and in research, the map’s criteria provide a checklist to identify ethical issues and identify the ethical basis for specific ethics code provisions so that adherence can be motivated by ethics as well as compliance. I hope to stimulate interest in current maps, encourage further mapping, and demonstrate the impact of graphics in teaching ethics.

Abstract:

Giving individuals a map of the processes their brain uses to recognize ethical issues, judge what is right and wrong, choose how to act, and confirm or improve their ethics processes and criteria, enables them to recognize these processes in their own experiences and do them more effectively. Mapping the processes provides sticky ideas and terminology for people to think and talk confidently about ethics in their personal and professional lives, and criteria to verify their own judgments and resolve disagreements with others. They can understand not only what is right or wrong but how and why they judged and acted the way they did.

The map I will discuss includes the proven process, stressed in most ethics instruction, of slow/deliberate rational judgment based on ethics tests developed in philosophy, psychology, religions, and folk culture. It also includes the slow/deliberate processes of discussing with or consciously imitating respected others. It shows the importance of quick/automatic processes, including intuitive judgments, unconscious imitation of others, and reaction to criticism and threats. And it shows the important role of emotions, including certainty, as motivations to act.

For those working in professions with specific ethical issues and ethics codes or those working in research, the map’s criteria for why actions are right or wrong provide a checklist to identify current or future conduct that raises ethical issues. The criteria also provide a checklist for identifying the ethical basis for specific provisions of their code so that following those provisions can be motivated by ethics considerations as well as by compliance to avoid sanctions.

My presentation will employ an Experience-Focused Model of brain processes that is my synthesis of behavioral and neuroscience research and of ethical traditions in philosophy and religions. I hope to stimulate interest in using currently available maps of ethics processes, encourage further brain process mapping, and emphasize the importance of graphics in teaching ethics in university and professional settings.
Haramia, Chelsea, “Against a Skeptical Account of Extraterrestrial Values” [Flash Presentation]

Short Description: The mission of the SETI Institute is “to explore, understand and explain the origin and nature of life in the universe and the evolution of intelligence.” Absent from this mission is the search for extraterrestrial values. Indeed, there is reason to be skeptical of their existence, but I show that such skepticism should be consistently applied, and concerns one may have justifying the search for values mirror the concerns one should have justifying the search for intelligent life. I conclude that anyone who endorses the search for extraterrestrial intelligence should equally endorse the search for extraterrestrial ethical values.

Abstract:

The search for extraterrestrial intelligence (SETI) is an ongoing scientific endeavor with the potential for great significance. Presently, SETI scientists scan the cosmos for evidence of technosignatures, such as repeated laser pulses or powerful modulated narrowband signals. These could be the first recognizable signs of advanced technology, and therefore of intelligent life, elsewhere in the universe. SETI debates naturally proceed from questions of detection to questions of contact and interaction. Such searches aim for more than mere confirmation of intelligent life in the cosmos, and the debates raised by astrobiological activities have significant ethical dimensions. At this time, we humans cannot be certain that we will find extraterrestrial intelligence, but we believe it is worth looking for. Since its beginnings in 1984, the SETI Institute has been central in this search. The express mission of the SETI Institute is “to explore, understand and explain the origin and nature of life in the universe and the evolution of intelligence.” Absent from the SETI mission is the search for and exploration of extraterrestrial values. I claim that scientists should include a focus on extraterrestrial values in their search. I argue that the search for ethical values is as justified as the search for intelligent life, and that both projects are equally beset with epistemic challenges. I conclude that we have good reason to seek extraterrestrial values, but I do not reach this conclusion by proving that universal, shared, or objective values exist. In fact, there may be reason to be skeptical of their existence. I argue instead that such skepticism should be consistently applied. The concerns one could have justifying the search for values mirror the concerns one could have justifying the search for intelligent life. Therefore, we should be as skeptical of the possibility that we may identify intelligent life as we are skeptical of the possibility that we might discover extraterrestrial ethical values. However, since the search for intelligent life is arguably justified despite the skeptic’s concerns, I conclude that anyone who endorses the search for extraterrestrial intelligence should, on pain of consistency, equally endorse the search for extraterrestrial values.
Harris, Howard, “Rene Girard’s Concept of the Scapegoat and Public Responses to Seemingly Intractable Grand Challenges” [Flash Presentation]

Short Description: Review of recent public inquiries and response to catastrophes such as the Global Financial Crisis and recent Royal Commissions in Australia. Uses Rene Girard’s theory of mimetic rivalry and scapegoating as a framework for analysis. Shows how process of public inquiry can dissipate violence. Identifies pluralism, ethical discourse, incommensurability of values, corporate moral agency, professions, activism as topics for ethical discussion.

Abstract:
The paper considers the role of public inquiry in society, using the work of René Girard as a guide to the analysis. Large scale public inquiries have become more frequent. One approach is that public inquiries can be viewed as elements of the legal or justice system and as activities which perform an important social and organizational function, an element of governance which has the capacity to help society deal with difficult or disputed issues or questions. An alternative approach employs René Girard’s concept of mimetic desire and scapegoating to show how public inquiries can strengthen society and lessen violence. Girard’s theory is used in this paper to provide a lens through which the phenomenon of the public inquiry can be analysed. Various forms of public inquiry have followed natural disasters and corporate failure. In Australia a type of formal public inquiry called a Royal Commission has become the preferred means of dealing with crises and seemingly intractable issues. The identification of those who can be held responsible has been notable in the conduct of recent inquiries and public commentary has often focused on those identified as villains or scapegoats. In the light of Girard’s account of both victims and scapegoats the paper uses evidence from public inquiries to show how community tension can be dissipated by the identification of ‘culprits’ or scapegoats and how the inquiry itself, with its spectacle and ritual, plays an important part in the process. Identifies pluralism, ethical discourse, incommensurability of values, corporate moral agency, professions, activism as topics for ethical discussion. Includes a review of recent public inquiries and response to catastrophes such as the Global Financial Crisis and recent Royal Commissions in Australia.

Builds on Girard’s theories and on the application of those theories to the Global Financial Crisis in a paper by Guénin-Paracini, Gendron and Morales. Guénin-Paracini, Gendron and Morales do not address the matter of the inquiry as spectacle or ritual; this paper does. Guénin-Paracini, Gendron and Morales do not explicitly address ethics, this paper does.
Hasti, Calvin, “Intent and Reasonableness in Rape Law” [Flash Presentation]

Short Description: This essay argues for the inclusion of mens rea (intent) and a reasonableness standard in legal definitions of rape.

Abstract:

The exact criteria for defining a crime can be highly impactful. Small changes to these criteria can cause drastically different outcomes in (and out of) the courtroom. Some outcomes are better than others and crimes should be defined in ways that lead to the best of these outcomes. We must be extra considerate when defining rape, a crime with complex evidence and vulnerable victims; since rape is uniquely difficult to prosecute, definitional subtleties stand to have an especially large impact. In this essay, I argue that legal definitions of rape that include mens rea (intent) and a reasonableness standard will lead to better outcomes than definitions that exclude these things. I use two examples, a hypothetical and a real case, to support my thesis. The essay responds to two main trends in rape law: the use of force requirement and the removal of mens rea. These trends respond to problems with rape law, but end up creating problems of their own.
Hedberg, Trevor, *The Environmental Impact of Overpopulation: The Ethics of Procreation* (Routledge 2020) [Author Meets Critics]

Short Description: Human population growth contributes significantly to climate change, biodiversity loss, and a number of other environmental problems. In *The Environmental Impact of Overpopulation: The Ethics of Procreation*, Trevor Hedberg argues that these environmental problems generate a collective moral duty to halt global population growth and then reduce our numbers. He also argues that there are morally permissible ways to achieve this goal without imposing unjustly coercive measures. In this Author Meets Critics session, Rivka Weinberg and Christine Overall critically assess Hedberg’s position and its supporting arguments.

Abstract:

In light of climate change, species extinctions, and other looming environmental crises, Trevor Hedberg argues that we have a collective moral duty to halt population growth to prevent environmental harms from escalating. His recent book -- *The Environmental Impact of Overpopulation: The Ethics of Procreation* -- assesses a variety of policies that could help us meet this moral duty, confronts the conflict between protecting the welfare of future people and upholding procreative freedom, evaluates the ethical dimensions of individual procreative decisions, and sketches the implications of population growth for issues like abortion and immigration. It is not a book of tidy solutions: Hedberg highlights some scenarios where nothing we can do will enable us to avoid treating some people unjustly. In such scenarios, the overall objective is to determine which of our available options will minimize the injustice that occurs.

In this book, Hedberg defends a collective moral obligation to lower fertility rates and stabilize global population sooner rather than later. In the longer term, he advocates working to reduce the global population below its current number. Despite this goal, he rejects the imposition of state-mandated one-child policies and other overtly coercive measures. Instead, he favors improving sex education, increasing access to family planning services, and working to counter the pro-natalist values that underpin most societies. Hedberg rejects antinatalism (i.e., the view that procreation is almost always bad or wrong) but also rejects the view that procreative rights are unlimited. He argues that individuals are morally obligated to limit themselves to replacement fertility or lower, which translates to one biological child per person.

In this session, Rivka Weinberg and Christine Overall critically evaluate some of Hedberg’s main claims in an effort to gain greater clarity about how environmental considerations shape our moral obligations regarding procreation.
Heitman, Elizabeth, Dennis Cooley, Jennifer Wimberly, and Sophia Fantus, “Health-Related Reporting Solutions for Sex and Gender Minorities as Research Participants”

Short Description: This panel presentation examines the NIH’s documentation for reporting enrollment in conjunction with more recent statements that advocate for the inclusion of sexual and gender minority (SGM) populations in epidemiological research. The panelists will consider the practical challenges imposed by reporting requirements to advocate for SGM research, the ethical issues associated with excluding the representation of individual identity, and will conclude with solution-oriented strategies to effectively consider how IRBs may be trained to review and assess ethical SGM-focused research while remaining attuned to NIH requirements.

Abstract:

Epidemiological research shapes health-related norms and ideals insofar as they define states of health across populations. Ethical values are also prominent in epidemiologists’ determination of the variables through which patterns of health-related states can be identified and assessed. Although demographic variables commonly used in epidemiology appear to be universal scientific categories through which to understand populations, their variable definitions and uses by different public health authorities and systems suggest a context-dependent cultural and value base that warrants careful examination. This presentation examines similarities and differences between demographic categories mandated by the U.S. Public Health Service and U.S. National Institutes of Health (NIH) for health-related reporting, particularly as it relates to the inclusion and representation of sexual and gender minority (SGM) populations.

Panelist One will examine and critique the official categories for sex/gender mandated by the U.S. Public Health Service, the U.S. NIH, and Institutional Review Boards (IRBs) for reporting enrollment and results of clinical and public health research. The panelist will consider the challenges posed by instituting these official categories and the practical implementation of NIH’s more recent statement on SGM populations in NIH-Supported research.

Panelist Two will present on the ethically problematic responses to SGM categorization for research purposes. The collection of data in response to a call for inclusion must reflect the individuals upon whom research is being conducted as well as allow for individual identity to be representative of the varying categories with which one may self-identify.

Panelist Three will identify how these enrollment categorizations directly impact the experiences of SGM research participants and the analysis and dissemination of outcomes. The active inclusion of SGM communities includes attentiveness to the history of unethical research across SGM populations and the trustworthiness and allyship that is foundational across community-based research.

Panelist Four will address solution-focused strategies for researchers and IRB members to “learn the language” of SGM communities. The training and competencies surrounding language requires researchers to be literate with participants’ common values, principles, ethics, attitudes, and lived experiences. The recognition of community language facilitates an understanding of the requirements and expectations of conducting ethical research across SGM populations.
Herkert, Joseph, Yvette Pearson, Jason Borenstein and Keith Miller, “Technology, Ethics, Social Justice, and Equity: Challenges and Opportunities of the COVID-19 Pandemic”

Short Description: We examine technologies that have grown rapidly in use during the COVID-19 pandemic: autonomous delivery vehicles, robots in healthcare settings, and education technologies. In each case, we provide an overview of existing social inequities (e.g., in healthcare and education), and how such inequities might be ameliorated or exacerbated by the technologies. We also discuss how the accelerated development of the technologies might lock-in or break up existing patterns of social inequities (e.g., in housing or employment opportunities). We aim to clarify ways to facilitate technology design and use decisions that are likely to disrupt, and hopefully mitigate, these inequities.

Abstract:

Scholars in ethics and Science & Technology Studies have long realized that technology and society have complex interactions with one another. These interactions often raise social justice and equity concerns. It is particularly salient to examine the relationship between technology and society during the current COVID-19 pandemic where existing social inequities render some people more vulnerable than others, and where relaxation of regulations on technology may lock-in inequities long after the pandemic ends. The pandemic is contributing to profound shifts in technology use patterns (e.g., Robnett and Sexton 2020) often with long-term implications. Much has been written, for example, on the potential of virus tracking apps to contribute to a surveillance society (e.g., Singer 2020).

In this presentation, we examine technologies that have grown rapidly in use during the pandemic: autonomous delivery vehicles (e.g., Ohnsman 2020), robots in healthcare settings (e.g., Tavakoli et al. 2020), and education technologies (e.g., Teräs et al. 2020). In each case, we will provide an overview of existing inequities (e.g., in healthcare and education), and how such inequities might be ameliorated or exacerbated by the technologies. In addition, we will discuss how the accelerated development of the technologies might lock-in or break up existing patterns of social inequities (e.g., employment opportunities). Since the pandemic is further highlighting systemic social inequities across multiple contexts, we aim to clarify ways to facilitate technology design and use decisions that are likely to disrupt, and hopefully mitigate, these inequities. Questions we will explore include:

1. What social inequities are underscored by the pandemic?
2. In what ways are technology interventions helping to address such inequities?
3. In what ways are technology interventions perpetuating inequities?
4. What are the possible tradeoffs when addressing social inequities and other pandemic imperatives such as public health and security?
5. Will technology interventions deployed during the pandemic have long-term manifestations that are detrimental to addressing social inequities?
6. What are the ethical responsibilities of engineers, designers, and other professionals with respect to addressing social inequities?
7. What challenges and opportunities does the pandemic pose to professionals as they seek to uphold their ethical responsibilities?
Herman, Mark “Improving Ethical Decision-Making Course” [Poster]

Short Description: This poster outlines a philosophy course on Improving Ethical Decision-Making in which students examine and try out different practical methods for improving ethical decision-making, as well as dive into those methods’ theoretical underpinnings in philosophical ethics and empirical moral psychology. The course contributes to advancing an empirically grounded practical ethics pedagogy that has applications across various practical and professional domains and provides a solid foundation to buttress the subsequent development of domain-specific expertise.

Abstract:
This poster outlines a philosophy course on Improving Ethical Decision-Making in which students examine and try out different practical methods for improving ethical decision-making, as well as dive into those methods’ theoretical underpinnings in philosophical ethics and empirical moral psychology. Perhaps the best way to convey the issues raised in the course and the course’s relation to the extant literature is through the following course description: “What is the best way to make ethical decisions? How do you make ethical decisions? How can you improve your ethical decision making? We’ll start with some (traditional) philosophical perspectives and issues (e.g., sentimentalism vs. rationalism, moral character and virtues, and moral particularism vs. general-ism). Then, we will examine and try out methods for improving ethical decision making that are inspired by the above—we can describe these as ‘a-priori-inspired methods.’ These methods include those often found in the ethical reasoning chapters of critical thinking textbooks. Next, we’ll turn to empirical moral psychology (e.g., Kohlberg, Haidt) and findings that bear upon the aforementioned perspectives and a-priori-inspired methods (e.g., the situationist challenge to virtues, moral dumbfounding, and ways in which we fail to live up to our ethical standards). We’ll consider philosophical responses to such findings, including frameworks that are conducive to developing methods for improving ethical decision making (e.g., Sinnot-Armstrong, Sauer, Miller). Then we’ll consider methods for improving ethical decision making that reflect these responses and draw heavily upon empirical moral psychology; we can call these “empirically-inspired methods.” In particular, we’ll focus on bounded ethicality and behavioral ethics (e.g., Bazerman & Tenbrunsel) and the methods discussed in the Ethics Unwrapped initiative (University of Texas at Austin), including criticisms thereof (e.g., Maxwell). We’ll also consider alternative methods for improving ethical decision making, such as mindfulness (e.g., Kretz). We’ll end with consideration of how to combine, synthesize, or prioritize different methods for improving ethical decision making.” The course contributes to advancing an empirically grounded practical ethics pedagogy that has applications across various practical and professional domains and provides a solid foundation to buttress the subsequent development of domain-specific expertise.
Hess, Justin, Dayoung Kim, and Nicholas Fila, “Promoting More Comprehensive Ways of Experiencing Ethical Engineering Practice”

Short Description: Ethics is a critical facet of engineering practice, but there is wide variation in ways that engineers experience ethical engineering practice thus making it a challenge to identify the best ways to prepare engineers for their future practice. Our primary objectives in this presentation are (1) to describe why and how critical incident technique (CIT) can be employed and adapted by others in the engineering ethics community to consider ways of teaching ethics, (2) share a CIT study that identified causes and associated outcomes in ways of experiencing ethical engineering practice, and (3) identify how these findings inform post-secondary instruction.

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Ethics is a critical facet of engineering practice, but there is wide variation in ways that engineers experience ethical engineering practice thus making it a challenge to identify the best ways to prepare engineers for their future practice. Our primary objectives in this presentation are (1) to describe why and how critical incident technique (CIT) can be employed and adapted by others in the engineering ethics community to consider ways of teaching ethics, (2) share a CIT study that identified causes and associated outcomes in ways of experiencing ethical engineering practice, and (3) identify how these findings inform post-secondary instruction.

First, we depict the guiding principles of and approaches to CIT and how its use can help identify ways to promote improved ethics training and instruction. Flanagan (1954) offered the first synthesis of CIT that included studies from aviation, workplace training, and education. More recently, Butterfield et al. (2005) found that scholars have applied CIT in communication, nursing, and counseling among several other disciplines. These myriad uses of CIT highlight its flexible nature and interdisciplinary merit for studying complex phenomena. However, CIT is relatively underused as a systematic approach to identifying the ways in which ethics is experienced in a professional’s career.

Second, we share the results of a CIT study conducted with 43 interviews of engineering practitioners in the health products industry. The study aimed to identify causes and associated outcomes in ways of experiencing ethical engineering practice. We extracted 135 critical incidents and then used an inductive and iterative thematic analysis process. The analysis yielded seven and three categories associated with cause and change, respectively. We will present these categories, underlying themes, and specific incidents to provide additional context.

Finally, we will describe how findings from this study can help us better align post-secondary instructional design choices with workforce experiences. Specifically, we articulate a process of identifying outcomes, exploring associated causes, and reviewing the individual incidents to identify instructional design choices.
Hildt, Elizabeth, “How to shape the future of AI technology?”

Short Description: The presentation will discuss philosophical and ethical aspects of the interaction of human beings with artificial intelligence (AI) technology and robots and reflect on how to responsibly shape AI technology development and use.

Abstract:

The presentation will discuss philosophical and ethical aspects of the interaction of human beings with artificial intelligence (AI) technology and robots and reflect on how to responsibly shape AI technology development and use.

Research into human-technology interaction shows that displaying human-like characteristics or being able to respond to human emotions are factors that facilitate interaction, increase user friendliness, and increase technology acceptance. Furthermore, based on recent research results, suggestions have been made on how to design embodied social robots so that humans consider them as intentional agents and ascribe minds to them.

This may lead to AI and embodied social robots to respond to and interact with humans in ways that suggest to humans that they have emotions, feelings, or a mind. Humans may react intuitively and socially to the technology, in similar ways as they would to human beings, even if they know that this is just a machine.

Based on a reflection on ethical and social implications of this tendency, possible ways to shape the future development of AI technology will be investigated. Broadly speaking, there are three options: 1) embrace the context, develop technology that displays anthropomorphic features to allow easy and intuitive human-technology interaction, 2) critically investigate the usefulness, chances and risks of anthropomorphic features of AI technology, and 3) question the use of anthropomorphizing interpretations of AI capabilities.
Hirschfield, Sarah, “Abortion and Expensive Tastes”

Short Description: Cathy is sexually active but does not use contraceptives, despite their availability. She ends up getting pregnant and terminating the pregnancy. Is she entitled to government financial support to help cover the costs of the abortion? Luck egalitarians hold that we are responsible for the bad luck we bring onto ourselves. If so, Cathy might have to bear the burden of her unlucky pregnancy. Some scholars have tried to resist this conclusion by arguing that women like Cathy do not make an autonomous choice to forgo contraceptives, which means they are not responsible for the resulting pregnancy and thus deserve compensation. This paper investigates how this could be true and if the conclusion leads to radical skepticism about responsibility in many instances of reckless risk-taking.

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Cathy is sexually active but does not use contraceptives, despite their availability. She ends up getting pregnant and terminating the pregnancy. Is she entitled to government financial support to help cover the costs of the abortion? Luck egalitarians hold that we are responsible for the bad luck we bring onto ourselves. If so, Cathy might have to bear the burden of her unlucky pregnancy. Some scholars have tried to resist this conclusion by arguing that women like Cathy do not make an autonomous choice to forgo contraceptives, which means they are not responsible for the resulting pregnancy and thus deserve compensation. This paper investigates how this could be true and if the conclusion leads to radical skepticism about responsibility in many instances of reckless risk-taking.

This paper interfaces with ongoing legal disputes over whether employers, states, or the federal government can be required to cover contraception and non-incest, non-rape abortion cases. The paper is focused on a narrow question—namely, does a right to compensation exist? —that has indirect implications for this debate. The right to compensation might not exist but the government might still have reasons to subsidize the abortions (for population control or public safety reasons). On the other hand, the right to compensation might exist but be overridden but a stronger interest the state has in respecting freedom of religion.

First, I sketch G. A. Cohen’s theory of luck egalitarianism. I then describe the cases of interest: “contraceptive risk-takers,” such as Cathy, who have bad outcome luck—pregnancy—and get abortions. I argue that Cathy’s preference to forgo using contraceptives can be characterized as an expensive taste. The paper then considers the argument that, due to oppressive gender norms, the preference is involuntary. I conclude by considering other ways to ground compensation without denying that women like Cathy are responsible for contraceptive risk-taking.
Hoppe, Elizabeth, “Hindsight is 20/20: Anticipatory Technology Ethics and the Boeing 737 MAX” [Flash Presentation]

Short Description: The truism that hindsight is 20/20 takes on greater meaning with the certification process of the Boeing 737 MAX. Two fatal accidents revealed design flaws with the Maneuvering Characteristics Augmentation System (MCAS) and the lack of appropriate pilot training on the new system. But had Boeing implemented Anticipatory Technology Ethics (ATE) the two tragedies could have been averted. ATE is not without flaws, such as the fact that one cannot foresee all future ethical conflicts that will arise with new technologies. However, the addition of ethical considerations at the R&D stage is an important tool for overcoming some of the more obvious future ethical dilemmas that arise in the development of new technologies.

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The truism that hindsight is 20/20 takes on greater meaning with the certification process of the Boeing 737 MAX. Two fatal accidents revealed design flaws with the Maneuvering Characteristics Augmentation System (MCAS) and the lack of appropriate pilot training on the new system. But had Boeing implemented Anticipatory Technology Ethics (ATE) the two tragedies could have been averted. As one of its proponents, Philip Brey, describes it, ATE involves the study of ethical issues at the research and development (R&D) stage of new technologies in which one studies the social consequences of possible future device applications. One obvious problem is that at the design stage future ethical issues may be unknown. However, Brey proposes that by utilizing future studies, one can determine possible ethical conflicts. For instance, had Boeing utilized ATE, the need for additional pilot training would have been forecasted. This solution may sound obvious, but it is complicated by the fact that the Boeing 737 MAX was considered a derivative aircraft, and thus additional pilot training was not required. Nevertheless, MCAS was a new addition to the 737, and one should have been able to predict the need for pilot training. ATE is not without flaws, such as the fact that one cannot foresee all future ethical conflicts that will arise with new technologies. However, the addition of ethical considerations at the R&D stage is an important tool for overcoming some of the more obvious future ethical dilemmas that arise in the development of new technologies. This presentation will enhance the current scholarship on anticipatory technology ethics by providing an application of ATE to the field of aeronautical engineering. It will also highlight some of the problems with future studies that ATE has yet to overcome.
Joseph, Dane, “Trolleys, A Fat Man, and Face Masks: Using Thought Experiments to Address COVID Pandemic Ethics Problems” [Flash Presentation]

Short Description: The purpose of this presentation is to address the following two questions: which ethical thought experiments might be most helpful for reflection and understanding; and how might we use them? These questions are addressed in the context of contemporary US social, political, and public health crises surrounding the COVID pandemic. The trolley problem is highlighted among others.

Abstract:

A number of decision-making frameworks exist to address ethical dilemmas (Johnson, 2018). Such frameworks guide us in framing moral problems and working with appropriate stakeholder communities to address them in an ethically defensible manner. But thought experiments and ethical puzzles could arguably also be of great value to decision makers’ reasoning processes. Thought experiments have long been utilized by philosophers and scientists to describe features of reality, conjure novel hypotheses for scientific research, and even act as therapeutic aids (Brown & Fehige, 2019).

While they have their limitations in applied ethics, there is no shortage of good ethical thought experiments from which to draw. Some tease out issues of moral responsibility and duty while others emphasize ethical governance and jurisprudence (Dennett, 2014; Walsh, 2011). But in the current, tense, US social, political, and public health climates, it is worth asking the questions: which ethical thought experiments might be most helpful for reflection and understanding; and how might we use them? The purpose of my presentation is to address these two questions. As my intention is to be as pragmatic in scope as possible, I will briefly review the nature of ethical thought experiments and their conditions for success and misapplication.

I will then draw attention to Philippa Foot’s infamous ‘Trolley problem’, and how its next of kin, Judith Thomson’s ‘Fat man’ (Edmonds, 2015), can be used to critically reason about mask-wearing mandates in the COVID pandemic. Finally, I will demonstrate how the function of moral values as an inherently common feature to ethical thought experiments can enable us to feel more assured about the decisions we eventually make. The presentation will hold educational significance to those who make ethical decisions on behalf of constituents, communities, and organizations, as well as ethics instructors attempting to be more engaging in classroom or training discussions.
Joung, Marie, “The Period Project at SMU: The Impact of Menstrual Product Availability on a University Campus Community”

Short Description: This paper discusses the origins, motivation, goals, timeline, and current status of The Period Project at SMU, an initiative advocating for freely accessible menstrual products at Southern Methodist University (SMU) and other universities in order to address an academic disparity. Additionally, it discusses the findings of the fall 2019 survey regarding menstruation’s impact on academic achievement, and efforts to promote similar change at other institutions through developing a publicly accessible online “toolkit.” Lastly, it discusses how plans to improve access to menstrual products on campus is an issue of justice, sexual equality, and access to academic success.

Abstract:

Worldwide, menstruation (also known as “having a period”) affects 52% of the female population and 26% of the population at large (House et al. 2013). Most research on menstrual hygiene focuses on women’s lack of access to clean water and sanitary supplies in developing countries, particularly in Africa and South Asia. Based on public discourse, however, it is apparent that menstrual hygiene is also top of mind in the United States. Universally, menstruators may encounter difficulty in managing the physical aspects of menstruation—especially bleeding—due to limited access to supplies such as pads, tampons, menstrual cups, etc. (Hennegan et al. 2019). These difficulties can impact important parts of their lives, including academic success. Because of economic and/or social factors, menstruation significantly contributes to menstruators’ school absences, and access to menstrual products can improve school attendance (Tjon-A-Ten et al. 2011). This observation extends to female, trans, and nonbinary menstruating college students, who may suffer academically when the unpredictable arrival of their period leads to their missing class, bodily discomfort, or need to leave campus to acquire menstrual products.

Menstrual equity is a term that has come into public discourse and is the topic of many recently proposed laws and new policies. Menstrual equity means equal access to basic and necessary personal hygiene products (Zraick, 2018). There is a specific precedent for menstrual equity in academic settings. A noteworthy example is Scotland, which became the first country to provide access to free menstrual products in schools and universities nationwide in 2018 (Yeginsu, 2018). The Period Project at Southern Methodist University (SMU) focuses on the need for menstrual equity on college campuses as an essential step in the larger goal of menstrual product accessibility in public bathrooms across the United States. At a four-year private university such as SMU, one might expect all menstruators to be capable of buying and carrying necessary pads and tampons. In preparation for expanding the availability of period products campus-wide, The Period Project sought to assess whether lack of access to menstrual products is a problem at SMU, and if so, the extent of the issue.
Katayama, Erryk, “Moral Significance of Brain Organoids and Artificial Intelligence” [Flash Presentation]

Short Description: This paper explores the moral status and significance of brain organoids and artificial intelligence from the material functionalist perspective. Advancements in brain organoids and artificial intelligence may produce the opportunity for new, equal moral entities to emerge. The project was conducted as part of a summer course and independent-study under the supervision of Dr. Mark Dixon at Ohio Northern University.

Abstract:

The “unique” nature of human intelligence and consciousness has been considered by philosophers for millennia, and is often the justification for higher moral status of humans. However, as scientists’ understanding of the brain grows and technology advances, new possibilities develop and old barriers are broken. Herein, I argue, from a material functionalist perspective, that humans are the only agents that we are currently aware of that have “highest” moral status, but advancements in brain organoids and artificial intelligence may produce the opportunity for new, equal moral entities to emerge.

The prospect of morally significant artificial intelligence is by no means a new notion; the concept has been around as long as the computer itself and well-characterized by many philosophers. However, advances in genetics, cell culture, and stem cell differentiation in the last two decades have introduced the novel possibility of plasticity and “reprogramming” of adult, somatic cells. Beyond consideration from the leading bioethicists and neuroscientists, the possibility of reprogramming cells and using them to grow novel “organoids” is still being explored. Brain organoids are particularly problematic due to their potential to develop consciousness and moral status. Though I am certainly not the first to write on the ethics of brain organoids, I hope to add a unique perspective by explicitly applying the material functionalist perspective to examine personhood in an advanced brain organoid.

Moral status was assigned to systems by using slightly modified tenets of Daniel Dennett’s conditions of personhood: rational, intentional stance, reciprocate personhood, communication (for context), and self-consciousness. An inorganic, artificial system would be able to meet all the conditions of personhood assuming it is complex enough to create the functional state. Thus, experimentation with advanced AI should be done with care. However, assuming the brain organoid is not connected to sensory organs, it cannot meet the conditions of personhood as it lacks the means of gaining context; environmental interactions and social development are necessary for proper conscious brain function. Only by making proper connections to the artificial brain could personhood arise. Nonetheless, there is nothing intrinsic to humans that makes them “uniquely” important.
Kelly, Gregory, “Accountability in Research Through the Years Text Mining to Characterize the Evolution of Research Integrity Issues” [Flash Presentation]

Short Description: Research integrity, including issues of misconduct and reproducibility, continues to command the scientific community’s attention. Understanding the issues and how they have changed with time can provide insights to guide future efforts to improve accountability.

Abstract:
Research integrity, including issues of misconduct and reproducibility, continues to command the scientific community’s attention. Understanding the issues and how they have changed with time can provide insights to guide future efforts to improve accountability. Two academic journals that focus on research integrity and ethics include author-supplied keywords in addition to the paper’s abstract. These keywords were used in both latent class and latent semantic analyses to compare current research integrity issues with those important to the field 25 years ago.

A dataset of author-generated keywords from 239 papers appearing in the journals Research Ethics and Accountability in Research was constructed. The dataset was divided into two groups. The first group, Corpus A, spanned the years 1989–1995 and consisted of 58 articles that generated 73 unique keyword terms. The second group, Corpus B, spanned the period 2017–June 2020 and consisted of 181 articles generating 212 unique keyword terms.

Latent class modeling of the Corpus A keyword dataset generated five informative classes: 1) Research accountability, 2) Data audits and auditing, 3) Managing quality assurance/quality control, 4) Data quality, and 5) Environmental studies. Environmental science was an underlying theme in two of the classes (4 and 5). This model suggests that 25 years ago, audits, auditing and data quality were the dominate research integrity issues.

Contemporary reports concerning the integrity of research (Corpus B) have a much different focus. Latent class modeling of the Corpus B keyword dataset generated five informative classes: 1) Researcher misconduct/integrity, 2) Clinical trials/informed consent, 3) Publication ethics, 4) Ethical reviews and education, and 5) Human subjects/research oversight. This model illustrates that current issues in research accountability are often focused on researcher integrity, publication ethics (plagiarism, authorship issues), and clinician trials/informed consent.

The presentation will discuss these relationships and attempt to put them into a historical context with the intent that this information can be used to improve researcher accountability.
Kennedy, Susan, “Mitigating Harmful AI: A Professional Licensing Scheme for Data Scientists” [Flash Presentation]

Short Description: Artificial intelligence (AI) can offer great benefits, but it can also cause serious harm. Given the growing skepticism about the potential to reform legal frameworks, I maintain that implementing regulations for data scientists is a more promising avenue to mitigate the harms of AI. More specifically, I propose a professional licensing scheme for data scientists resembling that which is currently in place for doctors and lawyers.

Abstract:

Artificial intelligence (AI) can offer great benefits, but it can also cause serious harm as was demonstrated by the COMPAS recidivism prediction algorithm that was biased against black defendants. While work is underway to develop legal frameworks to govern AI, there are concerns that potential legal solutions are not straightforward. For example, Barocas & Selbst (2016) argue that the discriminatory potential for AI not only presents difficulties for Title VII as currently written but also presents obstacles to reforming Title VII to address the resulting problems, and similar sentiments have been echoed by others in the literature.

Given the growing skepticism about the potential to reform legal frameworks, I maintain that implementing regulations for data scientists is a more promising avenue to mitigate the harms of AI. More specifically, I propose a professional licensing scheme for data scientists resembling that which is currently in place for doctors and lawyers. Following the criteria for regulation put forth by Lafollette (1980), I argue that data science is a potentially harmful activity that requires demonstrated competence in ethics for its safe performance. Once a reliable procedure for determining this competence is devised, it follows that data scientists ought to be regulated.

Opponents of my proposal may argue that such a procedure cannot be developed because adequate criteria of a ‘good data scientist’ do not exist, especially in light of genuine moral dilemmas that may arise when developing AI (e.g. the impossibility of satisfying competing metrics of algorithmic fairness). In response, I suggest that it is not necessary to define ‘good data scientists’ so long as we can identify the bad ones who lack the training and skills to identify the ethical issues that arise in their work. Additionally, I argue that a professional licensing scheme ought to be preferred insofar as it would offer a standard of ethical conduct across the field that would minimize conflicts between data scientists and their respective employers, and create a basis for implementing continuing education requirements which seems desirable given that the technical possibilities of AI as well as the surrounding ethical landscape are still evolving.
Kepten, Ilana, Gila Yakov and Ghinwa Ballan-Abboud, “Altering Human Aging via Senescence Modulating Drugs; Looking for Ethical Clinical Research Approach” [Flash Presentation]

Short Description: What is the ethically appropriate approach for using drugs to delay human aging? A literature screen and theoretical discussion regarding senescence modulating drugs.

Abstract:

Human aging is a visually apparent process, coupled with changes of mental wellbeing and health of the aging person. Certain disorders are prevalent among the aging population, and as a whole aging is perceived as a personal burden for family members, the healthcare system and the economy of countries with a growing aging population. As a normal physiological process aging starts before the time of its phenotypic appearance, and varies among people based on lifestyles, gender and medical and genetic background.

Cellular senescence (CS) is one of the hallmarks of the aging process. CS, defined as cellular acquired resistance to apoptosis, is characterized by very specific molecular changes. In an aging organism the number of senescent cells and influence of CS on the aging organ are recognized as an either protective or harmful factor. A series of animal model experiments proved that by controlling the CS in organs and tissues via Senescence modulating Drugs (SD), it is possible to alter the organism’s aging process and expand the healthy life span.

If SD, some of which are already FDA approved drugs, can delay or influence biological aging, it is very tempting to assess their human benefit. However, such an effort raises ethical issues of which the ethics of clinical research is one.

The talk is a theoretical exploration of the ethical basis of different models of clinical trial available for SD research against the current scientific and medical knowledge related to human aging and CS. We consider appropriate time frames, impartial participant enrollment and involvement, success criteria and data reporting for this new field of clinical trials. We also suggest certain changes and broadening of the standard clinical trial infrastructure in order to reduce the moral conflicts entrenched in such research. We suggest that such changes could improve SD clinical research in the quest of reducing the human aging burden.
Kerr, Alison J., Dayoung Kim, Michael C. Loui, Carla B Zoltowski, Andrew O Brightman, Nicholas D Fila, and Justin L. Hess, “Using Personas for Role-Play Ethics Instruction: An Interactive Demonstration”

Short Description: This presentation will demonstrate an innovative ethics teaching technique which employs research-based personas for conducting ethics role-plays. We will first present the results of an initial phenomenographic study and then describe why and how we utilized the results to generate six personas along with select scenarios to support engineering ethics education endeavors. We will then lead the audience through an interactive demonstration of how these personas can be used in role-play-based ethics instruction.

Abstract:
This presentation will demonstrate an innovative ethics teaching technique which employs research-based personas for conducting ethics role-plays. We will review our initial phenomenographic study and describe why and how we utilized the results to create personas and scenarios to support engineering ethics education endeavors. We will then lead an interactive demonstration of using the personas for role-play-based ethics instruction.

Because experience can provide valuable opportunities for learning and development [1], [2] role-plays are sometimes included in structured education and training programs in order to simulate experiential learning in ways that are aligned with real-world practice [3]–[8]. However, to effectively employ this method of instruction, we must first have an understanding of how people interpret and learn from their experiences in practice. With the aim of gaining insight into authentic experiences with ethics in practice, our team conducted a qualitative study in which we interviewed 43 engineers working in the health products industry [9]. A phenomenographic analysis of transcript data produced six qualitatively distinct ways of experiencing engineering ethics that critically differed across four dimensions. We translated the categories of experience into personas which can be used in engineering ethics instruction via role-play simulations.

Originally introduced in the user-experience design field, personas are archetypal research-based representations of targeted users of a product or service [10]. Each persona can include a multitude of descriptive elements. Recently, personas have been used in education to expand faculty perspectives on their current and potential student needs for the purpose of curriculum design [11]–[15]. Similarly, personas may provide meaningful support in the design and development of ethics education programs.

Session participants will have the opportunity to engage in a role-play scenario in which they will perform in character based on an assigned persona. Participants will work in small groups so that they can observe other personas and see how different professionals may engage in ethical problem-solving. Following this role-play activity, participants will identify ways in which they may integrate such personas and role-play experiences into their own organizational or institutional programs for ethics development.
Kerr, Alison J., Elizabeth A. Luckman, Jarvis Smallfield, and C. K. Gunsalus, “Interdisciplinary is Better than One”

Short Description: This presentation of a case study will demonstrate the benefits of engaging an interdisciplinary team in creating professional ethics development programs. This presentation will review research and theory about the value of interdisciplinary teams and highlight how engaging diverse teams can add important insight, creative contributions, and additional comprehensive value in the creation of ethics-related education. It will then explore how our interdisciplinary team (which includes representatives from fields of law, business, education, psychology, philosophy, human resources, creative arts, life sciences, and engineering) integrates the relevant principles, concepts, and models reviewed to create instructional materials around professional and ethical development.

Abstract:

We present a case study of an interdisciplinary team adding value when creating a professional ethics development program. The focus of our work is creating educational and developmental materials that support both individual and organizational excellence. Our interdisciplinary team includes representatives from fields of law, business, education, psychology, philosophy, human resources, creative arts, life sciences, engineering, etc. Further enhancing the scope of this project, team members also represent different levels of academic and professional experience. We include students at the undergraduate and graduate level, postdoctoral and early career academics, tenured educators, institutional administrators and leaders, and experienced career professionals.

We will review research and theory about the value of interdisciplinary teams and highlight how engaging diverse teams can add important insight, creative contributions, and additional comprehensive value in the creation of ethics-related education. After a background review, this presentation will integrate the relevant principles, concepts, and models reviewed to illustrate and explore how our interdisciplinary team is working to create instructional materials around professional and ethical development. We will feature some of the approaches we have taken and design decisions we have made which were achievable because of our interdisciplinary approach. In addition, acknowledging that diverse teams are not a panacea for all creative and complex challenges and that this approach can also include additional unique challenges, we will also share insights into some of these challenges and methods for overcoming them. We will conclude with a summary of the observed value gains and best practices this case study has yielded.
Kicklighter, Laura, “Ethics, Equity and Inclusion in Online Spaces: Analysis and Recommendations for Hybrid Course Delivery at Liberal Arts Universities” [Poster]

Short Description: This project analyzes the ethical dilemmas unique to hybrid education and course delivery with a focus on race, gender, and disability. Specific issues include the use of facial recognition technology in online learning; academic honesty in the virtual classroom; and student and faculty privacy.

Abstract:

This project analyzes the ethical dilemmas unique to hybrid education and course delivery with a focus on race, gender, and disability. Specific issues include the use of facial recognition technology in online learning; academic honesty in the virtual classroom; and student and faculty privacy.

The mass transition to online course delivery during the Spring and Fall 2020 semesters has resulted in the widespread use of technologies that were previously a minor part of the educational landscape at most liberal arts institutions. While rapid transitions leave little time for ethical reflection, it is imperative that faculty and institutions make ethically sound technological and pedagogical decisions.

Specifically, online and hybrid course delivery can raise concerns about student attentiveness, privacy, and academic honesty. Proposed remedies such as facial recognition software and other forms of monitoring of online activity are fraught with ethical issues surrounding race, gender, and disability. Widespread use of platforms such as Zoom and Google Meet raise issues pertaining to privacy and access.

This analysis will focus primarily on Michael Walzer’s communitarianism, John Dewey’s pragmatism, and John Rawls’ justice-based approach and will conclude with practical recommendations for the ethical practice of online and hybrid pedagogy including:

* How to create equitable and inclusive environments;
* influence of race, gender, and disability on student experience in these environments;
* How to ethically address academic honesty in hybrid environments.
Kim, Dayoung, and Justin L. Hess, “What Aspects of Organizational Culture Can Promote Ethics in Engineering Practice? Insights from the Health Products Industry” [Flash Presentation]

Short Description: Previous research findings suggest organizational culture plays a significant role in engineers’ learning of ethics. Therefore, this study explores how the organizational culture contributes to engineers’ learning of ethics with following research questions: RQ1) What elements of organizational culture promote ethics in the health products industry? RQ2) What industry and company characteristics contribute to the companies’ current organizational culture for ethics? The findings from this study can help companies cultivate an ethical organizational culture by identifying values that they can emphasize explicitly and by developing policies, procedures, and organizational structures that promote ethical practices, within their social context and regulatory environment.

Abstract:

Engineering ethics is an essential component of an engineering curriculum, but current practices in engineering ethics education might not meet the needs of engineering practice [1]-[3]. To address this mismatch, in our previous research, we conducted a phenomenographic study followed by critical incident analysis to investigate the variation in ways that engineers experience ethics in practice [4], and what influences that variation [5], with engineers in three subsectors of the health products industry: pharmaceuticals, orthopedics, and medical devices. Consistent with other research [6], our results showed that immersion in an organizational culture which emphasizes ethics significantly influences and broadens individual engineers’ understanding of ethical practice.

Since organizational culture plays a significant role in engineers’ learning of ethics, this study specifically focuses on how the organizational culture contributes to engineers’ learning of ethics. This study answers the following research questions: RQ1) What elements of organizational culture promote ethics in the health products industry? RQ2) What industry and company characteristics contribute to the companies’ current organizational culture for ethics? We conducted an inductive thematic analysis of the interview transcripts of 21 participants, which were carefully selected to properly represent the overall data that we had collected for the previous studies.

To answer RQ1, we identified eight primary clusters of cultural values: 1) customer experience, 2) product quality, 3) safety, 4) economic values, 5) science and technical competence, 6) working with integrity, 7) trustworthiness, and 8) open communication. Also, we identified three specific features of organizational culture that promote ethical practice: 1) company system, 2) discourse, and 3) explicit behavior. To answer RQ2, we noticed that participants often stated that their industry has an “apparent ethical standpoint” because their products directly impact people (e.g., patients). The participants also said that their business operates within a highly regulated environment. The findings from this study can help companies cultivate an ethical organizational culture by identifying values that they can emphasize explicitly and by developing policies, procedures, and organizational structures that promote ethical practices, within their social context and regulatory environment.
Kulesa, Ryan, “Conscientious Objection: Against the ‘Legal, Expected, Standard, and Patient Interest’ Conditions” [Flash Presentation]

Short Description: I will make the contention that proposed conditions to determine when refusing to perform a medical procedure is impermissible – that a practice must be legal, expected, standard care within the patient’s interests – are inadequate. These suggested, supposedly sufficient conditions could allow for repulsive practices to perpetuate and to which medical professionals would have no right to refuse to perform.

This presentation, then, will: (1) define the conditions and recreate a common argument against conscientious objection and (2) produce a case in which these conditions wrongly bar medical professionals from refusing to perform female genital cutting. I conclude they should be rejected.

Abstract:

Schuklenk and Smalling (2017) and Savulescu (2006) put forth four conditions that are meant to delineate when conscientious objection in medicine is impermissible. In this essay, I will make the contention that their proposed conditions to determine when refusing to perform a medical procedure is impermissible – that a practice must be legal, expected, standard care within the patient’s interests – are inadequate. Specifically, these conditions are inadequate because they would not allow doctors to conscientiously object to practices which one would rightfully expect them to refuse to perform. In other words, these suggested, supposedly sufficient conditions could allow for repulsive practices to perpetuate and to which medical professionals would have no right to refuse to perform.

I argue that the failure of these conditions to allow medical professionals to refuse to perform pathology inducing practices proves them insufficient. This essay, then, will: (1) define the conditions and recreate a common argument against conscientious objection and (2) produce a case in which the conditions of the conditions are insufficient and in which it seems the doctor should be able to object to the procedure, specifically the practice of female genital cutting.
LaChance Adams, Sarah, “Pedagogies of Civic and Social Engagement” [Flash Presentation]

Short Description: I will discuss strategies for teaching students how to recognize and resist the oppression of socially enforced categories of people (based on gender, race, sexual orientation, and so on). I would provide examples of strategies from my course titled Social Justice. Central concerns of the course include: identifying and addressing inequalities of power, self-reflection regarding one’s social location, practicing non-hierarchical collaboration, and recognizing the value of diversity.

Abstract:

I will discuss strategies for teaching students how to recognize and resist the oppression of socially enforced categories of people (based on gender, race, sexual orientation, and so on). I would provide examples of strategies from my course titled Social Justice.

Central concerns of the course include: identifying and addressing inequalities of power, self-reflection regarding one’s social location, practicing non-hierarchical collaboration, and recognizing the value of diversity. In this course, students become more aware of social injustices, are given tools for the analysis of oppression and resistance, explore their own role in group dynamics and social institutions, and consider ways to motivate themselves and others to further civic engagement. Toward the end of the course students are asked to apply these skills by creating an event.

The course’s pedagogical strategies to be discussed include:
1) Explaining and discussing
   a. the myth of meritocracy
   b. epistemologies of ignorance
   c. critical methodologies and theories
   d. the logic of oppression and resistance
   e. inclusive and exclusive political communication
   f. social difference as a political resource
   g. social movements
2) Requiring critical self-reflection regarding
   a. one’s emotional and intellectual habits
   b. one’s leadership style
   c. one’s inclinations in group participation/dynamics
   d. the level of inclusivity of the environments in which one regularly finds oneself (workplace, classroom, teams and clubs, etc.)
3) Assigning
   a. scaffolded group project experiences
   b. attendance at, and analysis of, an event that is intended to improve some aspect of social and civic life
   c. the organization of an event
   d. self and peer assessment, including student development of their own rubrics
   e. a final paper in which students analyze a contemporary or historical movement intended to improve some aspect of social and civic life

Participants will be asked to describe their own pedagogies of resistance, learning objectives, challenges posed by students, and institutional barriers.
Le Blevennec, Marie, “Do Victims of Injustice Have a Fairness-Based Duty to Resist Them?”

Short Description: Candice Delmas (2018) has argued that both beneficiaries and victims of injustices have a duty to resist unjust laws and to try to change them. In this paper, I critique Delmas’ attempt to ascribe a duty to resist grounded in considerations of fairness specifically to victims.

Abstract:
Candice Delmas (2018) has argued that both beneficiaries and victims of injustices have a duty to resist unjust laws and to try to change them. In this paper, I critique Delmas’ attempt to ascribe a duty to resist grounded in considerations of fairness specifically to victims. First, I explain that for Delmas people who refuse to participate in resistance can be accused of free riding and thus of unfair conduct that violates the duty of fair play, which means that they have a fairness-based duty to resist. Then, against Delmas, I argue that victims of injustice do not have a fairness-based duty to resist because, unlike the beneficiaries of an injustice, they cannot be considered free riders when they do not participate in resistance to this injustice. Finally, I discuss some problematic implication of Delmas’ view, and show how my account avoids these problems.

Short Description: This paper focuses on a utilitarian argument in favor of continued access to private DNA databases by law enforcement in the pursuit of solving violent crimes. By expanding access, we are able to maximize utility by increasing security while simultaneously sacrificing very little personally.

Abstract:
On August 21st, 2020, Joseph DeAngelo was sentenced to a combined twelve consecutive life terms, plus an additional eight years, without the possibility of parole for committing a combined thirteen murders and thirteen kidnappings. His capture as the Golden State Killer, thought to be responsible for these crimes plus nearly 50 rapes and numerous other lesser crimes such as peeping and burglary, thrust an unconventional form of forensic investigation into the spotlight: familial DNA mapping. His crime spree, which lasted from 1975 to 1986 before going cold, terrorized California for decades and he went uncaught until 2018 until law enforcement was able to analyze DNA found at numerous locations and utilize the powerful tool of genetic genealogy to identify, then 72 year old DeAngelo as the likely perpetrator of the crime. In this paper I will examine a utilitarian argument in favor of continued law enforcement access to genetic information in commercial DNA databases. I believe that by continuing access we will be able to maximize the utility within a society by increasing security and reducing violent crime at very little personal cost. While law enforcement has a duty to employ these resources and techniques ethically, individuals have the ability to do a tremendous amount of good by allowing access to their genetic information to help solve violent crimes.
Lee, Joseph, and Elizabeth Heitman, “An Online Policy Library for Clinical Ethics at the End of life”
[Flash Presentation]

Short Description: We have created an online policy library that consolidates best practice standards and ethical principles underlying the policies of professional societies in healthcare in their treatment of seriously ill and dying patients. This collection of policy statements may serve as an important resource for clinicians, researchers, clinical ethics consultants, and hospital administrators for developing and abiding by guidelines that reflect current practice standards established across the country.

Abstract:

Patients at the end-of-life stage are among the most vulnerable and afflicted individuals in healthcare, and clinicians, researchers, and medical workers and administrators collectively share an ethical obligation to ensure that they not only receive high-quality care but also that their rights are appropriately respected in all care settings. Assessing end-of-life care policies, however, can be an ambiguous process. Ethical decision-making surrounding end-of-life care remains highly controversial, and with constant advancements in medical technology changing the face of death, a growing number of ethical quandaries convolute the treatment of patients who are critically ill. With hospitals experiencing increased use of life support technologies, perplexities for distributing limited resources among the illest patients, and the majority of COVID-19 deaths occurring in the absence of family members, the ongoing pandemic has poignantly demonstrated why concrete ethical standards are essential for good practice. Our research project scrutinizes professional efforts to articulate best practice standards and ethical principles underlying the policies of professional societies in healthcare in their treatment of seriously ill and dying patients. These policy publications are not always readily available to healthcare workers, who in turn become unaware of best practice guidelines and the ethical reasoning supporting them. Seeking to consolidate these institutional recommendations into an up-to-date, accessible library, we have inventoried and analyzed over 50 professional statements on ethics and best practices in the care provided for seriously ill and dying people in different clinical contexts. These guidelines address a wide range of situations and topics, providing explicit and practical direction regarding Do-Not-Resuscitate Orders, Palliative Care, Advance Directives, Futility, Dialysis, Persistent Vegetative State, Physician-Assisted Death, Organ Donation, COVID-19, and more. By tracing the evolution of professional societies’ policies, national consensus on best practices is ascertainable, and sometimes unfamiliar statements are made available. Furthermore, consolidating and reviewing these policies allows local ethics committees to check the relevance of their current hospital standards; access to our comprehensive policy library of professional ethical statements on end of life care can guide ethical decision-making in clinical settings and prevent local hospital policies from being inconsistent with national standards.

Short Description: This APPE panel will extend the ideas shared in a collaborative spring 2020 workshop and discuss future ways that engineers and public health officials can leverage their overlapping professional ethics to collaborate on ethical solutions for future public health emergencies. We will focus on ways that educators in engineering and public health can highlight shared ethical foundations and apply them to public health crises, including infectious diseases, water and environmental disasters, and chronic disease prevention.

Abstract:

Health, safety, and welfare of the public is a shared ethical orientation of professionals in both engineering and public health. These ethical orientations, along with the shared characteristic of creative problem solving, are essential for developing effective and ethical solutions to public health emergencies, as we have seen during COVID-19. In spring 2020, the American Association of Engineering Education (ASEE) Ethics Division, the Association for Practical and Professional Ethics (APPE), and the Online Ethics Center (OEC) collaborated to host a series of three panel discussions on Engineering Solutions for the Next Pandemic: Exploring Ethics Concerns. The series explored ways that engineers and public health officials might work together to prepare for future pandemics through new engineering solutions developed with the insight and knowledge gained during this current COVID-19 crisis.

This APPE panel will extend the ideas shared in the collaborative spring workshop and discuss future ways that engineers and public health officials can leverage their overlapping professional ethics to collaborate on ethical solutions for future public health emergencies. We will focus on ways that educators in engineering and public health can highlight shared ethical foundations and apply them to public health crises, including infectious diseases, water and environmental disasters, and chronic disease prevention.

The panel will include two speakers, an engineering ethics educator and a public health ethicist, who will provide an overview of the two fields’ shared values, provide lessons learned from COVID-19, and propose ways to strengthen collaboration between engineers and public health professionals to solve challenging problems. Speakers will suggest ways to garner synergy from these similarly-minded fields that, together, have the potential to improve human flourishing.
van Lier, Maud, “Trust and the Computational Turn: Why the Computational Turn in the History of Ideas Makes a Conversation about Trust Necessary” [Flash Presentation]

Short Description: By studying computational studies in the History of Ideas it becomes apparent that a conversation about trust is necessary. How can we trust the results shown by tools for studies that far exceed what is possible to study by mere human means? In this paper, I make a suggestion about how trust in these tools can be (methodologically) increased. I furthermore argue that to increase this trust, first a conversation about trust in relation to testimony is necessary.

Abstract:

The computational History of Ideas provides a clear example of how computational tools can facilitate text-based research in disciplines in the Digital Humanities. However, it shows as well that the use of such tools makes a conversation about trust necessary. This is because the possibility to study a quantity of source-material that far exceed what was possible before, makes it, simultaneously, impossible to repeat these studies without these tools. Historians of Ideas have therefore no choice but to trust that the results that these tools show are relevant to their research question. Yet, this trust does not have to be uncritical. In recent research, van den Berg et al. (2018) have proposed three necessary conditions to methodologically increase trust in the visualizations produced by visualization tools in the Digital Humanities. In this paper, I argue that these three conditions are necessary for increasing trust in the computational History of Ideas as well, and I show what it would entail for historians of ideas to meet these conditions.

As I show in my paper, for each of these conditions to be met, human input is necessary. Van den Berg et al. (2018) suggest that historians of ideas construct “ideas or concepts (...) as (parts of) models, that is, complex conceptual frameworks”.1 What is problematic about this requirement is that the knowledge that is used to construct this model is largely based on testimony – we simply “cannot know very much about history without relying on the testimony of those who were closer to the events than we are”.2 I therefore suggest practical ways – based on the works of Goldman (2001) and Kitcher (1993) - in which historians of ideas can determine, and make explicit(!), the trustworthiness of the testimonies on which their knowledge is based and that they use to construct models. Lastly, I argue that this explicit statement of the trustworthiness of testimony is not only necessary for meeting the conditions, but as well for increasing the research integrity of any discipline in the (Digital) Humanities and Social Sciences that analyses and interprets testimonies.

Short Description: A common way to try to improve ethics in science is via Responsible Conduct of Research (RCR) training. One challenge to such ethics training is that scientists sometimes view ethics as being external to science. In this view, while scientific practice is constrained by ethical rules and principles, science itself pursues purely epistemic values. Hence appeal to ethical values alone might not speak to scientists’ own views about the goals of science. We hypothesize that RCR training will be more successful if it is developed with an understanding of how scientists conceptualize the relationship between ethical and epistemic values. In this study, we investigate this relationship by asking how often, and in what ways, do scientists appeal to ethical and epistemic values when discussing research misconduct.

Abstract:

A common way to try to improve ethics in science is via Responsible Conduct of Research (RCR) training. One challenge to such ethics training is that scientists sometimes view ethics as being external to science. In this view, while scientific practice is constrained by ethical rules and principles, science itself pursues purely epistemic values. Hence appeal to ethical values alone might not speak to scientists’ own views about the goals of science. We hypothesize that RCR training will be more successful if it is developed with an understanding of how scientists conceptualize the relationship between ethical and epistemic values.

In this study, we investigate this relationship by answering three questions: When responding to ethical dilemmas in research, how often do scientists appeal to ethical values and epistemic values? How explicitly do they associate epistemic values with ethics, and what specific relations do scientists identify between ethical values and epistemic values? By finding answers to these questions, we hope to leverage the relationship between ethics and science as conceptualized by scientists to improve ethical training programs such as RCR.

The data for this study was collected from fifteen interviews with science faculty at a large public university. Each interviewee was asked questions about the nature of their research, their conception of ethics, the ethical problems that they have encountered in that research, and several fictional case studies about ethics and science. We identified and categorized values expressed by the interviewees and identified and categorized relationships between values. The data were analyzed to find the proportion of the values that were ethical, and the proportion that were epistemic, and how often they were related in various different ways. We found that scientists were roughly twice as likely to invoke epistemic rather than ethical values. Moreover, scientists were not sensitive to tradeoffs between ethical and epistemic values, and instead tended to identify the ways in which pursuing scientific values ultimately supports ethical values. We suggest that an understanding of scientists’ conception of the relationship between ethical and epistemic values will be beneficial for designing effective RCR training.
Lipworth, Wendy, Miriam Wiersma, Narcyz Ghinea, and Ian Kerridge, “Addressing Conflicts of Interest across the Professions: A Non-exceptionalist Approach”

Short Description: Conflicts of interest in the professions continue to attract media attention and academic inquiry—with public scandals involving conflicts of interest (COIs) occurring in law, medicine, journalism and the financial services industry. We suggest that there is much to be gained from exploring COIs across the professions—rather than taking a solely exceptionalist approach to COIs, where conceptual issues and practical implications are explored within individual professions.

Abstract:
Conflicts of interest in the professions continue to attract media attention and academic inquiry—with public scandals involving conflicts of interest (COIs) occurring in law,(1, 2), medicine,(3) journalism (4, 5) and the financial services industry.(6, 7) Financial advisers have long been accused of placing their own personal financial interests above that of their clients and shareholders; (6) journalists have been known to “kill” stories that may be unfavourable to their sponsors; (8) and the impact of pharmaceutical industry sponsorship on doctors’ prescribing patterns is well known.(9) Unless carefully managed, COIs may distort professional practice and undermine public trust in the professions—which itself is major societal issue.

Most professional organisations are now aware of the potential impact of COIs and associated loss of public trust and have introduced measures within their profession to manage COIs. These have typically taken the form of regulations, policies or guidelines outlining the importance of the disclosure of COIs, and in certain situations, recusal or disinvestment. The sophistication of these tools is largely dependent upon the profession—with long established professions like law and medicine having numerous (and sometimes contradictory) policies in place, while newer professions, such as the financial services industry, are still developing COI policies.

Although various strategies have been suggested for the management of COIs within different professions, many questions remain unresolved—such as what “counts” as a COI; what types of COI are most problematic and therefore require management (including financial or non-financial COIs); and how best to address issues around privacy and confidentiality when disclosure is required? (10) Rather than solely taking an exceptionalist approach to COIs, where conceptual issues and practical implications are explored within individual professions, we suggest that there is much to be gained from exploring COIs across the professions. Doing so may aid not only in addressing the above questions, but also in developing solutions to COIs that have broad applicability across the professions.
Loughrist, Timothy, “Intolerable Ideologies and the Obligation to Discriminate”

Short Description: In this paper I argue that there is a pro tanto, negative moral obligation for businesses to refrain from engaging in market transactions with representatives of intolerable ideologies. When a business refuses to engage with someone because of their membership in some group, this is a use of political power signaling that their concerns are not concerns that society must take seriously. Conversely, when businesses engage with a representative of an intolerable ideology, this signals the acceptability of that ideology, that it is a position that must be considered, even if only to reject it. Businesses should not do this.

Abstract:

Increasingly, businesses are placed in the position of gatekeeper to the public sphere. Tech companies that provide platforms for speech or sales, for example, have struggled in recent years with just what their responsibilities are when it comes to discriminating against hate groups using their services. This question is often discussed in terms of a conflict between the negative moral obligation against policing speech and the positive moral obligation to protect the public sphere and prevent harm. This discussion has so far overlooked the possibility that failing to discriminate does not just permit such groups to inflict harm upon others, but positively contributes to that harm. In this paper I argue that there is a pro tanto, negative moral obligation for businesses to refrain from engaging in any market transactions with representatives of intolerable ideologies. For example, restaurants should refuse to serve those displaying Nazi symbols. The crux of this argument is the claim that, although the mere contact effect is often cited a positive influence in society, reducing inappropriate discriminatory attitudes toward undeserving groups, that same mechanism can reduce appropriate discriminatory attitudes toward deserving groups. Consequently, normal business activity is not a morally neutral activity but rather an exercise of political power resulting in increased inclusion of intolerable ideologies into public discourse. When a business refuses to engage with someone because of their membership in some group, e.g., Black Americans, this is a use of political power signaling that Black Americans are Other, that their concerns qua Black Americans are not concerns that America writ large must take seriously. Conversely, when businesses engage with someone who is clearly representing an intolerable ideology, this is a use of political power that signals the acceptability of that ideology in public discourse, that it is a position that must be considered, even if only to reject it. Businesses should not do this.

Short Description: This presentation will address the ethics of SARS-CoV-2 infection prevention and control (IPC) in meat-processing facilities. Workers with little social power and significant structural disadvantages are risking infection to keep this “essential” industry afloat while the industry and government have failed to ensure their protection in return. This work grew from an ethics committee’s consultation report to public health practitioners working with industry and government leaders in a pro-industry, anti-regulation state. It adds to the literature in applying public health ethics (and APHA Code of Ethics) to IPC measures in non-healthcare essential industries, an issue receiving little attention in the U.S. Our main message is that public health values and ethical considerations, including equity, solidarity, reciprocity, and harm reduction, require industry and governments to shoulder more burdens during the pandemic in exchange for workers’ sacrifices.

Abstract:

The meat-processing industry relies on the people who work in their facilities to function. Meat-processing work is brutal, performed over long periods of time indoors in close proximity to other workers. People performing this difficult work often have little social power and are members of groups harmed by both historic and ongoing structural discrimination; most are Hispanic, Latino/x, Indigenous, Black, or other people of color, and some are immigrants or refugees. These workers often live in small communities in congregate, multi-generational housing. This combination of working conditions and worker characteristics is an ideal accelerant for the spread of SARS-CoV-2, the virus that causes COVID-19, and multiple outbreaks have arisen in worker communities. While there are always inherent dangers of meat-processing work, since the President declared this an essential industry in March 2020, these workers have been expected to put their health and their very lives at risk by continuing to work through the COVID-19 pandemic. A number of interventions can significantly reduce the risks of infection and minimize the harms to workers and their communities; however, they require economic sacrifice from the industry and have not systematically been implemented. This presentation explores the impact of the COVID-19 pandemic on meat-processing workers and the industry and identifies the values and ethical considerations that underlie infection prevention and control strategies. A framework for effective action is provided, grounded in the public health values of health and safety, interdependence and solidarity, and health equity and justice, with particular attention to considerations of reciprocity, equitable burden sharing, harm reduction, and health promotion. This work adds to the literature in applying public health ethics (and APHA Code of Ethics) to IPC measures in non-healthcare essential industries, an issue receiving little attention in the U.S.
Lowenstein, Kathleen, “Physician-Assisted Suicide and Psychiatric Illness: Thinking Autonomy in Practice” [Flash Presentation]

Short Description: This presentation will critically interrogate what it means to respect autonomy in cases of physician-assisted suicide for psychiatric illness, ultimately arguing that centering the marginalized status of those identified as mentally ill involves an explicit interrogation of the ways in which autonomy is framed.

Abstract:
Arguments regarding medical aid-in-dying in psychiatric cases frequently center the autonomy of those regarded as mentally ill. Proponents argue that respecting the autonomy of those who have experienced long-standing, treatment-resistant mental illness can, in certain cases, involve respecting an individual’s desire for medical aid-in-dying. Ethical tensions regarding this framing of autonomy have been raised in critiques of physician-assisted suicide for psychiatric illness; however, few of these critiques have explicitly interrogated the overlap between autonomy and the marginalized status of those identified as mentally ill.

Accounts of severe and persistent mental illness highlight the ways in which a diagnosis of severe mental illness can confer a damaged identity that carries both diminished life expectations and little hope of recovery (Lurhman, 2016; Woods, 2013). Individuals identified as mentally ill frequently report invalidating or dehumanizing experiences of mental health treatment that engender a sense of both reduced capacity and hopelessness (Woods, 2013; Cook, 2014), particularly in regards to the severe diagnostic categories for which physician-assisted suicide is typically considered.

Discussions of autonomy in cases of physician-assisted suicide for psychiatric illness rarely interrogate the way in which this vulnerable and marginalized status might itself lead to a desire for suicide. Rather, they are frequently framed in terms of whether individuals with psychiatric diagnoses have the capacity to make decisions regarding end-of-life care, particularly the capacity to make a request for physician-assisted suicide.

However, this discussion of capacity elides larger structural considerations, namely the way in which autonomy itself isn’t reducible to capacity but is instead heavily influenced by the vulnerable status of individuals whose illness is often framed in terms of diminished capacity and limited possibility of recovery from early in the course of treatment. Accordingly, this presentation will critically interrogate what it means to respect autonomy in cases of physician-assisted suicide for psychiatric illness, ultimately arguing that centering the perspectives of those who have been historically marginalized involves an explicit interrogation of the ways in which this marginalization might motivate requests for suicide.
Special Interest Section Lunch Speaker: Law, Government/Military

Speaker: George Lucas

Title: "Ethics & Military Strategy: Are these Related? Should they Be?"

Abstract: According to the classic formulation of modern military strategy by Karl von Clausewitz, ethics has nothing whatever to do with military strategy, which is wholly a political matter grounded in national self-interest. The theory of political realism from then until now has seldom deviated from this position, divorcing ethics from strategy (e.g. in the thought of George Kennan, Henry Kissinger, Hans Morgenthau), despite John Stuart Mill having denounced this view as "morally shabby" ("A Few Words on Nonintervention" 1859). Notwithstanding, for good or ill, and despite a continuing professed allegiance to Clausewitz among military strategists, ethics has come during recent decades to play a central role in military strategy. This presentation will discuss the ebb and flow of moral concerns in strategic thinking, and explore the thesis, first put forward by Michael Walzer (1977) that military strategy and ethics are essentially one and the same.

Speaker's bio: George Lucas is a retired DoD Navy civilian, having taught philosophy and ethics at the U.S. Naval Academy, the Naval Postgraduate School (Monterey), and the Naval War College (Newport, RI) where he was appointed as the Vice Admiral James B. Stockdale Professor of Ethics. He was subsequently appointed as Emeritus Professor at the Naval Academy by then-Secretary of the Navy, Ray Mabus (2014), and also at the Naval Postgraduate School by Provost Stephen Lehman (2017). He is the only senior civilian scholar to have been so honored, and to have served at all three of the U.S. Navy's institutions of higher education. Subsequently he served for three years as Visiting Distinguished Research Professor at the Notre Dame University's John J. Reilly Center for Science, Technology and Values and at Case-Western Reserve University's Inamori Center for Ethics & Excellence. Recent books include Ethics and Cyber Warfare (Oxford, 2017), Ethics & Military Strategy: Moving Beyond Clausewitz (Routledge 2019), and a book on the history of philosophy, The Ordering of Time (Edinburgh University Press, 2020). He is senior editor of the Edinburgh Critical Edition of the Complete Works of Alfred North Whitehead.
Mangum, Matthew, “Teaching the Cognizant Case: When Case Studies in the Classroom Fail”

Short Description: The presentation will include details of the Cognizant bribery case, an overview of various unsuccessful attempts to use the case in the classroom and in related assignments, and an interactive discussion about how to successfully use this case study in the classroom.

Abstract:

In 2014, the President and the Chief Legal Officer of Cognizant Technology Solutions Corp., a Fortune 200 company, allegedly authorized over $3 million in bribes to be paid in order to build a new campus in India. What makes this case interesting from a business ethics standpoint is that Cognizant’s own internal compliance program discovered the scheme. The Board of Directors voluntarily and promptly disclosed the activity to the Department of Justice. The two men now face criminal charges, however, Cognizant faces only civil penalties. Because of the cooperation and pre-existing compliance program, the DOJ declined to criminally charge the company. The compliance community has held this up as an example of the system working as it should.

Because I had learned of this case from actual compliance professionals, I thought it would be a perfect case study to use in my business ethics course. In practice, using the case was a complete failure.

In this presentation, I will discuss reasons why the case failed in the classroom. These reasons include students’ common reactions that the company was part of the conspiracy from the beginning and that the company was able to avoid any punishment despite paying $25 million in penalties. Then, attention will be given on how to successfully use this case in a business ethics course.

This presentation will advance the field of practical and professional ethics because it will work toward using better, more effective examples in the classroom to prepare business students for their professional careers.

The presentation will include details of the Cognizant bribery case, an overview of various unsuccessful attempts to use the case in the classroom and in related assignments, and an interactive discussion about how to successfully use this case study in the classroom.
McAninch, Andrew, “Moral Distress Across the Professions: Some Parallels and Their Limitations”

Short Description: Moral distress is well documented among nurses and other medical professionals, but the precise nature of the problem remains a subject of extensive inquiry. In this paper, I explore whether moral distress has a parallel within other professions outside the narrowly clinical medical context. In doing so, my aim is to identify just what it is that produces moral distress in professional contexts, specifically, which might explain the parallels across the professions. At the same time, I will argue that these parallels have limitations, which might explain why health care professionals, and nurses specifically, are distinctively vulnerable to moral distress.

Abstract:

Moral distress is well documented among nurses and other medical professionals, but the precise nature of the problem and potential solutions to it remain a subject of extensive inquiry (see, e.g., Ulrich and Grady 2018). On the standard view, a medical professional experiences moral distress when she faces a moral challenge, believes she knows the morally right action to take in response, but is constrained from so acting by bureaucratic, institutional, or other professional obstacles. Recently, some authors have proposed broadening our conception of moral distress, including cases of moral uncertainty, moral dilemmas, and moral luck within its scope (Campbell et al. 2016, Fourie 2017).

Another question of scope, however, is whether moral distress has a parallel within other professions outside the narrowly clinical medical context. Do public health officials experience moral distress when making decisions that could compromise citizens’ liberties or privacy? Do they experience moral distress when executive or legislative actions prevent them from executing what they see as essential, if extraordinary, public health measures? Do professions dealing in risk, safety, and uncertainty—such as engineering and actuarial science—create conditions ripe for moral distress? Is the danger of moral distress greater given that many engineers and actuaries work in the context of a profit-making business model? Do scientific researchers face moral distress when confronted with difficult issues of dual use or study on human subjects (see, e.g., Resnik 2016)?

These questions are, in part, empirical: do these professionals indeed have such experiences? But such questions are also philosophical in character, because they speak to conceptual considerations concerning the appropriate characterization of moral distress itself.

In this paper, I explore some parallels between moral distress in health care and moral distress—or something like it—in other professions. In doing so, my aim is to identify just what it is that produces moral distress in professional contexts, specifically, which might explain the parallels across the professions. At the same time, I will argue that these parallels have limitations, which might explain why health care professionals, and nurses specifically, are distinctively vulnerable to moral distress.
McManus Warnell, Jessica, “Designing a New Course on Women & Inclusive Leadership in Business”

[Flash Presentation]

Short Description: Diversity, equity and inclusion (DEI) garner attention in professional and academic contexts, as businesses advance their commitment to equitable stakeholder engagement, and universities redouble attention to DEI in the curriculum. As business students prepare for the professions, what is their curricular foundation in issues of women at work? This session will explore the Women and Inclusive Leadership course, examining its conception and delivery, lessons learned, and future possibilities, including rooting it within a more comprehensive DEI business school experience. By engaging participants in discussion, we can learn from others to enhance this course offering, and cross-cultivate others’ courses as well.

Abstract:

Diversity, equity and inclusion (DEI) continue to garner much-deserved attention in the professional and academic contexts, as businesses scramble to advance and highlight their commitment to fair and equitable engagement with stakeholders, and universities redouble their attention to DEI in the curriculum. As students studying business prepare to engage with, work for, and, eventually, lead our corporations, what is their curricular foundation in issues of women at work? Despite a long-standing and substantive business ethics curriculum that incorporates topics of DEI in the workplace, a dedicated course on women and inclusive leadership at work was a new course at the Notre Dame Mendoza College of Business in the fall of 2020. In the context of political instability in which gender issues have been at the forefront, in the wake of the #MeToo movement, and as universities, companies and society at large shine a light on the experiences, opportunities and challenges for women at work, courses with an explicit focus on these topics, such as Women and Inclusive Leadership, are more important now than ever. In its design and delivery, the instructor incorporated her academic background, scholarship and teaching, and personal experiences; learned from the richness of others’ scholarly work and practical experiences; and continues to develop the course by actively seeking to maximize the quality and impact of the offering. This session will explore the course’s conception and delivery, lessons learned, and future possibilities, including consideration of rooting the course within a more comprehensive effort to enhance DEI in the business school experience. By engaging session participants in discussion, we learn from others’ perspectives and experiences to enhance this course offering, and aim to cross-cultivate others’ courses as well.
Meda Rohan, and Joseph Vukov, “Brain-Computer Interfaces and Action: Who is to Blame?” [Flash Presentation]

Short Description: Brain-Computer Interfaces (BCIs) allow direct neurological control of assistive technologies such as prosthetics, wheelchairs, and other devices. Because there are no complete, biological remedies for full neural-regeneration, there is a rising prevalence of such technologies in the world of rehabilitation. These devices also raise questions about how BCI-mediated actions may intersect with our current ways of understanding moral responsibility. How should we think about concepts such as blame when applied to BCI-mediated actions?

Abstract:

Brain-Computer Interfaces (BCIs) allow direct neurological control of assistive technologies such as prosthetics, wheelchairs, and other devices. Because there are no complete, biological remedies for full functional regeneration of damaged neurons, there is a rising prevalence of such technologies in the world of rehabilitation, as well as speculation about how BCIs might be used outside therapeutic contexts. However, despite their beneficial applications, BCI technologies also raise many important ethical questions. Among others, they raise questions about how BCI-mediated actions may intersect with our current ways of understanding moral responsibility (Rainey et al 2020: 46). How should we think about concepts such as blame when applied to BCI-mediated actions? Previous work on this topic has primarily investigated the way in which agential control and foreseeability may influence the way we understand moral responsibility in BCI-mediated actions. The problem with this is that there are many ambiguous and confounding factors that make the relationship between moral responsibility, control, and foreseeability hard to ascertain (Vukov & Rempala 2020). In this presentation, we, therefore, approach current discussions about BCI-mediated action and responsibility through the lens of a different concept: blame. Like control and foreseeability, blame is widely-agreed to be tied to our conception of moral responsibility (Tognazzini 2018). Unlike control and foreseeability, blame is less theoretically-complex and can be subjected to empirical study. In this paper, we pair our theoretical analysis with experimental work. In particular, using Amazon’s Mechanical Turk (MTurk) interface, we will be asking participants to indicate the blameworthiness of actions that are either intentional or accidental, and either conventional or BCI-mediated. By providing a theoretical framework focused on blame, and by then measuring the level of blame assigned to these kinds of actions, we hope to move forward conversations about moral responsibility in BCI-mediated action.
Mehta, Maya, and Ana Iltis, “Improving Reproductive Care for Women with Kidney Disease” [Flash Presentation]

Short Description: This paper explores ethical issues regarding reproductive choice among women of child-bearing age with chronic kidney disease (CKD), including those who have undergone kidney transplantation. Reproductive counseling for these patients varies widely, raising important ethical questions, particularly given that CKD is more prevalent among people of color than whites in the USA. We identify ethical issues related to reproductive choice for women with CKD, barriers to reproductive care in this population as well as changes that could address some of these barriers. Improving reproductive care for women of child-bearing age with CKD should be a priority.

Abstract:
Discussions of ethics and reproductive choice often focus on access to abortion and contraception. Recent literature also has addressed reproductive options for persons experiencing what is sometimes called social infertility, individuals with disabilities, and children, adolescents, and young adults undergoing treatment that might limit future fertility. This paper extends the discussion of reproductive choice to a population that has received little attention in the literature, the significant number of women of child-bearing age with chronic kidney disease (CKD), including those who have undergone kidney transplantation. Forty-five years ago, an editorial in the highly-regarded medical journal The Lancet declared “prohibitions” on pregnancy in women with renal disease were no longer uniformly appropriate as it had once been the thought and that physicians should prepare to “batten down the hatches” and support patients who were “determined” to pursue pregnancy. Despite advances in medicine and publication of clinical guidelines, much remains unchanged since the 1975 editorial. Largely due to a failure to conduct much-needed research, numerous questions about how to guide decision-making surrounding pregnancy, particularly for women on dialysis or who have received a kidney transplant, still remain. The evidence available suggests patients are being advised regarding reproductive options in different ways or are not being advised at all, and that there are variations in practice. We argue that the current state of affairs raises significant ethical questions, particularly given the growing number of patients in this population, the fact that more women than men suffer from CKD, and that CKD is more prevalent among people of color than whites in the United States. We identify some of the key ethical issues related to reproductive choice for women with CKD, particularly those on dialysis or who have received a kidney transplant. Using available qualitative and quantitative data, we identify barriers to reproductive care in this population as well as clinical, research, and policy changes that could be adopted to address some of these barriers. Improving reproductive care for women of child-bearing age with CKD should be a priority.
Merrill, Sarah Bishop, “Enhancing the Sick Building Syndrome Discourse: Ventilation”

Short Description: New ventilation standards must be propagated in engineering fields (Civil; Design; Construction; Structural; HVAC; Environmental, Architectural), and in public discourse, as a basic public health practice. We will discuss this new aspect of Sick Building Syndrome, and needed remedies for both airborne viruses and smoke-filled outdoor air (from 100 wildfires in September of 2002, and in the future, during Fire Season.) A theory of rights in which common needs supersede wants and elite provisioning, and the "right to breathe" will be explored and discussed, with a focus on the implementation and enforcement of necessary standards.

Abstract:

Enhancing the Sick Building Syndrome Discourse: Ventilation

My aim is to facilitate the understanding and adaptation of mandatory standards in the rapidly advancing “state of the art” of building standards for ventilation, especially now in the COVID-19 era, and in wildfire season. I hope for dialectical discussion of ways to integrate new duties into the mainstream of professional constructor training, public policies of enforcement and assistance, to retrofit, demolish, or construct the built environment.

Previous publications, research, law and regulation in construction engineering fields, design, structural, HVAC, and materials science, are poorly indexed. Since adequate ventilation seemed to many to be a mere luxury, -as expensive wants, rather than needs, there was little support for rigorous ventilation requirements. Energy efficiency was thought to mitigate against it. This is not a simple cost/benefit trade off, but a firm new premise: an expansion of the requirement previously seen in the enforceable standard for 50% fresh air circulation in hospitals.

I argue, based on the latest research available, that new ventilation standards must be propagated in engineering fields (Civil; Design; Construction; Structural; HVAC; Environmental, Architectural), and in public discourse, as a basic public health practice. Needed standards and new practices will be especially difficult to propagate, since the vast majority of construction contractors are small, one-pick-up-truck operations. Third World needs are also great. Examples supporting this argumentation come from the Sick Building Syndrome literature and public health data. But new technical solutions should not overshadow ancient universal ethical duties to let others breathe, and to leave “as good and enough” (Locke).

Ethical theory must also be revised into a more robust normative global and species-interdependent theory to deal not only with the micro-ethics of “lifeboat ethics,” but with the more extreme universal macro-ethical “Ethics of Hell on Earth:” to clarify new needs superseding wants, and to deal with Social Darwinism, refining “rights of all to breathe.”
Miller, Christine, Kelly Laas, Stephanie Taylor, Eric M. Brey and Elisabeth Hildt, “Characterizing Lab Culture: Exploring the Relationship Between Lab Culture and Ethics through interview Analysis” [Flash Presentation]

Short Description: In this presentation, we describe the methods used to analyze 30 interviews in which we asked graduate students about topics such as the culture of their research group, how group members communicate and interact, and how the group handles ethical issues. Over the course of this four-year study, we have found that for the quality of research and the well-being of the lab members, not only purely scientific factors and routine research and work practices are relevant, but also that the culture of the lab plays a crucial role.

Abstract:

Scientific labs of various types and sizes exist in locations all over the world. The women and men who do this work – the scientists - are educated and trained in settings that are managed and operated within universities. It is these university labs, and one set of labs within a particular university, that have been the subject of a research project funded by the National Science Foundation (NSF). The aim of the study was to understand “culture” in the context of university lab settings and to consider the relationship between culture and ethics in university STEM labs for the purpose of proposing, designing, and validating alternative methods of teaching ethics to student scientists.

In this paper, we describe the methods used to analyze 30 interviews in which we asked graduate students about topics such as the culture of their research group, how group members communicate and interact, and how the group handles ethical issues. Using the grounded theory (Strauss and Corbin 1994) approach, we describe the key categories such as communication, community structure, governance, and collaboration that emerged through analysis that help shape and influence lab culture. Based on this study, we provide thoughts on the nature of lab culture and suggest how we might encourage cultures that build communities of practice that value ethics (Shilton 2013). Over this four-year study, we have found that for the quality of research and the well-being of the lab members, not only purely scientific factors and routine research and work practices are relevant, but also that the culture of the lab plays a crucial role.
Miller, Sarah, “Neoliberalism, Moral Precarity, and the Crisis of Care”

Short Description: Neoliberalism has long been on a collision course with care. In this paper, I offer an analysis of the crisis of care informed by care ethics. Two aspects of this crisis require greater attention: the moral precarity of caregivers and the relational harms of neoliberal capitalism. The concept of moral injury as developed in literature on healthcare workers and combat veterans helps us understand how caregivers in late-stage capitalism face a seemingly unavoidable violation of their own significant moral beliefs. Moreover, caregivers experience not only individual harms of moral injury but also relational harms to their intrapersonal and interpersonal relationships.

Abstract:

Neoliberalism has long been on a collision course with care. In this paper, I offer an analysis of the crisis of care informed by care ethics. In doing so, I aim to detail both the moral precarity and the relational precarity that threatens the necessary practices of giving and receiving care under neoliberalism. After offering an opening consideration of the hazards of neoliberalism, I address the general shape of the crisis of care that has evolved under its auspices. Two aspects of this crisis require greater attention: the moral precarity of caregivers and the relational harms of neoliberal capitalism. Thus, I first consider the moral precarity that caregivers experience by drawing on a concept that originates in scholarly work on the experiences of healthcare workers and combat veterans, namely, moral injury. Through this concept, we can see how caregivers in late-stage capitalism face a seemingly unavoidable violation of their own significant moral beliefs. Second, I examine how the crisis of care results not only in individual harms of moral injury but also in harms to relationships themselves, as I continue to track the impact of moral injury on our intrapersonal and interpersonal lives. Ultimately, I argue that an important facet of the crisis of care is how it operates as a crisis of relationality in which our intrapersonal and interpersonal connections are placed under practical and moral strain. In taking a broader view, we can see how the fraying of particular intrapersonal and interpersonal connections can accumulate, resulting in the unraveling of wider webs of interdependency, just when we need them most. Throughout the paper, I zero in on the moral implications of the crisis of care driven by neoliberalism, featuring the damages that caregivers and their relationships sustain when situated in morally precarious ways. In doing so, I drive home the point that the crisis of care under neoliberalism is as much a moral and relational crisis as it is a political and economic one.
Minemura, Yuichi, Kengo Yoshii, Chiaki Kageyama, Koichi Setoyama, “Analysis of Human Elements Constituting the Organizational Climate that Influence the Decision-Making of Japanese Medical Researchers”

Abstract:

[Purpose] We will clarify the human elements that constitute the organizational climate influencing Japanese medical researchers' decision-making regarding ethical problems.

[Background] In this research project, funded by the Japan Agency for Medical Research and Development (AMED), we created a scale that measures the effects of research ethics education. We also attempted to visualize and evaluate the influence of the Japanese organizational research climate on researchers' decision-making. The physical elements, including research resources and the human elements related to the relationship between researchers and their positions, have a substantial impact on researchers' ethical decision-making. We also conducted an online survey to investigate the relationship between medical researchers' ethical decision-making and the organizational climate that the human elements constitute.

[Methods] We used a portion of an online survey conducted in February 2020 for this research study of 384 Japanese medical research personnel. The items we analyzed are relevant to the factors indicating researchers' attributes and the six human elements constituting the organizational climate. We surveyed the organizational climate using the original scale, examining each subject's recognition of the research climate. We conducted the survey of ethical decision-making abilities using 16 pretest questions on the scenario-type scale that Nakada and colleagues created in 2018. We used multiple-regression analysis to examine the relationship between the subjects' attributes and their ethical decision-making abilities. The statistical significance of the relationship between the human elements constituting the organizational climate and researchers' ethical decision-making with tendency was analyzed by a trend test using simple linear regression. Subsequently, recognizing the organizational climate factors with significant differences was analyzed using Dunnett's test.

[Results and Discussion] Concerning the researchers' attributes, there was a significant relevance with respect to the extent of their research history and research experience regarding the human subjects. We confirmed a significant relevance in the relationship to the five human elements constituting the organizational climate. These elements include the senior researcher's influence on research implementation, inappropriate research activity because of the senior researcher's power, communication with colleagues, strength of the hierarchical relationship, and response to the proposal (For all of these factors, P <0.05).
Miner, Jess, and Deni Elliot, “Ethics Across the Nation: How Colleges and Universities in the U.S. Signal Commitment to Ethics Education”

Short Description: This panel presents projects that describe the landscape of ethics education at U.S. colleges and universities. Using mixed-methodologies, our research consortium seeks to describe the semantic space of ethics in curricula, document indicators of commitment to ethics education, and to provide a public-facing website that communicates findings and reports on innovative ethics programming.

Abstract:
This panel presents projects that describe the landscape of ethics education at U.S. colleges and universities. Using mixed-methodologies, our research consortium seeks to describe the semantic space of ethics in curricula, document indicators of commitment to ethics education, and to provide a public-facing website that communicates findings and reports on innovative ethics programming.

The first panelists will describe the use of a neural network technique, Word2Vec, for pretraining a model to learn semantic relationships within a sample of course catalogs from 16 U.S. universities. Words detected that appear in similar contexts as “ethic/s” and “moral/s” were compared with those found using a public corpus of Wikipedia entries. Findings include preliminary insight into how ethics and morality are situated in higher education curricula compared with a more general context.

The second presentation features the Institutional Ethics Indicators project, which seeks to document commitment to ethics teaching, studying, and promotion at all 4324 degree-granting U.S. colleges and universities by investigating 1) the presence of ethics in the undergraduate general education curriculum; 2) ethics center presence; and 3) notable academic and non-academic activities related to ethics on campuses. One panelist will describe the first stage of this project, presenting the code structure, coding process, and descriptive results of a study of all institutions with Carnegie classifications 15, 16, and 21. Another will present preliminary findings on the relations between key indicators and institutional characteristics (e.g., religious affiliation, admission rate), as well as hypotheses to be tested in the full population of institutions.

The final session will present an interactive map in development for the website that allows users to engage with the data gathered in the indicators project and presents. The website’s growing number of interview-based accounts spotlighting innovative ethics programming. The website will be a resource for stakeholders seeking to understand the current state of ethics education and to discover new strategies for its improvement.
Moore, Auguta, “Rethinking Indoctrination As Essential for Civic Virtue Education” [Flash Presentation]

Short Description: Indoctrination has, for good reason, often been equated with moral harm and is now synonymous with moral wrongdoing. However, I argue, if all liberal democracies accept that a functioning democracy requires citizens to exhibit particular civic virtues and if some form of indoctrination is the only means to properly educate future citizens to adopt these virtues, given the way that we become virtuous, then we must reevaluate the process of indoctrination.

Abstract:
Indoctrination has, for good reason, often been equated with moral harm and is now synonymous with moral wrongdoing. However, I argue, if all liberal democracies accept that a functioning democracy requires citizens to exhibit particular civic virtues and if some form of indoctrination is the only means to properly educate future citizens to adopt these virtues, given the way that we become virtuous, then we must reevaluate the process of indoctrination. We must consider whether certain forms of indoctrination can effectively inculcate civic virtues within students while at the same time avoiding many of the moral pitfalls that are often associated with such processes (such a restricting autonomy or causing close-mindedness). I ultimately argue that we can, in fact, construct a civic virtue education program that does contain some moderate forms of indoctrination but at the same time avoids many of the popular moral criticisms that have been leveled against such processes in the past. Therefore, the purpose of this paper is three-fold. First, I will argue that civic virtue education is an essential component of any functioning democracy. Ultimately, citizens must exhibit certain civic virtues in order to properly engage in political deliberation (an essential democratic process) and schools provides the perfect environment to encourage the development of these virtues. Second, I will show why modest forms of indoctrination must necessarily be a component of any effective civic virtue education program. This involves first, laying out and defending an Aristotelian conception of virtue development and second, developing a conception of moderate indoctrination based on Emile Durkheim’s conception of moral education. Finally, I will argue that some forms of indoctrination, like the one outline above, are not morally problematic and are, in fact, morally obligatory, given their essential function in protecting and promoting just democratic states and the important social goods that they are created to achieve. In this section I consider arguments for why indoctrination is morally wrong, as provided by Eamonn Callan and Dylan Arena, and show why my conception of moderate indoctrination avoids the moral issues that are identified by these two philosophers.
Morris, Brad, “Autonomy and the Justification of Wage Transparency” [Flash Presentation]

Short Description: Is the lack of wage transparency in our culture a moral problem? Jeff Moriarty comes at this issue from a normative point of view. He finds three reasons why wage secrecy is wrong: justice, autonomy, and efficiency. I am going to argue that justice and autonomy, properly understood, does not support wage transparency and efficiency is, for familiar reasons, a non-starter.

Abstract:

Is the lack of wage transparency in our culture a moral problem? Colella et al. implies that it could be. The authors discuss the various factors that can lead management to adopt or reject the practice. The factors can vary considerably, depending on the company, context, and other factors. It might be prudent for one company (or industry) to use wage transparency and well-advised for another company to discourage it. Jeff Moriarty comes at this issue from a normative point of view. He finds three reasons why wage secrecy is wrong: justice, autonomy, and efficiency. I am going to argue that justice and autonomy, properly understood, does not support wage transparency and efficiency is, for familiar reasons, a non-starter. The factors discussed by Colella et al. are relevant and they help us see the failure of Moriarty’s arguments. I am not going to argue that Moriarty’s conclusion is false, instead, it lacks adequate support.
Mukherjee, Gia, “Maintaining Research Integrity during the COVID-19 Pandemic” [Poster]

Short Description: The COVID-19 Pandemic has caused the availability of scientific data for analysis of the virus to increase at an unprecedented rate. However, this has come at the cost of scientific integrity, compromising the overall interpretability of trials and negatively impacting future submissions. Furthermore, the feasibility of trials has been negatively impacted by government restrictions promising to quell the pandemic.

Abstract:
The COVID-19 pandemic has resulted in massive demand for rapid access to novel scientific data regarding the virus. However, the overwhelming volume and speed of incoming data has reduced the need to ensure accuracy in the research and publication process of studies, leading to regular compromises in scientific integrity. This presentation underscores the need to adhere to protocol-specific processes and global standards of research integrity as a means of maintaining trial safety and avoiding undue loss of statistical power or increased risk of bias due to informative missing data. There are several methodical challenges that have been shown to compromise the efficacy of research efforts and put data integrity, trial integrity, and clinical trial interpretability at risk. First, government restrictions put in place to quell the spread of the virus (quarantines, site closures, disruptions to the supply chain of investigational drugs, etc) have had direct consequences on trial monitoring, data collection, and drug supply activities, exacerbating the risk of producing inaccurate data. Second, there has been an influx of poorly designed studies that are not randomized, do not follow publicly available protocols, and feature a small sample size with no comparator group. Many of these publications have been plagued with a lack of editorial scrutiny resulting in poor phrasing, grammatical errors, and mislabelling of tables and figures. Third, this generation of substandard research has been driven by COVID-19 investigators who have never conducted research with respiratory patients or lack the subject matter expertise to deliver high-quality trials.

This presentation will delineate three key strategies to mitigate the risks shown above. Firstly, identifying and reporting unreliable research should be part of the charter for the entire scientific community conducting COVID-19 research. Secondly, governmental oversight committees should be transparent in clearly identifying research that supports their recommendations and in operating under an ethical framework that requires disclosure of conflicts of interest. Thirdly, authors and editors should leverage peer review before starting data collection to validate the quality of the research methods and analysis used. Furthermore, review status of each trial should be explicit in stating if a publication has been peer-reviewed.
Njomo, Allan, and Jessica McManus Warnell, “How Has the Japanese Healthcare System Adjusted to the Aftermath of the 3/11 "Triple" Disaster?”

Short Description: In 2011, the Fukushima region of Japan suffered a “triple” disaster after being struck by an earthquake, tsunami, and a nuclear meltdown. The disaster caused more than 15,000 deaths and nearly 160,000 people were displaced from their homes. Starting in 2012, the government declared it safe to start returning to some villages. In these villages, residents relied on collaboration between the private sector and local government for healthcare. This system was different from the one that was in place before, thus raising the question: what factors played a role in the resiliency and recovery of the healthcare system?

Abstract:

In March 2011, the Fukushima region of Japan suffered a “triple” disaster after being struck by an earthquake, tsunami, and a nuclear meltdown. The disaster caused more than 15,000 deaths and nearly 160,000 people were displaced from their homes. However, starting in January 2012, the Japanese government declared it safe to start returning to some villages. In these villages, resettled residents relied on increased collaboration between the private sector and local government for the delivery of healthcare services. This system was significantly different from the one that was in place before the disaster, thus raising the question: what factors played a role in the resiliency and recovery of the healthcare system? This paper explores how the different components of the Japanese healthcare system adapted to the aftermath of the 3/11 disaster. By focusing on the system’s ability to retain a workforce, provide access to essential medicine, and ensure adequate health delivery, we can highlight the key factors that allowed for resiliency and recovery. In this, we will see how multi-level collaboration between the local government and hospitals led to increased community empowerment, patient engagement, and overall access to care in resettled villages. The Fukushima case provides an important example for consideration by other communities around the world as environmental and man-made disasters continue to proliferate. The approach to healthcare in disaster-affected communities has ethical and practical implications; analyses of these outcomes can inform policy maker and practitioner preparation and response. This research is part of a multidisciplinary collaboration of students and faculty examining community and economic recovery and resiliency in the wake of disasters.
Olson, Nate, Kallee McCullough, and Michael Burroughs, “Pivoting in the COVID Era: Ethics Programming and Virtual Engagement”

Short Description: Amid a global health crisis, ethics organizations have needed to reimagine program delivery. Our ethics institute has found both new opportunities and challenges in moving from in-person events to online programming. The panelists will recount a range of different online events we have organized since the pandemic began, including webinars, ethics pedagogy workshops, Ethics Bowls, intercollegiate student conversations, colloquia, shared video viewing, and podcasts. In addition, attendees will be able to ask questions and share their stories about successes and struggles in maintaining and developing online interaction and engagement.

Abstract:

Amid a global health crisis, ethics organizations have needed to reimagine program delivery. As the directors of a university ethics institute will describe in this panel, our institute has found both new opportunities and challenges in moving from in-person events to online programming. The panelists will recount a range of different online events we have organized since the pandemic began, including webinars, ethics pedagogy workshops, Ethics Bowls, intercollegiate student conversations, colloquia, shared video viewing, and podcasts.

We will discuss ways in which our online programming has allowed us to reach different communities, build connections across universities and with our satellite campus, and serve as a resource to our student body and local community during the pandemic. The panelists will also describe virtual approaches to communications, advertising, networking, and content-delivery platforms.

In addition to describing our own ethics institute’s online programming, the session will also serve as a forum for attendees to ask questions and share their stories about successes and struggles in maintaining and developing online interaction and engagement.

The hour-long panel will begin with an initial 30-minute presentation by the three panelists. Each panelist will discuss different events and event formats and share assessment data. After the initial presentation, the session will shift to a question-and-answer period with the audience.

Short Description: Cognitive and behavioral sciences have proposed different factors associated to honesty and prosociality, ranging from moral traits to social-reputational concerns. External vigilance is a strategy for fostering honesty and prosociality based upon the idea that people care about the reputational costs and gains associated to being honest (dishonest) and prosocial (no-prosocial). We want to propose that external vigilance is not a good strategy for fostering honesty and prosociality, but, since the mechanism on which it relies on is cognitively well established —social reputation—, we propose some strategies for fostering honesty and prosociality using social reputation, aside of external vigilance.

Abstract:

Understanding the factors associated with fostering honesty and prosociality (H&P) is a central goal in practical and professional ethics, for academic and interventive purposes. H&P are understood as important virtues for general society (Mazar and Ariely, 2006; ONU, 2004; Stupnianek, Navickas, and Navickas, 2019) and for public and private institutions (Bardhan, 2006; Dimant, van Kleef, and Shalvi, 2020; Mazar and Aggarwal, 2011).

Cognitive and behavioral sciences have proposed different factors associated to H&P, ranging from moral traits (Capraro, 2017; Mazar, Amir, and Ariely, 2008) to social-reputational concerns (Lacetera and Macis, 2010; Oda, Kato, and Hiraishi, 2015). External vigilance (EV) is a widely used strategy for fostering H&P, that assumes the idea that, since people care about the reputational costs and gains associated to being honest (dishonest) and prosocial (no-prosocial) acts, vigilating —and making that vigilance salient— their acts may motivate people to be prone to H&P. Some studies have looked into the effect of EV over H&P, operationalizing EV, for example, as a direct gaze (Hietanen, Syrjämäki, Zilliacus, and Hietanen, 2018), a functional security camera (van Bommel, van Prooijen, Elffers, and van Lange, 2014), or a printed image of eyes (Manesi, Van Lange, Van Doesum, and Pollet, 2018).

We want to propose that EV is not a good strategy for fostering H&P, even when it is widely used and seems, intuitively, an efficient strategy. First, we want to present an analysis of studies about the effect of EV over H&P showing that evidence is contradictory and tangential. Some studies have reported a positive association (Kawamura and Kusumi, 2017), but others have reported a null effect (Cai, Huang, Wu, and Kou, 2015) or an asymmetrical effect (Jansen, Giebels, van Rompay, & Junger, 2018). Second, we want to show that, since the mechanism on which EV relies on for fostering H&P is cognitively well established —social reputation—, the problem with EV may be of the implementation and not of the mechanism itself. Third, we use that idea to propose some strategies for fostering H&P using social reputation, but aside of EV.
Short Description: This book explores how popular culture explains media ethics and the philosophy that is key to solid ethical thinking. Chapters focus on core philosophical concepts of media ethics—truth telling, loyalty, privacy, public service, media economics, social justice, advocacy, and accountability—as they are examined through the lens of narrative film, television, and music. This book answers the academic call that media ethicists need to further explore the ethical messages of entertainment and amusement, the dominant role of almost all media content.

Abstract:

The goal of this book is to explore how popular culture explains media ethics and the philosophy that is key to solid ethical thinking. In each chapter, the authors focus on a key ethical concept, anchor the discussion of that concept in one film, compare and contrast decisions made in that film with other popular culture artifacts, and ground the analysis in appropriate philosophical thought. The book focuses on core philosophical concepts of media ethics—truth telling, loyalty, privacy, public service, media economics, social justice, advocacy, and accountability—as they are examined through the lens of narrative film, television, and music. Unlike some books, it does not dismiss popular culture as less valuable than elite art. Instead, by adopting the sociological view expressed by William Raymond Williams that culture is ordinary, it assumes that expressions of popular culture illuminate a conversation.

This book answers the academic call that media ethicists need to further explore the ethical messages of entertainment and amusement, the dominant role of almost all media content. Since the earliest years of the entertainment industry, journalists and their choices and journalism and its implications have played a leading role in film, television, and other popular media. The prominence of news media in popular culture during the past 100 years shows that journalists appeal both to filmmakers and audiences. Even Harry Potter has to wrestle with the tabloids and the underground press. While there is an ethical difference between news media and entertainment, public discourse about politics, news, religion, education, and commerce increasingly is mediated through entertainment programming. Consequently, media ethicists must explore the normative messages that infuse entertainment and amusement.
Parker, Lisa S., Kenneth W. Goodman, Annalise Mangone, and Richa Desai, “Ethical Considerations in Personalized Education”

Short Description: The panel will examine the rationale, rhetoric, and methods of Personalized Education (PE) to consider whether and how PE in higher education can avoid replicating the ethical concerns and practical failings of Personalized Medicine. The session will aim to (i) identify the values and assumptions underlying PE; (ii) articulate an epistemological stance toward PE of engaged skepticism, which is necessary to safeguard both students and ideals of higher education; and (iii) suggest guidelines and governance structures that should be implemented when colleges/universities employ PE.

Abstract:
Using the ethical, legal, and social implications (ELSI) framework employed to analyze Personalized Medicine (PM), this panel will examine the ELSI of Personalized Education (PE) in colleges and universities. Both PM and PE use Big Data and machine learning to stratify patient/student populations into risk groups in order to target interventions designed to prevent negative health/educational outcomes. Both medical centers and colleges/universities tout “personalized” approaches as affording the best in healthcare or higher learning.

While thus far PM has some very expensive successes (e.g., individualized oncology treatments and ending diagnostic odysseys), PM is criticized for failing to produce large-scale health benefits, neglecting environmental contributions disease, and exacerbating health disparities. Like PM, PE involves amassing and analyzing huge amounts of data, which raises concerns about privacy protection, data use and security, and informed consent, as well as questions about biases in the algorithms used in data analysis/machine learning. Stratifying student populations risks inappropriate profiling, labeling, and (self-)stigmatization. Moreover, such predictive analytics may be unnecessary to identify and aid at-risk students, which raises questions how best to spend scarce resources and about the role(s) granted to companies marketing data analytic services.

This panel includes two college students (one in information science and one in social science) and two philosopher-ethicists with experience in informatics and personalized medicine. They will examine the rationale, rhetoric, and methods of PE to consider whether and how personalized higher education can avoid replicating the ethical concerns and practical failings of PM. The session will aim to (i) identify the values and assumptions underlying PE; (ii) articulate an epistemological stance toward PE of engaged skepticism, which is necessary to safeguard both students and ideals of higher education; and (iii) suggest guidelines and governance structures that should be implemented when colleges/universities employ PE analytics.
Perkins, Lillian, “The Practical and Political Importance of Social Metaphysics”

Short Description: The political Left in the U.S., working to overcome great ideological division from within, often cites the prevalence of “identity-politics” as an explanation for this internal division. Many condemn theoretical frameworks that support identity-based politics in favor of those that unite a larger base of people as subjects engaged in one political project. But are these calls for unity of the right kind? To answer this, I evaluate the theoretical viability of various accounts of social properties. Adopting a conferralist account, I explore the implications for political unity on different unifying frameworks.

Abstract:

As we approach one of the most divisive U.S. Presidential elections in our history, the political Left works to overcome great ideological division from within. Often cited as an explanation for this internal division is the prevalence of “identity-politics,” a centering of one’s political stance around the social identities to which one belongs. To combat this division, many condemn theoretical frameworks that support identity-based politics in favor of those that unite a larger base of people as subjects engaged in one political project (for example, Marxist class-reductionist views that cite class division as the source of most, if not all, forms of oppression).

But are these calls for unity of the right kind? To help answer this question, I turn to metaphysical accounts of social properties. I evaluate the theoretical viability and political implications of essentialist, constitution, and conferralist accounts of social properties. I argue that while the conferralist account may appear to have problematic consequences, these consequences are actually virtues of the account that better capture certain social phenomena than rival accounts. These phenomena include the ways in which intersectional identities are purported to function as well as the challenges feminists have historically faced in offering an account of the “women’s experience.” Adopting a conferralist account, I explore the implications for political unity on different unifying frameworks.
Pevkur, Aive, “Professional Ethics for Entrepreneurs: Challenges and Possibilities” [Flash Presentation]

Short Description: Considering the emphasis that is being put on entrepreneurship and entrepreneurial activity in all countries, and the circumstance that despite the fact that entrepreneurship ethics is a relatively new field of studies but gathering popularity, the question is why we do not talk more about entrepreneur ethics or, more precisely, study professional ethics for entrepreneurs more in-depth. The purpose of the paper is to explore why there is no formulated system of professional ethics for entrepreneurs until now, and based on that, propose an initial framework.

Abstract:

Against a background of the importance attributed to entrepreneurs, the purpose of the paper is to explore why there is no formulated system of professional ethics for entrepreneurs until now, and based on that, propose an initial framework.

More than a hundred years ago, Emile Durkheim gave lectures concerning professional ethics and civic morals (Durkheim 2019). Amongst others, he describes the main features of professional ethics and morality. For Durkheim, ethics is one of the most important determinants for dividing societies into different fields of activities. While individual ethics prescribes and regulates the personal sphere, civic morals regulate our relationship with the State. But the plurality of morals comes from the professional ethics, “…there are many forms of morals as there are different callings, and since, in theory, each individual carries on only one calling, the result is that these different forms of morals apply to entirely different groups of individuals” (Durkheim, 5, 2019). Durkheim sees the professional ethics as one of the fundamental conditions of morality.

Durkheim’s concern was that the activity of doing business was left without solid ethics systems. “Nevertheless—and this is the comment that matters most—there is a whole category of functions that do not satisfy this condition [group ethics and control] in any way: these are the economic functions, both industry and trade.” (Durkheim, 9, 2019). How actual is that concern nowadays?

Considering the emphasis that is being put on entrepreneurship and entrepreneurial activity in all countries, and the circumstance that although entrepreneurship ethics is a relatively new field of studies but gathering popularity, the question is why we do not talk more about entrepreneur ethics or, more precisely, study professional ethics for entrepreneurs more in-depth. In recent publications of professional ethics by Meyers (2018) and Kelly (2018), professional ethics issues and problems in entrepreneurship are not touched upon; entrepreneurs’ ethics seems to be out of scope.

Discussing possible reasons why entrepreneurs do not have their professional ethics and proposing ideas about relevant features of such professional ethics, will be the focus of the paper.
Phillips, Mark, “The Ethics of Emerging Technologies in the Diagnosis and Treatment of PTSD Among Service Members” [Flash Presentation]

Short Description: The use of Artificial Intelligence to help diagnose and treat service members with post-traumatic stress disorder have ethical issues and concerns. A history of how military forces have traditionally dealt with PTSD along with cutting-edge AI technologies are examined through the lens of utilitarian, deontological, and virtue ethics.

Abstract:

Artificial Intelligence (AI) is being used to diagnose and treat service members with post-traumatic stress disorder (PTSD), but there are legitimate moral and ethical concerns as well as questioning its effectiveness when compared to other treatment modalities. The research explores the history of how military forces have treated PTSD from the American Civil War to the present. It reviews the latest technologies being developed to diagnose and treat service members suffering from PTSD including virtual reality, biomarker detection, deep brain stimulation, and the use of social robots. The research compares and contrasts the ethical use of such AI systems through the lens of utilitarian, deontological, and virtue ethics. Although AI has been proven to help mental health practitioners diagnose PTSD among service members, this research argues that AI technology should be used only as an initiatory or intermediate mean with an end state to promote positive human-to-human interaction. The paper concludes by examining the importance of creating healthy social connections as an essential treatment for PTSD patients while offering ideas to better care for service members during a military redeployment phase.
Phillips, Trisha “Disciplinary Codes of Ethics and Research Integrity”

Short Description: A professional society’s code of ethics is an important symbol of the organization’s standards, values, and commitments. In this presentation, I share preliminary findings from an NSF funded project studying whether a significant change to a code of ethics is followed by a measurable change in disciplinary culture and individual behaviors related to responsible and ethical conduct of research. I present instruments, methods, data, and the findings that form baseline assessments of member perceptions, publication practices, and graduate student education in research ethics. I also discuss the challenges and significance of this exercise in establishing disciplinary indicators of research integrity.

Abstract:

A professional society’s code of ethics is an important symbol of the organization’s standards, values, and commitments. On April 16, 2020, the American Political Science Association announced significant changes to the Association’s code of ethics, a document formally titled A Guide to Professional Ethics in Political Science. This event creates an excellent opportunity to study the relationship between a professional association’s code of ethics and research integrity.

In this presentation, I share preliminary findings from an NSF funded project studying the relationship between a code of ethics, disciplinary culture, and individual behaviors related to responsible and ethical conduct of research. Specifically, the project is assessing whether a (significant) change to a code of ethics is followed by a measurable change in disciplinary culture and individual behaviors. I present data and observations that form baseline measurements of member perceptions, publication practices, and graduate student education in research ethics. (In three and five years I plan to take follow-up measurements to detect change.)

While the project does not yet show whether the code of ethics influenced a change in disciplinary culture or individual behaviors, the baseline measurements yielded some fascinating findings regarding: (1) member perceptions of disciplinary climate of research integrity; (2) author’s awareness of ethical norms and expectations; (3) submission requirements for journals; (4) author disclosure of ethical issues; (5) attention to ethical issues in publication and presentation forums; (6) RECR educational programming; and (7) RECR resources. In this presentation, I share the instruments, methods, findings, and significance of this exercise in establishing disciplinary indicators of research integrity.
Pierce, Elizabeth Whiting, “Low Income College Students’ Family Responsibilities Lie in a Professorial Moral Blindspot” [Flash Presentation]

Short Description: This paper aims to illumine a moral blindspot of faculty who teach low income college students. That is, faculty may underestimate the stakes of the trade-offs their low income students face between fulfilling their academic responsibilities and their family responsibilities. As a result, faculty may misunderstand their own capacities to raise or lower those stakes, both materially and morally. While the paper’s primary aim is to trace this blindspot, it also points to a pedagogical approach that takes students’ family responsibilities into account.

Abstract:
This paper aims to illumine a moral blindspot of faculty who teach low income college students. That is, faculty may underestimate the stakes of the trade-offs their low income students face between fulfilling their academic responsibilities and their family responsibilities. As a result, faculty may misunderstand their own capacities to raise or lower those stakes, both materially and morally. While the paper’s primary aim is to trace this blindspot, it also points to a pedagogical approach that takes students’ family responsibilities into account.

This paper builds on arguments advanced by Jennifer M. Morton in Moving Up Without Losing Your Way: The Ethical Costs of Upward Mobility. Morton argues that, for low income students, investing time, money, and talent in academic pursuits is neither a morally neutral nor an unambiguously positive investment. On the contrary, academic dedication often entails disinvestment of time, money, and talent from family relationships. That disinvestment is often costly for students, whose flourishing depends in large part on the health of these relationships. It can also cost the family, who may depend on their students’ time, money, and talent in order to make ends meet.

This paper explores the possibility that professors may not fully appreciate the moral or material stakes of these trade-offs because, as members of middle income families, they tend to hold a class specific understanding of what constitutes a young, single, childless person’s family responsibilities. This different moral imagination around family life may be linked to differences in middle class family and low income family structures. This paper outlines those differences, drawing on sociological and economic research to compare middle class and low income families’ behaviors with regard to childcare strategies, geographic mobility, union stability, and family membership norms.

The paper concludes by sketching how faculty members could reduce the stakes of the trade-offs students face between fulfilling family and academic responsibilities. Toward that end, it draws on scholarship about workplace gender equality. It outlines a pedagogical approach that could promote educational equity and personal flourishing for lower and higher income students alike.
Price, Terry, *Leadership and the Ethics of Influence* (New York: Routledge, 2020) [Author Meets Critics]

*Critics: Earl Spurgin (Philosophy, John Carroll University) and Clark Wolf (Philosophy, Iowa State University)*

Short Description: How do leaders influence others? Although they sometimes appeal directly to good reasons, which we associate with rational persuasion, leaders also use guilt, pressure, flattery, bullying, and rewards and punishment—all to get the behaviors that they want. Even when leaders refrain from outright lying, they are nevertheless known to practice something approaching, perhaps reaching, the level of manipulation. Influence therefore presents a serious ethical problem across leadership contexts.

Abstract:

What makes influence problematic from an ethical perspective? The answer in Leadership and the Ethics of Influence is that the influence tactics put leaders at risk of using people. It is generally disrespectful of autonomy to figure out what makes people “tick” in an effort to “handle” them. However, leaders who draw on the influence tactics do not handle people like objects. In contrast with physical force, influence works through agency, not around it. Despite this feature of influence—and, to a large extent because of it—the everyday influence associated with leadership is often morally troublesome. What matters morally is not only whether agency is bypassed or overridden but also who is ultimately in control. Followers’ agency is no longer primary when the exercise of influence is detached from what followers want to achieve and how they want to achieve it.

Does ethics require that leaders avoid using the influence tactics? Certainly not. Leadership would be unrecognizable without influence. It does mean, though, that leaders need a response to the ethical challenges these tactics present. Leadership and the Ethics of Influence uses philosophy and leadership studies to show how leaders across different contexts can be justified in getting us to do things. Under the right conditions, the exercise of influence is a moral response to the fact that we would not have done what was necessary to achieve our goals had a leader not gotten us to do it.

Short Description: Lonergan’s epistemology is related to the Platonic understanding of rhetoric as love. Critical thought advances toward truth via language and symbolism, and this mediation process ontologically grounds individual subjects within tradition and community. Just as there is an inherent ethic within knowing, so is there a self-justifying communication ethic uniting objective truth with community bonding. In St. Paul’s theological terms, the Word unites humanity when we are “speaking the truth in love.”

Abstract:
This essay highlights the inter-subjective dimension of ethics, aligning Lonergan’s cognitive pursuit of objective truth with a Platonic and Christian understanding of communication as interpersonal love. After an introduction to Lonergan’s epistemology, Plato’s description of rhetoric as love explains how both meaning and our fellow subjects help constitute our subjectivity. Critical thought advances toward truth via language and symbolism, and this mediation process ontologically grounds individual subjects within tradition and community. Just as there is an inherent ethic within knowing, so is there a self-justifying communication ethic uniting objective truth with community bonding. In St. Paul’s theological terms, the Word unites humanity when we are “speaking the truth in love.”

Short Description: The quest for a just society often leaves out how to spot an injustice, which Sen tried to solve. Sen's Realization-Focused Comparative Approach is a good method in determining whether a case is an injustice or not. However, the approach is still vague, and, in the writer's opinion, Moral Particularism can help the gap left out by the method.

Abstract:
Amartya Sen proposed in his 2009 book, The Idea of Justice, a new approach towards justice. He departed from what he called the “transcendental institutionalism” approach and argued for a “realization-focused comparative approach”. Sen argued that the first approach is unfeasible and redundant. It is unfeasible because any “objective” reasons which rose from Rawls’ Veil of Ignorance can be created from any subjective objections and pass the “impartiality test”. Secondly, it is deemed redundant because an approach to find a just set of social rules, transcendental institutionalism, may not help an individual in how severely horrible compared to other injustices, or how diverse an injustice is. Sen’s approach would rate the desirability of a certain policy or its outcome in determining whether said case is an injustice or not. Sen argued that to evade the Arrow’s Impossible Theorem, the decision-maker should just get more information. However, the writer thinks that Sen, despite his great contribution, left out a very vague set of method in determining an injustice. Questions like How much information is enough until a decision can be made? If justice is in the eye of the beholder, then how can an injustice be identified if the method in determining one is by comparing one case to another? are still unanswered, in the writer’s opinion, by Sen. Thus, the author of this abstract purposes to use Moral Particularism in filling out the gap of how to determine an injustice. The Moral Checklist approach which is introduced by moral particularists should be explored in whether it can fill the gap which Sen left in determining an injustice. The writer argued that the holism principle of moral particularism can really complement Sen's approach well in understanding whether a motivation of a case is just or not which can contribute to the moral checklist approach in their application to determine an injustice.
Rashi, Tsuriel, “Committing to Endangerment: Medical Teams in the Age of Corona in Jewish Ethics”

Short Description: Doctors have been treating infectious diseases for hundreds of years, but the risk they and other medical professionals are exposed to in an epidemic has always been high. At the front line of the present war against COVID-19, medical teams are endangering their lives as they continue to treat patients suffering from the disease. What is the degree of danger that a medical team must accept in the face of a pandemic? What are the theoretical justifications for these risks? This article answers these questions based on Jewish ethical thought that has been formulated down through the ages. According to Jewish ethics, there is a deep-rooted obligation to assist and care for patients even in dangerous infectious diseases. Some rabbis have compared the ethical expectations of doctors to those of soldiers but have not sanctioned taking risks where there is a danger to the families of the medical professionals.

Abstract:

Doctors have been treating infectious diseases for hundreds of years, but the risk they and other medical professionals are exposed to in an epidemic has always been high. At the front line of the present war against COVID-19, medical teams are endangering their lives as they continue to treat patients suffering from the disease. What is the degree of danger that a medical team must accept in the face of a pandemic? What are the theoretical justifications for these risks? This article offers answers to these questions by citing opinions based on Jewish ethical thought that has been formulated down through the ages. According to Jewish ethics, the obligation to assist and care for patients is based on many commandments found in the Bible and on rulings in the Responsa literature. The ethical challenge is created when treating the sick represents a real existential danger to the caregivers and their families. This consideration is relevant for all dangerous infectious diseases and particularly for the coronavirus that has struck around the world and for which there is as yet no cure. Many rabbis over the years have offered the religious justifications for healing in a general sense and especially in cases of infectious diseases as they have a bearing on professional and communal obligations. They have compared the ethical expectations of doctors to those of soldiers but have not sanctioned taking risks where there is insufficient protection or where there is a danger to the families of the medical professionals.
Special Interest Section Lunch Speaker: RISE – Research Integrity Scholars & Educators

Speaker: Dr. Beth Redbird  
Northwestern University

Title: The Impact of COVID-19 on Social Community & Connection

Speaker’s Bio: Beth Redbird is an assistant professor at Northwestern University. She is also a fellow with the Institute for Policy Research and the Center for Native American and Indigenous Research.

Abstract/Description: Dr. Redbird’s research focuses on the impact of group structure on inequality. In particular, she examines the consequences of human movement and interaction. The thread connecting her research is the simple proposition that human interaction improves well-being. Interacting frequently, particularly with a diverse collection of others, makes us more tolerant, improves information flow, improves mental and physical health, and increases labor market participation. Contact is important for social cohesion, generosity, and trust.
Resnik, David, “Precautionary Reasoning in Environmental and Public Health Policy”

Short Description: In this presentation, I will propose a version of the precautionary principle that can withstand various objections and apply it to two important, but very different issues: chemical regulation and public health responses to the COVID-19 pandemic. I will also place the principle within the larger framework of precautionary reasoning strategies and argue that it is reasonable to change decision-making strategies when conditions change.

Abstract:
Precautionary reasoning involves making decisions related to avoiding, minimizing, or mitigating risks. We engage in precautionary reasoning in a variety of decision-making contexts, including choices related to work, lifestyle, health, relationships, finances, and public policy. During the 1970s, Swedish and German legal theorists articulated the Precautionary Principle (PP) as an alternative to scientific approaches (such as expected utility theory and cost/benefit analysis) used by governments to make decisions involving public health and the environmental risk management. The key insight of the PP is that we may need to take action to address possible harms even when scientific evidence concerning those harms is inconclusive. While the PP has been incorporated into numerous international treaties and governmental policies in the last thirty years, it remains controversial. Critics argue that the PP is vague, incoherent, and at odds with scientific and technological progress. In this presentation, I will propose a version of the PP that can withstand these objections and apply it to two important, but very different issues: chemical regulation and public health responses to the COVID-19 pandemic. I will also argue that the PP is one among many different rules one can use for making decisions about risks. Some of these other rules include rules from decision theory and moral theory. The approach one should take to precautionary reasoning depends on various conditions—scientific, technological, personal, moral, social, and political—that form the context of the decision. The case for using the PP is most compelling when we face epistemological uncertainty concerning the possible outcomes related to different options, moral uncertainty concerning our values, or both. Additionally, it can be reasonable to change decision-making strategies as conditions change. For example, one could use the PP for making decisions when scientific evidence concerning the risks of a new technology is inconclusive and moral disagreement concerning the technology is significant, and then shift to expected utility theory as evidence becomes more conclusive and moral disagreement subsides. On this view, the PP complements other approaches to precautionary reasoning and can provide useful guidance when these approaches fail to adequately protect society from risks.
Respess, Shaun, “Caring for Depression: The Limits of Biomedical Treatment”

Short Description: I argue that existing biomedical approaches are insufficient for the care of those with depression. I expose some problematic limitations with existing treatments and propose alternative values from care ethics to supplement previous bioethical contributions. By focusing on depression, I accentuate interrelational conditions that are not appropriately accommodated by the biomedical model. After exposing these limitations, I then offer an amended account to better suit the needs of those seeking and providing treatment.

Abstract:
Mental health care in the United States is predominantly guided by a biomedical framework of care within which medical diagnoses and interventions are developed for diseased or disordered individuals. Popular evidence-based treatments like pharmacotherapy, interpersonal therapy (IPT), and cognitive-behavioral therapy (CBT) reflect this approach to care. These techniques seek to enhance patient choice, promote autonomy, and foster self-mastery all while preserving broader medical commitments like beneficence and privacy. While these values are indeed significant, I argue that they are insufficient for the care of people with depression. I expose some problematic limitations with existing treatments and propose alternative values from care ethics to supplement previous bioethical contributions. Scholars such as Holm (2019) note that the relationship between mental health and bioethics has been tenuous at best: mental health research has an undertheorized account of illness and health, does not fit neatly into the core principles of self-determination, and does not subscribe as forcefully to methodological individualism. I assert that infusing care ethics into this discussion can mitigate these concerns to a meaningful extent.

By focusing on depression, I accentuate interrelational conditions that are not appropriately accommodated by the biomedical model. Patients are held individually accountable for responding to systemic issues, are taught temporary coping mechanisms for their enduring distress, and are exposed to additional social stigma. The expansion of antidepressant medications in particular also treats patients more as medical consumers than as persons in need of assistance. In contrast, care ethics attend to existing relational vulnerabilities and interdependency, emphasize sustained well-being, and promote contextual care over standardization. These are supplemented by commitments to collaborative care in which caregivers and patients are mutually engaged, as opposed to a more service-driven model. By first exposing the limitations of biomedical care, I then offer an amended account to better suit the needs of those seeking and providing treatment.

Rhodes, Elizabeth, “A Pragmatic Reframing: ‘Treatments’ for Hearing Voices” [Flash Presentation]

Short Description: This presentation will discuss the pragmatic implications of an inquiry into the medical model of treatment for those that hear voices.

Abstract:

I employ Dewey’s pragmatic inquiry (1929) and Sara Ahmed’s “Queer Phenomenology,” (2006) to suggest an improvement to current approaches for treating those who hear voices. Dewey suggests that neither science nor philosophy can fulfill themselves while they are separated from one another. I argue that it is necessary to return a similar pragmatic inquiry to the medical model in the context of these treatments. Simply, I question the pragmatic value of viewing these dysfunctional views of hearing voices and the medical model for treating them. Ahmed, the work of phenomenology is to focus on Husserl’s previously eclipsed bodies and their histories and shaping. In this way, I will return an analysis of the history that led to the phenomenon of hearing voices to the process of providing treatment for those that experience it. I demonstrate that these subjective analyses would be beneficial when applied to the process of designing better treatments given that life-history is relevant in the experience of hearing a voice as opposed to purely a physical dysfunction.
Short Description: This interactive session will explore the promise of Ethics Bowl-style discussion for the purposes of continuing professional education on issues of moral and political import. We will introduce a modified discussion format which is designed to be implemented as a tool for learning in professional contexts.

Abstract:

This interactive session will explore the promise of Ethics Bowl-style discussion for the purposes of continuing professional education on issues of moral and political import. We will introduce a modified discussion format which is designed to be implemented as a tool for learning in professional contexts. The pedagogical essentials on which the Ethics Bowl is based have tremendous potential as tools for promoting ethical literacy, engagement, and growth among audiences of all ages and across diverse demographic backgrounds. After highlighting these essentials and some changes to the format to adapt it to this new context, we will ground our discussion in the concrete by simulating an Ethics Bowl-style discussion on two cases designed with professionals in mind. We’ll then conclude with a reflective discussion of the dialogue that unfolds and the contexts in which we would deploy it as a methodology, reiterating and highlighting the central pedagogical values of the Ethics Bowl format.

To explore professional applications in their diversity, we’ll focus our discussion on two case studies, each rooted in two distinct realms of practical and professional ethics. The first will center on an issue of educational practice, and the second will center on an issue arising in the context of the administration of local government. Each discussion will be simulated in a way that demonstrates the possibility of integration and facilitation within each professional sphere and their working environments. The dialogical process we envision will be, by design, close to the ground of professional practice and within the ken of professionals and compliance officers in the two respective fields.

We will then turn to proposed implementations of this dialogical pedagogy in the community, and plans for collaborating with community stakeholders to refine the framework to meet local needs. We will close our presentation with reflections on the connections between Ethics Bowl as an event administered within a competitive structure and Ethics Bowl as a portable framework for inviting ethical reflection and peer engagement.

Short Description: A novel, multidisciplinary community engagement program during the COVID-19 pandemic. Bringing bioethics expertise into the community engagement process to define ethical goals and approaches, the program is not limited solely to improving recruitment. Using a three pronged approach- information gathering, community outreach, and a community advisory board- to inform clinical research processes at the institutional level and gain trust in clinical research conduct among underrepresented populations.

Abstract:

Engaging with communities is paramount for success of clinical therapies and vaccines, and the uptake of vaccines once available. And yet minority populations, specifically black populations have been underrepresented in clinical trials. This imbalanced representation has clinical and ethical implications for future clinical interventions.

Coronavirus disproportionately affects black and Hispanic or Latino persons. This burden makes the need for an effective vaccine critical for these communities. Community engagement (CE) is considered essential to the ethical conduct of clinical trials. Effort to engage communities at higher risk for coronavirus have been widespread, however underrepresentation of minority populations in clinical trials must address the mistrust and misconceptions of not only coronavirus, but research as a whole. Identifying context for ethical best practices within a community is key for the success of clinical research. This participatory process ensures adherence to principles of justice and equitable distribution of research benefits and burdens across populations.

Our institution conducts clinical research on infectious diseases in over 30 countries. While we have a strong history of clinical trials, adopting a CE program is new for our U.S. location. The CE program takes multidisciplinary approach, bringing together the core of bioethicists and research integrity professionals with science educators that have over ten years’ experience working with Historically Black Colleges and Universities. In addition we are working with established community organizations to develop trust and partnerships with communities most at risk for coronavirus. The collective ethical goals and approaches are not limited solely to improving recruitment. We aim to: 1) Increase community’s knowledge and awareness of clinical trial research; 2) Increase clinical researchers’ knowledge and awareness of community perspectives in relation to research; 3) Incorporate community input into design and execution of research; 4) Improve trust and address misperceptions/misconceptions about clinical research; and 5) Support effective strategies for recruitment and retention. These will be accomplished through information gathered from focus groups, interviews, community outreach, and establishment of a community advisory board. Evaluation of CE will provide significant data for scaling up strategies. The development of this strategy is done concurrently with the program goals and outputs.
Short Description: George Orwell is widely understood to prize equality, but his ethical commitments have not been adequately understood. I contend that Orwell is best understood as an egalitarian of a particular kind. Specifically, Orwell is best understood as a relational egalitarian who locates injustice in conditions that make it impossible for persons to live together as equals as opposed to a luck-egalitarian who locates injustice in unequal distributions arising from brute luck.

Abstract:

George Orwell is widely regarded as one of the most influential Anglophone writers of the 20th century, and his fiction and non-fiction alike have been of interest to philosophers generally and ethicists in particular. It is generally agreed among Orwell’s commentators that he prized equality—“The whole English-speaking world,” he wrote in 1941, “is haunted by the idea of human equality”. Yet while there fairly wide consensus that Orwell is rightly regarded as an egalitarian, there has been little effort to clarify just what kind of egalitarian Orwell is. I propose to use the resources of contemporary ethics and social and political philosophy to characterize Orwell’s egalitarianism. One challenge is that within the 20-volumes that comprise The Complete Works of George Orwell, Orwell sometimes appears sympathetic to competing versions of egalitarianism. In particular, Orwell sometimes seems to embrace some version of luck-egalitarianism which condemns as unjust (only) those inequalities that result from brute bad luck. In other places, Orwell seems to embrace relational egalitarianism which identifies as the locus of injustice social hierarchies and conditions that make it impossible for persons to live together as equals. Relational egalitarians, unlike luck egalitarians, are not primarily interested in unequal distributions unless and only insofar as those unequal distributions challenge the prospects of living together as equals. I make the case that Orwell is best understood as a relational egalitarian and for three reasons. First, there is considerable textual support for reading Orwell as a relational egalitarian: he consistently opposes England’s class system and uses words like ‘caste’ to mark his opposition, and he explicitly distinguishes wealth and class, suggesting that the latter cannot be understood solely in terms of a distribution. Second, Animal Farm actually covertly suggests the “expensive tastes” objection to luck-egalitarianism. Third, reading Orwell as a relational egalitarian helps to explain why he is so disappointing to us at times—say, when his sexism and prejudice against the working class are seemingly on display.
Rosen, Tyler, “The Emergence of College Athletic Activism” [Poster]

Short Description: There is an emerging new phenomenon in college athletics: sports activism. Historically muted, amateur college athletes are actively speaking their minds. By analyzing college athletes’ response to three events in the summer of 2020 we can gain a better understanding of the effectiveness and ineffectiveness of each protest in a changing landscape in amateur athletics.

Abstract:

There is an emerging new phenomenon in college athletics: sports activism. Historically muted, amateur college athletes are actively speaking their minds. I propose to explore this emerging phenomenon by analyzing college athletes’ response to three events in the summer of 2020:

First, college athletes demanded that COVID19 be taken more seriously. Among their demands, college athletes called for more precautions to be taken to ensure their safety from COVID-19 when kicking off the fall football season.

Second, college athletes’ responded to their athletic seasons being cancelled by the NCAA. In response to decisions by the PAC-12 and B1G conferences, players around the country created another movement, this time louder on social media: #WeWantToPlay.

Finally, college athletes’ reacted to the Breonna Taylor and George Floyd incidents. Athletes in one of the few active conferences, the SEC, led marches and left practice fields empty in an attempt to bring awareness to social injustices.

I compare and contrast these three examples of collegiate sports activism. I advance the hypothesis that not all three of these protests were equally effective.
Rybka, Kathryn M., and Gretchen Winter, “Reimagining Professional Responsibility Student Learning Activities for Our New Virtual World”

Short Description: We will share our different experiences in moving what had been long-held, in-person, student-centric activities to 100% virtual ones. It forced us to reimagine these events in fresh ways and also created new opportunities for us. Ideas, specific examples and encouragement for how others can successfully transition to interactive virtual settings will be discussed in this session.

Abstract:
At first, the COVID-19 pandemic crept slowly into the United States. Then suddenly it insidiously reached every college and university. Campuses across the country abruptly shut down, sent students home, switched to 100% remote learning, set up quarantine rooms, and other dramatic and uncharted reactions to the virus.

Our college of business developed a proactive response to this unprecedented challenge and provided technological resources and training to guide our academic community to a sudden and for many, new virtual world. This session will provide ideas, specific examples and encouragement for how others can also make a successful transition and reconceive how ethical and professional responsibility issues are presented and explored with students who now appear as squares on a computer screen.

During this panel presentation, we will share our experiences in moving what had been long-held, in-person, student-centric activities to 100% virtual ones. It required us to reimagine these events in fresh ways and also created new opportunities for us. The first event held early in the pandemic served as a learning blueprint for subsequent experiential activities. The “Innovation Challenge” was imbedded into a class requirement for all students in a business master’s degree program and the case problem included an ethical component.

Building on what we learned and a chance to reflect and discover more about virtual meeting platforms over the summer, we reconceptualized our 10th annual Professional Responsibility Strategy Competition. We have been forced to rethink, plan differently, engage our many stakeholder audiences in modified ways, and assure corporate sponsors they will continue to receive value from the activity. Through all these changes, however, we never lost sight of the goal to create opportunities for our students to thoughtfully consider and develop meaningful responses to professional responsibility topics.

At least two APPE members/corporate partners will join us for what we expect to be a lively and engaging panel discussion. We will all share our experiences this past year in reinterpreting exercises that focus on helping college students frame ethical and professional responsibility dilemmas in a virtual learning environment. Audience members will be encouraged to share in our discussion.
Saner, Senem, and Jessica Manzo, “Respect, Resourcefulness, and Empathy: What Children’s Books Can Teach Us about Environmental Ethics” [Flash Presentation]

Short Description: This presentation offers an overview of the basic tenets of Philosophy for Children (P4C) practice, discusses a P4C “Earth Day” program at public libraries in Bakersfield that focused on environmental ethics prompts, and ends with a pedagogical demonstration that engages the participants in a philosophical community of inquiry, characteristic of P4C practice (Lipman, Sharp, & Oscanyan 1980).

Abstract:

This presentation offers an overview of the basic tenets of Philosophy for Children (P4C) practice, discusses a P4C “Earth Day” program at public libraries in Bakersfield that focused on environmental ethics prompts, and ends with a pedagogical demonstration that engages the participants in a philosophical community of inquiry, characteristic of P4C practice (Lipman, Sharp, & Oscanyan 1980). We endorse and presuppose one of the basic tenets of P4C practice that children naturally exhibit philosophical curiosity and puzzlement (Matthews 1980) and they have many questions about their everyday lives that adults tend to overlook or brush away. While supporting diversity awareness, listening skills, critical thinking, creativity and imagination (Lone 2015), P4C conversations invite children to explore those questions, sometimes through picture books used as springboard to address "big ideas.” Through books such as "Something from Nothing" (Gilman 1992), "The Curious Garden" (Brown 2009), and "Hey, Little Ant!" (Hoose 1998), children examine whether it is possible to reuse and recycle objects that they ordinarily discard, how small acts of care may have big consequences for their communities, and what they owe to other living creatures, even insects. While environmental ethics has been addressed in P4C literature (Wartenberg 2009) as one among many possible topics such as ethics of friendship, fairness of rules, or personal identity, environmental ethics has a special role to play in allowing children to explore ideas of agency and accountability in the context of what is owed to a community and environment we share in common. The activities we incorporate in conversations—such as a “testing intuitions” activity where children are asked to decide whether to tear up pieces of paper, each with a different insect picture—allow children to enact real life scenarios and discuss the implications of their choices. Thus, children deliberate on how they can act on their insights, expanding their moral imagination and empowering them as citizens. We argue that environmental ethics concepts are especially well situated to complement theoretical questions with issues of practical engagement and thus support children’s development as responsible citizens of our earth.
Scarffe, Eric, and Katherine Valde, “‘Impartiality’ isn’t Impartial: Gender, Race, Law and Science” [Flash Presentation]

Short Description: In 2016, then presidential candidate Donald Trump questioned whether Judge Gonzalo Curiel could be impartial his Mexican heritage. Since then, there has been a renewed interest in role of ‘impartiality’ has (or should have) in law. In this paper, we draw an analogy between concept of ‘impartiality’ found in science and law. Then, we explain why impartiality within science is not only theoretically impossible, but may be counter-productive to the goals of scientific inquiry. We conclude by showing how these insights are productive for thinking about the role of impartiality within the domain of law.

Abstract:

In 2016, then presidential candidate Donald Trump questioned whether Judge Gonzalo Curiel could be impartial while presiding over a case involving Trump University because of his Mexican heritage. Since then, there has been a renewed interest in role of ‘impartiality’ has (or should have) in law. In this paper, we draw an analogy between concept of ‘impartiality’ found in science and law. Then, drawing on the work of many feminist philosophers of science, we explain why impartiality within science is not only theoretically impossible, but may be counter-productive to the goals of scientific inquiry. We conclude by showing how these insights are productive for thinking about the role of impartiality within the domain of law. We believe that appreciating the overlap between the role/ideal of impartiality in science and law helps to show how this (seemingly intuitive) ideal has been misplaced.

Short Description: Educators have considered a variety of strategies to foster undergraduates’ moral or social responsibility development, including community engagement. This presentation sheds light on the relationship between community engagement activities and the development of social responsibility attitudes in undergraduate students through analysis of a survey administered at two time points to a sample of 128 undergraduates. We explore the role of discipline-based community engagement, gender, and students’ pre-college social responsibility attitudes, as well as other demographic factors in fostering – or failing to foster – student social responsibility attitudes.

Abstract:

Educators have considered a variety of strategies to foster undergraduates’ moral or social responsibility development. While classroom-focused strategies such as ethics case studies are common (Antes et al., 2009), scholars have also undertaken efforts to understand whether service learning, or more broadly, community engagement activities (Bielefeldt & Canney, 2014) can positively impact student social responsibility attitudes (Eyler, 2002). This presentation will explore the relationship between community engagement and social responsibility attitudes in undergraduate students. Findings from our study indicate that positive association between the two may be overstated. We evaluate this issue through quantitative analysis of survey data as part of a five-year, mixed methods NSF-funded study.

In this session, the presenter will share the results from two administrations of a survey to a sample of 128 undergraduates. The instrument is the (tool name omitted) survey. It was adapted from the Engineering Professional Responsibility Assessment (EPRA) developed by Canney and Bielefeldt (2015) to apply to a more general audience of undergraduates beyond engineers (citation omitted). The instrument evaluates student attitudes towards both personal social responsibility and professional social responsibility. In addition, it asks students about their participation in a wide range of community service activities.

Based on multiple regression and other quantitative analyses, our results indicate the following: first, female students participate more frequently in community engagement activities and report higher levels of social responsibility. Second, while frequent participation in community engagement activities is associated with higher social responsibility attitudes, this association disappears when controlling for student pre-college social responsibility attitudes. Third, community engagement activities that are connected to a student’s disciplinary focus are associated with increased student professional development, even when controlling for pre-college attitudes. While our study is subject to limitations, such as respondent attrition between the two administrations of the survey, and is still ongoing, it suggests that community engagement in college could simply be a reflection of student prior social responsibly attitudes, and may not be directly fostering student social responsibility attitudes.

Short Description: Autonomy is a central theme in bioethics, and is discussed in college courses, philosophical message boards, and academic journals. When discussing this concept, it is common to highlight cases of diminished autonomy, such as addiction. This paper argues that our understanding of autonomy is generally inadequate, leading us to conclude such cases to be limiting factors, when they are not. The paper ultimately argues for a position on which cases such as addiction are not seen as outliers, and how these cases provide insight into how the autonomy of all people can be protected in the face of intrusive influences.

Abstract:

Contemporary accounts of autonomy relegate individuals that don’t meet an idealized standard to a position of diminished autonomy. This is problematic because it doesn’t account for the decision-making capacity some of these individuals retain, and decision-making is a central component of autonomy. A representative case commonly presented in these accounts is people with addictions. Contemporary accounts of autonomy, rather than providing a framework that details conditions of how people with addictions can possess autonomy in the same way as people without addictions, instead designate people with addictions as outliers in regard to their autonomy. This paper rejects that appraisal. It argues that labeling people with addictions as possessing diminished autonomy stems from an underdeveloped understanding of individual’s abilities and the limitations on those abilities. Simply put, the current literature inadequately explores the interaction of addiction and autonomy, positing autonomy as an ideal to be reached, rather than an inherent proficiency. For all individuals—people with addictions, as well as others, this way of understanding autonomy is lackluster, as we are all subject to coercive forces and therefore all fall short of the ideal. If contemporary accounts of autonomy are to be accepted, it isn’t only the autonomy of people with addictions that is endangered—everyone’s autonomy is endangered. On my account, I therefore provide an alternative framework based on the works of Agnieszka Jaworska on the autonomous capacity of Alzheimer’s patients. According to Jaworska, Alzheimer’s patients possess the capacity for autonomy because they retain their ability to value. In this paper, I take Jaworska’s framework to argue that since people with addictions are (1) still capable of valuing, (2) retain other tenets of autonomy such as reasoning and decision-making, and (3) do not possess a neurocognitive disease, they are not operating with diminished autonomy. Instead, they possess a more accessible variety of autonomy, one that is relevant for even those without addictions. The current literature on autonomy does a disservice to all by construing autonomy as an unrealizable ideal. My presentation would bridge the gap between idealization of autonomy and the more accessible approach we should take to this concept.
Shea, Matthew, “The "Ethics" of Clinical Ethics”

Short Description: This presentation explores the meaning of "ethics" in clinical health care ethics. It examines two prominent ways of understanding the norms governing clinical ethics: real moral norms vs. conventional norms. It argues that the mainstream "conventional norms" approach faces serious problems and should be supplemented or replaced with a "real ethics" approach.

Abstract:

This paper explores the meaning of “ethics” in clinical health care ethics. The concept ethics defines the nature of clinical ethics as a practice and what it means to be a professional ethicist. When engaging in ethics consultation, teaching, and policy development, ethicists speak of actions being “ethically” appropriate, permissible, good, etc. For such statements to be clear and meaningful, we must first know what “ethics” picks out. And yet, surprisingly, the concept ethics and the term “ethics” are often vague and ambiguous in the bioethics literature and the clinical setting. It’s often unclear how the notion of ethics operative in clinical ethics is related to other understandings of ethics, such as those found in moral philosophy and religious ethics. For this reason, the notion of “ethics” found in clinical ethics deserves careful analysis.

I lay out several ways that the “ethics” of clinical ethics might be understood. One is “Real Ethics,” which aligns with the ordinary notion of ethics, is the object of study for moral philosophy and religious ethics, and is aimed at moral truth. It is the attempt to know and to do what is morally good, right, and virtuous, in an ultimate and unqualified sense. The “Conventional Norms” approach, by contrast, centers on conventional norms embedded in current law, public policy, and professional practice, which are meant to reflect societal and professional consensus. Ethics tracks “established,” “received,” or “settled” ethical standards rather than moral truth. Drawing on canonical documents and prominent figures in the field, as well as some characteristics of ethics praxis, I show that the second view most closely matches the way “ethics” is understood in clinical ethics. Then I raise a series of problems for the Conventional Norms approach, leading to the conclusion that, on this dominant understanding of ethics, clinical ethics fails to address vitally important moral questions and is incapable of providing an essential service to the people ethicists aim to help, which can only be addressed by Real Ethics. I end with some suggestions about how the practice of clinical ethics might be changed to overcome these problems.
Shiell, Timothy, “Free Speech for We: Anti-Orthodoxy and Inclusion in the First Amendment”

Short Description: This presentation argues for anti-orthodoxy and inclusion being primary (yet neglected) values behind the nine commonly invoked justifications for robust free speech rights specifically and First Amendment rights generally. This is especially significant given the current widespread progressive / liberal suspicion of robust free speech and First Amendment rights. Attention is given to the theoretical justifications Thomas I. Emerson, Kent Greenawalt, and Nan Hunter and to relevant landmark U.S. Supreme Court decisions.

Abstract:

This paper defends robust constitutional protections for First Amendment rights generally and free speech rights specifically through a novel approach first suggested by legal scholar Nan Hunter emphasizing the role of anti-orthodoxy and inclusion. The paper builds on themes and arguments explored in my earlier work on the First Amendment generally (e.g., African Americans and the First Amendment, 2019) and free speech specifically (e.g., Campus Hate Speech on Trial, 1998 and 2009 editions) and will be incorporated into my manuscript-in-progress Free Speech for We: A Study of Anti-Orthodoxy and Inclusion in Classical Liberalism.

The argument has three parts. First, it explains the essential role anti-orthodoxy and inclusion play in the nine theoretical justifications for robust speech summarized by leading First Amendment scholars Thomas Emerson and Kent Greenawalt: robust speech enhances (TE1) pursuit of individual self-fulfillment, (TE2) advancement of knowledge and truth, (TE3) democratic participation, (TE4) a balance between stability and change, (KG5) exposure and deterrence of abuses of authority, (KG6) tolerance, (KG7) consent and the private domain, (KG8) autonomy and rationality, and (KG9) dignity and equality. Second, it addresses the role of anti-orthodoxy and inclusion play in landmark U.S. Supreme Court decisions establishing and extending robust First Amendment rights. Cases discussed may include Stromberg v. California (1931), Near v. Minnesota (1931), Herndon v. Lowry (1938), West Virginia v. Barnette (1943), New York Times v. Sullivan (1964), Tinker v. Des Moines (1969) and Snyder v. Westboro Baptist Church (2010). Finally, it discusses how the anti-orthodoxy and inclusion inherent within robust free speech protections have aided the African American and LGBT community pursuit of equality and justice.

A more sophisticated, historically informed, and ethically balanced understanding of the relationships between First Amendment rights—in particular freedom of expression—and the values of anti-orthodoxy and inclusion is especially important in this era of oversimplified slogans, social and political polarization, cancel culture, and racial disparity and injustice. The path forward should be a nuanced belief in “free speech for we” as opposed to “free speech for me but not for thee.”
Slakter, David, “On Adultery as Abuse” [Flash Presentation]

Short Description: Most accounts of the ethics of adultery conceive of mitigating circumstances for in relation either to the positive consequences that might result from it or from flaws of the adulterer’s partner. We should instead recognize most instances of adultery as a form of domestic abuse. This should color our consideration of what makes adultery wrong. In judging the merits of adultery, we should be wary of taking the account of the adulterer at face value, as we have psychological dispositions to privilege their account. We will consider the implications of this argument for the ethics of family counseling.

Abstract:

The ethics of adultery are not often addressed by philosophers, but there are recent accounts of it from the perspective of various ethical theories and relationship arrangements. Such accounts however tend to conceive of possible mitigating circumstances for committing adultery as pertaining either to the positive consequences that might result from the act or from relevant flaws of the partner betrayed by the adulterer. A similar view is also put forward by many specialists in family therapy, perhaps the most notable being Esther Perel. Some therapists and members of self-styled infidelity support groups claim instead that adultery is a form of domestic abuse and that this fact needs to be recognized by both society as a whole and the family counseling community.

Largely in accord with the latter view, I present arguments for recognizing most instances of adultery as a form of domestic abuse. I further argue that this recognition should color our evaluation of what makes adultery wrong and when it could be acceptable. Just as understanding a perpetrator’s circumstances does not typically lead us to excuse other forms of abuse on their part, so we should not be led to condone particular acts of adultery due to failings of the adulterer’s partner.

Following from this, in judging the merits of a particular case of adultery, we should be wary of taking the account of the adulterer at face value. In addition to adultery correlating with deceptiveness, we have psychological dispositions to privilege the adulterer’s account over that of a betrayed partner. For example, adulterers are more likely than their partners to have a coherent narrative of their past, as well as a potentially appealing redemption arc. Their partners however are forced to reconstruct the life and prior events they thought they knew, while simultaneously coping with pressure to show that they have moved on from the trauma of discovery of the affair. I employ examples from standpoint epistemology to show how to better account for the latter’s perspectives. Finally, I discuss the implications of adultery being abuse for the ethics of couples and family counseling.
Smith, Elise, “Reimagining the Peer-review System for Translational Health Science” [Flash Presentation]

Short Description: The peer-review process remains outdated and ineffective and has been a factor in the increased incidence of COVID-19 retractions. This presentation proposes a collaborative peer-review model for translational health science journals that does not prolong the research process but restructures it to not only increase quality of research but also acknowledge the translational applicability challenges and social benefit of studies.

Abstract:
Translational health science integrates biomedical, clinical and behavioral sciences to produce positive health outcomes by creating new drugs, devices, diagnostic tools, treatments and health policy interventions(1). Using interdisciplinary approaches, translational health sciences reduces the gap between scientific development and its practical application. During the COVID-19 pandemic, translational health research has been at the forefront of decision-making regarding mask wearing, appropriate vaccine and treatment development as well as preventive measures to reduce community transmission. However, the retractions in such high-impact journals as The Lancet and the New England Journal of Medicine lessened trust in scientific knowledge. To hold stakeholders accountable a scapegoating process ensued; authors, editors and peer-reviewers related to retracted articles were scrutinized for their involvement in erroneous science (2–7).

In this paper/presentation, I argue that ascribing blame and punishing individual stakeholders will likely prove ineffective in preventing future erroneous or substandard information from entering the scientific record. Instead, we should review the shortcomings of the scientific peer-review process as a collaborative and systemic issue, not an individual one. I further demonstrate that the traditional peer-review model is ill-suited for complex translational health research as it creates unrealistic expectations. I propose a way to reimagine peer-review that would involve an open multi-stakeholder collective peer-review process which redefines how we evaluate and discuss “quality control”. In the context of translational health science, I argue that quality should consider not only typical notions of rigor and reproducibility as identified by 2-3 peer-reviewers. Quality should also include an open, inclusive and ongoing discussion regarding practical limitations of a study, challenges of application in the “real world”, as well as the potential social harms and benefits of research development and application. Although the main benefit of broadening peer-review is to increase quality of research, this model also has the added value of stakeholder involvement which helps in bridging the translational gap between science and practical application in health research.

Short Description: Crime stories attract social buzz, but they also serve as prisms for perceived threats. As immigration, technology, and globalization reshape our world, anxiety spreads. Because journalism is key to how the public adjusts to upheaval, this unease raises the ethical stakes. Reporters can spread panic or encourage reconciliation by how they tell these stories. Murder in Our Midst uses crime coverage in 10 North American and Western European countries to examine cultural concepts like privacy, public right to know, and justice. Working from news coverage, codes of ethics, and interviews with almost 200 news professionals, this book offers fertile material for a provocative conversation.

Abstract:

Crime stories attract audiences and social buzz, but they also serve as prisms for perceived threats. As immigration, technological change, and globalization reshape our world, anxiety spreads. Because journalism plays a key role in how the public adjusts to moral and material upheaval, this unease raises the ethical stakes. Reporters can spread panic or encourage reconciliation by how they tell these stories. Murder in Our Midst uses crime coverage in 10 select North American and Western European countries as a key to examine culturally constructed concepts like privacy, public, public right to know, and justice. Working from close readings of news coverage, codes of ethics and style guides, and personal interviews with almost 200 news professionals, this book offers fertile material for a provocative conversation. The findings divide the 10 countries studied into three media models. Daniel Hallin and Paulo Mancini’s book *Comparing Media Practices* influenced the selection of countries and the initial premises. Our own investigations led to the introduction of our three media models, which are based in crime coverage habits of practice: the Protectors (Germany, the Netherlands, Sweden), the Watchdogs (the United Kingdom, Ireland, Canada, and the United States), and the Ambivalents (Spain, Italy, and Portugal).

The book explores what the differing coverage decisions suggest about underlying attitudes to criminals and crime and how justice in a democracy is best served. Today, journalists’ work can be disseminated around the world without any consideration of whether what’s being told (or how) might dissolve cultural differences or undermine each community’s right to set its own standards to best reflect its citizens’ values. At present, unique reporting practices persist among the three models, but the Internet and social media threaten to dissolve distinctions and the cultural values they reflect. There is a need for a journalism that both opens local conversations and bridges differences among nations. This book is a first step in that direction.
Smith, Michael, “The Intangible Ossuaries: The Ethical Dilemmas that Come with Handling the Data of the Deceased”

Short Description: From taking ownership of remains to ecological burial practices, modern mortuary science provides guidance through these concerns with an established scaffolding of mortuary ethics. Data rights, then, better defines the problems at the crux of the deceased, their loved ones and the data itself. Digital remains cannot be interred, but they are easily preserved; And while likely never lost, can easily become out of reach.

Abstract:

This paper and presentation began with a personal purpose. My father passed away in 2013. Every year since then, I’ve received a reminder from Facebook to visit his page and wish him a happy birthday.

This paper explores the ghosts of the deceased, left online, and how their data continues to interact with us on a daily basis. In particular, focus is given to the ethical dilemmas that surround the data of the deceased such as ownership of the deceased’s content and associated metadata; the duties and responsibilities of social media companies (and other content hosts) and their impact on the deceased’s family members; what should be done with the data ultimately; and the conflict that arises inevitably when opinions on how to handle a loved one’s data clash. In an effort to find answers to these problems, research is done on existing mortuary ethics and seeks to expand current data rights concerns. From taking ownership of remains to ecological burial practices, modern mortuary science provides guidance through these concerns with an established scaffolding of mortuary ethics. Data rights, then, better defines the problems at the crux of the deceased, their loved ones and the data itself. Digital remains cannot be interred, but they are easily preserved; And while likely never lost, can easily become out of reach. To conclude, while the solutions to these problems - who owns the deceased’s data; who has the right to say what should be done with it; what should be done with the data - may not be readily available, the means by which we’ll come to them aren’t so out of reach. Specifically, by taking one’s digital death into account alongside their mortal one, it’s possible to make it easier on loved ones after passing in the same way bioethicists call for a living will and how one’s last will and testament can take the decision of what to do next out of their hands. This will only become more important as our lives spread ever outward online.

Short Description: We will discuss preliminary data from our ongoing study to examine the experiences and perspectives of researchers, both the decisionmakers about essential research/researchers and those whom those decisions impacted. We will connect our questions and findings to the broader professional ethics questions about exploitation in the context of “essential workers” and how our findings may indicate important lessons on how to prevent, or at least mitigate, some of the more unethical implications of these decisions.

Abstract:

The global pandemic caused by COVID-19 has produced unprecedented turmoil generally, and specifically in the forced decisions regarding who should continue working and who should stay at home. This dilemma had a particular manifestation in research communities, where vague guidance with short timelines produced decisions that are yet to be examined. It is generally accepted that certain research activities should be continued during a global health emergency (GHE), especially those activities directly related to the emergency. However, in the absence of a relevant, unified national public health policy, applicable regulations and directives for the continuance of research activities have been determined by state and local governments and individual research institutions. The guidance provided by research institutions for conducting research during GHEs is often broad and abstract (Sethi, 2018).

A prevalent response by research institutions has been to suspend all but “essential” research. This poses two main problems: 1) the distinction between essential and inessential research is often defined poorly, if at all. Often, the distinction is merely illustrated with examples, leaving many possible instances ambiguous. 2) Because of the risks that come with continuing research during a GHE, those directed to continue research work may be particularly vulnerable: graduate students, post-docs, international students, and research staff. What safeguards are put in place to prevent exploitation of those who may feel they have little choice but to participate in carrying out essential research work and take on additional personal risk?

We will discuss preliminary data from our ongoing study to examine the experiences and perspectives of researchers, both the decisionmakers about essential research/researchers and those whom those decisions impacted. We will connect our questions and findings to the broader professional ethics questions about exploitation in the context of “essential workers” and how our findings may indicate important lessons on how to prevent, or at least mitigate, some of the more unethical implications of these decisions.

Spadafore, Annemarie, “But I Looked Up To You: Irrationality and the ‘Dark Side’ of Transformational Leadership, and its Implications for Business Ethics” [Flash Presentation]

Short Description: Transformational leaders often have certain special traits (boldness, charisma, influence) that enable them to inspire and motivate others. They are also expected to reflect high standards of ethical and moral conduct, which may become more challenging to maintain in times of high anxiety and pressure. During such times, ‘dark side’ traits may emerge that prompt these leaders to act inappropriately, irrationally, and unethically. This paper argues that even ‘transformational leaders’ may have dark traits that prompt these leaders to ‘derail’ in highly unethical and inexplicable ways. It also argues that certain protective activities can prevent these ‘derailing’ tendencies.

Abstract:

Transformational leaders often have certain special traits (boldness, charisma, influence) that enable them to inspire and motivate others. These traits enable transformational leaders to provide a strong vision for their organization, while inspiring and instilling confidence in followers to attain previously unachievable goals. Further, they motivate followers to think innovatively and to seek out new solutions and perspectives. Transformational leaders are also expected to reflect high standards of ethical and moral conduct, which may become more challenging to maintain in times of high anxiety and pressure. During such times, ‘dark side’ traits may emerge that may prompt these leaders to act inappropriately, irrationally, and unethically. This paper examines the literature on transformational leadership and its relationship to certain personality traits and environmental pressures. It argues that even ‘transformational leaders’ may have dark traits that emerge in times of high anxiety and stress, and these traits may prompt these leaders to ‘derail’ in highly unethical and inexplicable ways. It also argues that certain protective activities can prevent these ‘derailing’ tendencies.
Spence, Edward, *Stoic Philosophy and Technology* (Rowman and Littlefield, forthcoming) [Author Meets Critics]

Short Description: I offer an overview of issues raised in my forthcoming book, Stoic Philosophy and Technology. It examines how stoic philosophy applies to technology. The problem of technology is not technology itself, but the use of technology by the Big Tech companies for their primary financial gain to the detriment of users’ and society’s wellbeing. Technology cannot be good for itself nor the good of the BigTech companies that manage them, but good for humanity overall. The problem of technology, that of control, is not technical to be solved by engineers but a moral problem to be solved collectively by society.

Abstract:

This paper offers an overview of some key issues I raise in my forthcoming book, Stoic Philosophy and Technology (Rowman and Littlefield). It examines how stoic and neo-stoic philosophy applies to technology, and specifically Information Technologies and Artificial Intelligence (AI) Technologies (Technology, henceforth). It comprises three parts: 1. The Core Problem of Stoic Philosophy and Technology; 2. The Core Principles of Stoic Philosophy and How they Apply to Technology; and 3. Why Stoic Philosophy is of relevance and importance to Technology. The problem of technology is not technology as such, but the use of technology by the Big Tech companies, such as Facebook and Google, for their primary financial gain to the detriment of the users’ wellbeing and society generally. The recent scandal of Cambridge Analytica and Facebook involving breach of privacy and lack of consent of users’ data, is a case in point. Given that any technology cannot be good for itself nor the good of the BigTech companies that manage them, but good for humanity overall, any instrumental positive value of such technologies must not be at the cost of their negative eudaimonic impact on society. Ultimately the core problem of technology is not technical to be solved by engineers but a moral problem to be solved collectively by society and the global community. The overarching rationale for the application of Stoic Philosophy to evaluate the impact of technology on society is that stoic philosophy as a way of life with its focus on the attainment of wellbeing through virtue, is singularly relevant and important to the eudaimonic assessment of technology. In both Stoic philosophy and Technology, the key problem and question I focus on, is the question of who is in control? I will demonstrate that the answer provided by the Stoics to the question, who is in control of our lives, both as individuals and collectively as a society, signals and motivates an answer to the question, who is in control of technology? Society, or the Big Tech companies?
Starkey, Charles, and Kendra Gordillo, “Epigenetic Obligation” [Flash Presentation]

Short Description: In this presentation we will outline some of the most striking research on epigenetic effects. We will then argue that the prospect of epigenetic effects broadens the scope of responsibility for the welfare of future children. We will argue that the same considerations behind behavioral restrictions during pregnancy suggest that there is a moral obligation for men and women to regulate behaviors given the likelihood of bearing children, namely "epigenetic obligation."

Abstract:

Recent years have seen leaps and bounds in our understanding of epigenetics, the way in which chemical compounds affect a person’s genome by attaching to DNA and turning some genes on or off or controlling production of proteins related to genetic expression. Unlike other environmental influences, such changes can be passed down to a person’s offspring. In this presentation we will outline some of the most striking research on epigenetic effects. We will then argue that the prospect of epigenetic effects broadens the scope of responsibility for the welfare of future children. The welfare of the future child that a fetus will develop into has been used to justify both forced interventions (caesarean sections, mandatory HIV testing) for pregnant women and strong sociomoral pressure to regulate behaviors (drinking alcohol, smoking, eating nitrates) that are perceived to have a possible negative effect on fetal development. Without endorsing any of these particular restrictions, we will argue that the same considerations behind these formal and informal practices suggest that there is a moral obligation for men and women to regulate behaviors given the likelihood of bearing children, namely "epigenetic obligation." This epigenetic obligation must be balanced with human autonomy, and we identify and discuss several factors that affect the strength of the obligation. These includes the nature and extent of the epigenetic effect, the nature and extent regulations that would be required to modulate the epigenetic effect, and the probability of the occurrence of the epigenetic effect. When the occurrence of the epigenetic effect is likely and the effect is both significant and harmful, obligation grows and can override a presumption of autonomy in choice and action. The coming years will see great advances in our understanding of epigenetic effects, and with such advances will come increasing specific epigenetic obligations among the population and an ongoing dialogue to determine what these obligations are.
Su, Zhan, Yiyu Ning and Helet Botha, “The (Non-)Politics of Basketball in China: Adam Silver’s Dilemma in the Wake of Daryl Morrey’s Controversial Tweet” [Flash Presentation]

Short Description: The purpose of this case is to encourage readers to think about how NBA can protect the most lucrative international market in the time of globalization, while not betraying its core values. If it is necessary to compromise, what is the trade-off? How should an American sports organization operate in a time of US-China rivalry? Furthermore, what is the penetration of political ideologies in business ethics?

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On 9th October 2020, CCTV announced to resume broadcasting games of the National Basketball Association (NBA). The state broadcaster had banned NBA games from 4th October 2019, because of the Houston Rockets general manager's tweet supporting the antigovernment protests in Hong Kong. Although the tweet was deleted within hours of its posting, and despite the League issuing a statement in which where the league admitted Morey’s tweet was referred to as “regrettable”, the Chinese government, fans and sponsors were not mollified. Yet, it infuriated American fans and politicians. In the public rhetoric, the tweet, and the NBA's official response to it became the nexus of a clash between freedom of speech and infringement of sovereignty. The protagonist in the case is the commissioner of the NBA, Adam Silver, and deals with the choices he is facing in the wake of the tweet and the public rhetoric sparked by it. and now he is going to talk with the head of the Chinese Basketball Association (CBA).

Apart from NBA official statements, this case study also includes opinions from basketball players, team owners, and notable politicians. Furthermore, the case elaborates the context from the Chinese perspective, by providing crucially important information about the history of basketball in China.

All of this information is provided so that the reader - students in MBA or undergraduate business courses - can discuss what they think Adam Silver could and should do. That is, the case is open-ended.
Swartz, Steven, “Traumatic Incarceration”

Short Description: This presentation examines ethical implications of widespread trauma within American criminal justice. I argue that widespread trauma among those caught up in criminal justice significantly constrains the punishments a community can legitimately impose, undermining what I call “traumatic incarceration”. The key argument is that in a society like ours, traumatic incarceration carries a significant risk of retraumatizing a large number of survivors. This is inconsistent with one of punishment’s key moral roles: expressing condemnation of, and dissociating society from, unjust traumatic violence. I conclude by connecting this argument to debates about prison reform and abolition, and related issues in policing.

Abstract:

This individual presentation ... examines ethical implications of widespread trauma within American criminal justice institutions. Prisons and jails are filled with traumatized people. Imprisoned persons are more likely than the general population to have experienced childhood abuse or neglect, to have been victimized by violent crimes, to have witnessed/vicariously experienced such violence, or to have experienced systematic oppression. Philosophical and ethical debates touching on this issue often focus on whether personal histories of trauma support leniency in sentencing—e.g., because experiences of child abuse might mitigate responsibility for adult criminal behavior by undermining moral and rational development. However, these debates miss another ethical challenge—one having less to do with “how much” punishment one receives, and more to do with the punishment’s character. I argue that widespread trauma among those caught up in criminal justice significantly constrains the types of punishments a community can legitimately impose, undermining what I call “traumatic incarceration”. This presentation’s primary aims are to explain what traumatic incarceration is, and why it is wrong for a society like ours to make use of it. The key argument is that in a society like ours, traumatic incarceration carries a significant risk of retraumatizing a large number of survivors. Retraumatization implicates the subject’s prior traumatic victimization and amplifies its harms. On a common metaphor, retraumatization re-opens old wounds. I argue that if old injuries are implicated with new traumatic experiences, there is a tension between traumatic incarceration and a key moral role that punishment should play—expressing condemnation of, and dissociating society from, unjust traumatic violence. Instead of being able to clearly condemn the offenses that produced the initial trauma, traumatizing punishments make a community partly responsible for the continuing effects of past victimization, leaving the community unable to appropriately dissociate itself from such violations. Additionally, because of its connection to trauma, this form of punishment is not well-supported by standard penological concerns, like retribution and crime reduction. I conclude by drawing attention to remaining questions about the implications of this argument for debates about prison reform and abolition, and related issues in policing.
Thornton-O’Brien, Leslie, Cristen Jandreau, Quinn Steen and Caley Dugan, “Research Administration Ethics in a Global Pandemic Panel Discussion” [Flash Presentation]

Short Description: As we sit in our homes, quickly becoming more comfortable in our ‘business loungewear’, we wonder what else besides our hygiene is slipping to the side during a global pandemic. We see our social media feeds fill with disheartening, doom and gloom posts regarding everything from vaccines and masks to children not having enough food to eat when they are home from school. But we must ask are our ethics pertaining to administration and objectivity in research slipping as well? Join us for thoughtful discussion pertaining to this relevant topic.

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Because we are living in unique times, understanding the effects of COVID-19 on the research administrative process is paramount to continuing the important work of research. Dr. David Resnik, Jr. notes that “Most people learn ethical norms at home, at school, in church, or in other social settings.” (Resnik, 2015) This begs the question because we aren’t in school, church, social setting, or the traditional office setting, are our ethical boundaries slipping?

Through discussion we will investigate:
• Are our core values as research administrators slipping as we become more comfortable in our slippers and sweatpants at home?
• Are we cutting corners in our review of projects, sponsors, and researchers as we sit at home with our children participating in virtual learning or our spouses working at the next table?
• Are we more likely to miss a crucial sign of conflict of interest when we’re worried about hands being washed, groceries being disinfected, and whether our government can come to a consensus regarding next best steps regarding a pandemic?
• Or in actuality have we created a work environment that caters to working parents, allows researchers more academic freedom, and a firm which allows for greater ‘out-of-the-box’ thinking in regards to the next great discovery?

Additionally, this panel will explore new, best practices for issues such as:
• Timeliness in reviews
• Team communication (where ‘team’ can include both internal and external stakeholders)
• Burnout
• Assistive literature for staff
Trott, Kory, Cristen Jandreau and Barbara DeCausey, “Research Ethics and Compliance: Internal Quality Improvement to Support Ethical Research and Innovation”

Abstract:

Public trust and credibility are essential to a university’s ability to address fundamental scientific questions and pressing societal challenges. Likewise, researcher trust in the project review process is essential to a university’s ability to maximize the scientific potential of its students, faculty, and staff. Over the past two years, the division of Scholarly Integrity and Research Compliance (SIRC) has improved its relationship with the research community by enhancing review processes and emphasizing thoughtful RCR education. SIRC’s approach to organizational change can serve as a model for creating a culture of responsible and objective research.

The relationship between ethics and the policies that govern research is not always apparent in RCR training. Rather than giving lectures about research compliance, SIRC has opened up a dialogue about how to conduct ethical research. We’ve also expanded the RCR conversation. Representatives from offices, departments, and programs from across the university have contributed to RCR programming. SIRC’s RCR trainings have included discussions about statistical ethics, citation ethics, conflict management, and detrimental research practices. SIRC’s inclusive approach to in-person RCR training highlights Virginia Tech’s institution-wide commitment to the responsible conduct of research. Our RCR training program also provides researchers with tools for ethical innovation rather than just satisfying compliance requirements.

The Research Conflict of Interest (RCOI) Program and Human Research Protections Program (HRPP) have also made improvements to increase efficiency while maintaining thorough review processes. For example, the RCOI Program has evolved from an automated system to a fully staffed program that is highly responsive to researcher feedback and requests. Every feature of the RCOI Program is being evaluated and maximized. The university’s disclosure system was completely overhauled, and the program’s online presence was redesigned to more clearly communicate with researchers. Likewise, the HRPP has made changes to decrease project review time, correcting a common source of tension with researchers. Combined with a renewed emphasis on customer service, these internal quality improvement efforts have built trust and improved Virginia Tech’s capacity for responsible research and ethical decision-making.
Tuggle, Richard, “Science Fiction as a Lens on Ethics for Modern Military Leaders: Reframing Maritime Issues in the South China Sea” [Flash Presentation]

Short Description: Science fiction provides a medium to enable ethical military leadership and decision-making to build trust among partners and empower modern military leaders to achieve a shared vision. The great powers and partner nations may benefit from science fiction’s ability to identify ethical issues, clarify facts and assumptions, and evaluate existing and new courses of action. In order to promote ethical military decision-making through a shared understanding and a willingness to learn and adapt, military situations should be reframed in an alternate reality via science fiction.

Abstract:

Science fiction provides a medium to enable ethical military leadership and decision-making to build trust among partners and empower modern military leaders to achieve a shared vision. The great powers and partner nations may benefit from science fiction’s ability to identify ethical issues, clarify facts and assumptions, and evaluate existing and new courses of action. In order to promote ethical military decision-making through a shared understanding and a willingness to learn and adapt, military situations should be reframed in an alternate reality via science fiction.

An informed decision-making process observes an issue; orients the facts, assumptions, and stakeholders; evaluates courses of action resulting in a decision in accordance with accepted stakeholder criteria; performs limited testing if applicable; acts upon the decision; and repeats the process with observing the causes, effects, and relationships between the causes and effects. Throughout the process are intermediate steps and questions to improve the process and reduce risk. Obstacles to this process include ignoring or obscuring facts, options, concerns, and feedback from oneself and the other stakeholders. The solution space is only limited by imagination and a willingness to explore new options. Using science fiction as an ethical lens provides an alternate environment to explore the realm of the possible. Through science fiction and ethical leadership, the modern military leader translates hope through multinational stakeholders into an acceptable range of courses of action and weighting criteria. The following provides an overview of science fiction as an ethics enabler using examples English and Chinese authors applied to maritime issues in the South China Sea. Science fiction assists in reframing issues in the form of ethical dilemmas into a shared understanding, building trust among partners, and empowering modern military leaders to achieve a shared vision. Be reframing ethical dilemmas, modern military leader looks past narrow views of legality and efficiency for a broader pluralistic creative ethics-based set of actions weighing and balancing the needs of all stakeholders to achieve a peaceful resolution.
Wachter, Robert F., III, Davide Forcellini, Jessica McManus Warnell, and Kevin Q. Walsh, “Relationship amongst Coastal Hazard Countermeasures and Community Resilience in the Tōhoku Region of Japan following the 2011 Tsunami”

Short Description: As natural disasters proliferate and communities invest significantly in their preparations and responses, infrastructure decision-making by government officials and engineers has an immediate and critical impact on human well-being. A potential framework for studying the relationship between coastal hazard countermeasures such as seawalls, levees, and breakwaters and their impact on community resilience is proposed in this investigation and is applied to 26 cities in the Tōhoku region of Japan following the 2011 tsunami.

Abstract:

As natural disasters proliferate and communities invest significantly in their preparations and responses, infrastructure decision-making by government officials and engineers has an immediate and critical impact on human well-being. Coastal communities all around the world that are vulnerable to inundation from tsunamis or storm surges are investing large amounts of resources in countermeasures such as seawalls, levees, and breakwaters to limit damage from such events. Such countermeasures are altering the natural landscape of coastal communities, but with sea levels rising, there is an increased risk of coastal communities experiencing extensive flooding due to tsunamis and coastal storms. A potential framework for studying the relationship between coastal hazard countermeasures and their impact on community resilience is proposed in this investigation and is applied to 26 cities in the Tōhoku region of Japan following the 2011 tsunami. Community resilience was quantified using a modified version of the Resilience Inference Measurement (RIM) method proposed by Lam et al. (2016) where parameters of intensity, exposure, damage, and recovery were utilized in a K-means cluster analysis to categorize respective cities into four different resilience groups. As a supplemental data analysis to the RIM method, historical data of the exposure and damage parameters from the 2011, 1933, and 1896 Tōhoku tsunamis were utilized to established limit states for fragility curves to demonstrate the level of response for a specific damage condition. A linear regression was performed to determine if there was a relationship between the resilience grouping of each city and the height of a countermeasure. No correlation was found between the height of a coastal hazard countermeasure and the resilience grouping of the respective city, which indicates that investing in such infrastructure does not necessarily improve resilience of a community. The results of the investigation will assist government officials and engineers in selecting coastal resilience policies and strategies to limit future impacts from coastal hazards. This study is part of a multidisciplinary faculty-student collaboration exploring social, environmental, and economic justice inherent in preparation for and management of natural and man-made disasters by examining the Fukushima triple disaster of an earthquake, tsunami, and nuclear incident.
Wagner, Paul, “Teachers: No Need to Moralize” [Flash Presentation]

Short Description: Teachers fear being accused of moralizing. As a consequence they often default on the importance of character and virtue development in students. Of course they unintentionally moralize when teaching about re-cycling, climate change, Black Lives Matter and so on. But they somehow imagine these as social necessities apart from foundational morality. Of course these matters are part and parcel of morality as much as how one ought to treat one's neighbor. The task at hand is to show how instruction in the evolutionary advantage to herd species such as humans to cooperate is not dictating any ideology any more than explaining why primates are our evolutionary-derived cousins. In short, foundational morality can be addressed as science without advancing into didactic instruction favoring specific laws, conventions or matters of religious or cultural etiquette.

Abstract:

Teachers fear being accused of moralizing to students or otherwise indoctrinating them into the teacher’s personal beliefs and values. From Sydney Simon’s Values Clarification a half century ago to Lawrence Kohlberg’s character development and Nel Nodding focus on caring all approaches to moral pedagogy routinely go to great lengths to avoid charges of moralizing. Evolutionary psychology and mathematical game theory make clear that morality can be grounded on practices that are no more normative than what survival of the species requires. There is no question that an evolutionary advantage all herd animals have is the disposition to cooperate. The richly – textured language humans developed went far beyond signaling stimuli and cooperative cues. Human language made possible the invention of the promise. The promise obligates those who speak and behave in ritualistic ways to fulfill promises under ordinary circumstances. Networks of promises led small tribes of humans to hunt and then engage in agriculture together. Networks of promises then led to ensuring the extension of property right and practices of currency exchange internationally.

Assuming evolutionists such as S.J. Gould, David Sloan Wilson and Elliot Sober are right evolution operates fortuitously to avoid species extinction. Human cooperation makes humans extraordinarily resilient in comparison to every other mammalian species on earth. Without moralizing about this or that favored rule of behavior, teachers explaining the impact of evolution on physiology as much as on social practices make clear to students that cooperation and its most effective amplifier, promising be utilized for the well-being of all and that this represents the game theoretic balance evolution drives towards in favor of species naturally.

Obviously, humans like other primates also have instinctual dispositions towards self-interest but species survival depends on cooperation far more than the defective tactics of self-interested players. And if the species goes extinct cooperators and defectors alike expire. Consequently, without moralizing on the rightness of any rule, teachers can prompt discussion for students to reflect on how constitutions, laws, social conventions and even rules of etiquette do or do not lend themselves to the robust cooperation of community.
Waltz, Tyler, “Horizon Planning and Emerging Problems in the Prairie Pothole Region” [Flash Presentation]

Short Description: Many wetlands are draining and disappearing because of human interests. With droughts occurring due to climate change and the conversion of wetlands and prairie into cropland, the Prairie Pothole Region is in mass decline. The Prairie Pothole Region is part of only 10 percent of waterfowl breeding, yet it is responsible for around 50 percent of the production of waterfowl, during the growing season. The protection of PPR wetlands reduces the loss of rich biological diversity of both flora and fauna by maintaining critical habitat and breeding grounds during the growing season. Additionally, hydric vegetation preserves water sources and conserves carbon sequestration.

Abstract:

Many wetlands are draining and disappearing because of human interests. With droughts occurring due to climate change and the conversion of wetlands and prairie into cropland, the Prairie Pothole Region is in mass decline. The Prairie Pothole Region contains only 10 percent of waterfowl breeding, yet it is responsible for over 50 percent of the production of waterfowl during the growing season. In this presentation, I will examine the importance of wetlands—notably the Prairie Pothole Region—and identify two emerging threats to these regions: cropland conversion and hydraulic fracturing. The Prairie Pothole Region expands across Minnesota, North Dakota, South Dakota, and Montana, and stretches throughout the Canadian provinces of Saskatchewan, Manitoba, and Alberta. The PPR contains many wetlands which provide wildlife with critical habitat, food sources, water sources, and breeding grounds. The hydraulic components within many semi-permeant wetlands and seasonal wetlands are drying up due to climate change and the continued expansion of cropland to ensure the promotion of Food Security Act. Thereby, wetland conversion to cropland results in invasive grasses, contaminations due to pesticides and fertilizers, and the significant loss of biological diversity and hydraulic soil indicators. In North Dakota, 90 percent of cropland receives at least one application of herbicide, which leach into the soil. Essential pollinators, such as butterflies, are in rapid decline due to loss of milkweed affected by herbicide runoff. In North Dakota, hydraulic fracturing further affects wetlands and wildlife within the Bakken Formation. Encouraging conservation efforts and securing the acquisition of both wetlands and grasslands does not affect property owners. Furthermore, these easements do not harm existing farming or grazing practices, nor do they restrict access to oil, with the exception of denying rights of construction across a wetland or grassland. The protection of PPR wetlands reduces the loss of rich biological diversity of both flora and fauna by maintaining critical habitat and breeding grounds during the growing season. Additionally, hydric vegetation preserves water sources and conserves carbon sequestration.
Watanabe, Kazuki, “Bernard Williams’ Critique of Utilitarianism Reconsidered” [Flash Presentation]

Short Description: In this presentation, Bernard Williams' well-known but often misunderstood Integrity Objection to Utilitarianism will be outlined and analyzed in an effort to further the study of moral philosophy. Furthermore, his argument against utilitarianism will be connected to his critique of moral theory, thus clarifying the fundamental problem with moral theory in general. Through this, participants will gain insight into the issue surrounding the impersonal moral point of view which alienates our inside points of view (the view from one's dispositions).

Abstract:

Utilitarianism is probably the most influential ethical theory of our time. One of its major attractions is its ability to provide answers to moral problems in a consistent manner through simple principles. However, the ‘simple-mindedness’ of utilitarianism may fail to capture what is essential to our ethical lives. Bernard Williams raised this concern and pointed out this fundamental problem with the utilitarian viewpoint. He has since become known as one of the biggest critics of utilitarianism in modern ethics.

The primary purpose of this paper is to analyze Williams' critique of utilitarianism. His critique of utilitarianism has been little studied in comparison to its impact and is often misunderstood. As such, analysis of his arguments would be beneficial for the study of moral philosophy. The second purpose of this paper is to connect Williams' critique of utilitarianism with the arguments of his influential critique of moral theories.

In order to achieve these two objectives, this paper is structured as follows. First, I will address Williams's well-known ‘Integrity Objection’ and clarify where his issue lies. It will be shown that the separation of the two viewpoints - the ‘inside point of view’ and the ‘point of view of the universe’ - is the issue, as according to Williams, the utilitarian impersonal viewpoint does not capture the importance of ethical deliberations based on our inside points of view in which we presuppose our personal projects, commitments, and integrity. Next, I will take up Williams’ other objections to utilitarianism, ‘thickness of disposition’ and ‘one thought too many’, and argue that the separation of viewpoints occurs in these as well. Finally, I will address and respond to a fundamental objection to the argument for the separation of viewpoints by moralists such as David Brink: that the separation is not problematic, as the impersonal viewpoint should regulate the inside viewpoint. Contrary to this moralist position, I will argue for the primacy of an inside point of view, which is critical of not only utilitarianism but any impersonal moral theory.
Short Description: The COVID-19 pandemic has brought a number of ethical concerns to the forefront of everyone’s minds. What is more, the limited capacity of our medical institutions has resulted in the need for a new way of thinking about how to allocate life-saving treatment. In response, some medical professionals, philosophers, and journalists have claimed consequentialist decision-making ought to be used when deciding who receives life-saving treatment. I argue we ought to be hesitant in the prescription of consequentialist decision-making procedure—even if we are consequentialists.

Abstract:

Some medical professionals, philosophers, and journalists have argued consequentialist decision-making ought to be used when deciding who receives life-saving treatment during the covid-19 pandemic. I argue we ought to be hesitant in the prescription of consequentialist decision-making procedure. I argue consequentialism decision-making could result from medical professionals flouting the values and principles of their profession—thereby violating their integrity and the integrity of the medical profession.

In the first section of the paper, I cover consequentialism. In the second section, I cover Williams’s integrity objection, which claims consequentialist moral theories do not respect the integrity of people and their projects and commitments. As an example, I discuss a doctor’s commitment to the Declaration of Geneva. I claim part of what it is to be a doctor is having projects and commitments like those laid out by The Declaration of Geneva. As a result, claiming medical professionals ought to use consequentialist decision-making when determining who receives life-saving treatment entails a violation of their integrity.

Next, I review the responses of Scheffler and Railton to Williams’s integrity objection and their response to the publicity condition. I conclude the response section of the paper by claiming sophisticated versions of consequentialism offer the most plausible solution to Williams’s integrity objection and, as a result, consequentialism need not violate the integrity of medical professionals.

I conclude by reiterating why we ought to be skeptical of the prescription of consequentialist decision-making procedure—even if we are consequentialists. Consequentialism need not violate one’s integrity nor need it require being alienated from our personal projects and commitments.
Webster, Dustin, “The Ethics of Education for Economic Mobility”

Short Description: This paper argues that the economic focus of education for social mobility subsumes alternative conceptions of well-being for a singular goal of economic gain. This is at least partially because of the dominance of applying market-based theories of ethics and rational action to higher education. Instead, applying Elizabeth Anderson’s expressive theory of rational action as an alternative broadens the possibilities for pursuing flourishing through higher education.

Abstract:

This paper is an examination of the ethics of higher education as a means to social mobility. I argue that the significant economic focus inherent within concepts of social mobility subsumes alternative conceptions of well-being for a singular goal of economic gain.

Higher education is seen as the primary means through which individuals become socially mobile. Social mobility is broadly discussed in the literature, focusing for example on its importance for employment opportunities (Chetty et. al 2014), and more critically on issues such as its reliance on cultural assimilation (Morton 2014, 2019). But central to these conceptions of social mobility is the attainment of economic goals. Though it is important that education allows one enough economic success to satisfy a basic set of needs, the focus on mobility results in a situation where this aspect of education is not satisfied once this condition is met. Instead, maximizing economic potential continues to govern decision making, thus narrowing options and opportunities for what counts as a rational or ethical choice.

I argue that this focus on economics is caused by the dominance of market-based consequentialist theories of rational action which are applied to ethical evaluations of higher education. I propose using Elizabeth Anderson’s expressive theory of rational action as an alternative way to evaluate the purposes of higher education (Anderson 1995). Anderson’s theory moves beyond a strictly consequentialist cost-benefit analysis, and instead defines a rational action as “an action that adequately expresses our rational attitudes toward people and other valuable things” (Anderson 1995, p. 17). Using this framework, the maximization of future economic potential is but one among many rational goals one might pursue through higher education.

The current consequentialist understanding of mobility and higher education suggests that a whole range of life outcomes that an individual might otherwise find fulfilling are actually normatively lacking, and thus need not be pursued or presented in an education. A broader understanding, as is possible through applying Anderson’s expressive theory, better fits common sense understandings of the purposes of higher education, and the plurality of versions of flourishing which education can allow one to pursue.
Opening Plenary Speaker: Danielle M. Wenner, Ph.D.
Associate Professor of Philosophy and Associate Director,
Center for Ethics & Policy
Carnegie Mellon University

Speaker's Bio: Danielle Wenner is Associate Professor of Philosophy and Associate Director of the Center for Ethics & Policy at Carnegie Mellon University, as well as a 2019-2022 Greenwall Faculty Scholar in Bioethics. Her work focuses on the nature of relationships of power, the ethics and policy of biomedical research, and the broader role that research plays in shaping society.

Presentation Title:
“Dismantling Injustice vs. Reinforcing the Status Quo: How Applied Ethics Must Evolve to be Effective”

Abstract / Description: Much applied ethics is by necessity oriented towards understanding injustice and identifying appropriate individual, social, and political responses. Yet there is a crucial distinction between responses that take structural injustice for granted and seek to navigate it or ameliorate its impacts, and responses that seek to incrementally dismantle structures of hierarchy and oppression. In this talk, I argue that much applied ethics ignores this distinction and builds on hidden ideological assumptions that serve to reinforce and even propagate structural injustice. For applied ethics to be an effective tool for combatting injustice, then, we must identify the ideological underpinnings of structural injustice that shape many of our debates and consciously interrogate them in our own work.
Werner, Preston, “Political Philosophy Through Guided Practice: A Case Study in Anarchism” [Flash Presentation]

Short Description: Teaching political theory provides an excellent opportunity for active engagement and learning in a ‘flipped’ classroom. Activities and practices in this mode have been demonstrated to be successful for political philosophies such as Hobbes’ state of nature, Rawls’ original position, and through role-immersion games. Influenced in part by Dana Williams’ experiment in anarchist course “design”, I facilitated a course in anarchist political philosophy which allowed students to guide the lesson plan, assignments, and course structure in terms of traditional anarchist consensus-based decision making. The goal was to illustrate the practice of non-hierarchical decision making through the project of deciding just how and what to learn, as well as how to assess that learning.

Abstract:

Teaching political theory provides an excellent opportunity for active engagement and learning in a ‘flipped’ classroom. It is an excellent fit for such practices because political theory and political philosophy are guided, at their foundations, by questions about how groups of people of various sizes, backgrounds, and values can engage in cooperative and just action for the benefit and fairness of its members. Active engagement via guided practice can also help to demonstrate possible gaps between ideal and non-ideal theory, an area of increasing research in political philosophy.

Activities and practices in this mode have been demonstrated to be successful for political philosophies such as Hobbes’ state of nature, Rawls’ original position, and through role-immersion games. Influenced in part by Dana Williams’ experiment in anarchist course “design”, I facilitated a course in anarchist political philosophy which allowed students to guide the lesson plan, assignments, and course structure in terms of traditional anarchist consensus-based decision making. The goal was to illustrate the practice of non-hierarchical decision making through the project of deciding just how and what to learn, as well as how to assess that learning.

Sometimes consensus-based decision making is extremely frustrating and inefficient. One advantage of having a praxis-based component in a political philosophy course on anarchism was that it allows this frustration and inefficiency to be a feature, rather than a bug, since it provides the students with first-hand experience and understanding that they can’t easily get from a text merely explaining these difficulties. At the end of the course, with their permission, I assigned a reflection essay so that they could discuss their personal experiences - positive and negative - with consensus-based decision making, in comparison to its alternatives (democracy, one person in charge, etc.).

While a full course dedicated to anarchist political philosophy is not an opportunity open to most educators, this course also provided some lessons and keys to how one might put into place smaller scale versions of this experiment for one lesson or one unit within a general course on political philosophy. I discuss a few options for doing this.
White, Thomas, “Moral Failure: Corporate Citizenship in a Time of Crisis” [Flash Presentation]

Short Description: There is hardly a corporation in America that does not call itself a “good corporate citizen.” Over the last few years, however, most American corporations have failed at the most basic duty of citizenship—to defend the country when its fundamental democratic norms and institutions are attacked. It is fair to argue that citizens who fail to meet the duties of citizenship are not entitled to all the rights of citizenship. In the case of “corporate citizens” who fail in their duties, it is reasonable to argue that there are rights of citizenship they are not entitled to.

Abstract:

There is hardly a corporation in America that does not call itself a “good corporate citizen.” Companies vary in how they demonstrate this, but they all claim that they aspire to be positive forces in our society. Sadly, however, over the last few years—and especially during the last year—virtually every significant American corporation has failed at the most basic duty of citizenship.

Citizenship not only confers rights and brings benefits, it imposes solemn responsibilities. As George Washington wrote, “[E]very citizen who enjoys the protection of a free government, owes ... his personal services to the defence of it.” For the past four years, however, America's corporate citizens have remained silent in the face of a series of actions which can reasonably be regarded as an attack on the country: an assault on our elections by global adversaries; ongoing disregard of the rule of law and the ethical norms that make democracy work; inhumane treatment of aspiring immigrants, including family separation and the incarceration of children; a straightforward attack on the concept of majority rule; retaliation against whistle-blowers; and the use the Department of Justice for clearly political ends. Perhaps worst of all, in the face of a global pandemic, the Federal government and various state governments not only failed to perform any of its basic responsibilities to protect the country's citizens, it encouraged people to behave in a way that has made the body count higher than it needed to be. Despite the fact that virtually every major company claims to have a "see something, say something" culture, the leadership of America's corporations chose to witness an astonishing amount of unethical behavior, yet say almost nothing in response.

It is fair to argue that citizens who fail to meet the duties of citizenship are not entitled to all the rights of citizenship. In the case of "corporate citizens" who fail in their duties, it is reasonable to argue that there are rights of citizenship they are not entitled to. At a minimum, the rights they gained in the Citizens United case should be called into question.
Wiersma, Miriam, and Wendy Lipworth, “The Ethics of Clinical Innovation Post COVID-19” [Flash Presentation]

Short Description: The importance of clinical innovation in medicine is undeniable. However, doctors’ use of innovative interventions is not without risk and gives rise to numerous ethical issues. In this presentation, we present a generalisable and adaptable framework that can be used to guide the ethical introduction and oversight of clinical innovation across diverse medical specialties.

Abstract:

Doctors have long innovated in the course of clinical practice—responding to novel diseases, unique patient presentations and seemingly unsolvable medical problems by adapting existing treatments and developing new ones. The importance of clinical innovation has been clearly evident in doctors’ responses to the outbreak of the novel coronavirus COVID-19. Faced with a novel disease and lacking evidence-based treatments, doctors have responded by adapting existing treatments such as prone positioning, using medicines such as hydroxychloroquine off-label, and accessing unapproved medicines such as remdesivir through compassionate access schemes. While such efforts to find creative solutions to a frightening new health threat are understandable, harms have already begun to emerge. For example, hydroxychloroquine, once lauded as the COVID-19 “wonder drug”, quickly lost its appeal as clinical trials revealed that it was not effective at treating the disease and had serious side effects.

It has long been recognised that clinical innovation poses risks to patients, and numerous ethical and regulatory frameworks have been proposed to balance these risks against potential benefits. These tools have been tailored to specific clinical settings such as surgery, emergency paediatrics and the use of stem cells, (1-7) (8) rather than having broad applicability across diverse medical settings. This is partly because clinical innovation in specific settings gives rise to unique ethical issues. This does not, however, mean that medicine cannot benefit from an approach to clinical innovation which takes into account both broad ethical issues, and those that are unique to a specific innovative intervention. Based on a review of the literature and a critique of six innovation frameworks, we show that clinical innovation gives rise to the same broad ethical issues irrespective of the setting in which it occurs. Rather than taking an exceptionalist approach and “re-inventing the wheel” when clinical innovation occurs, we present a generalisable and adaptable framework that can be used to guide the ethical introduction and oversight of clinical innovation across diverse specialties. COVID-19 has accentuated the need for such a framework to guide the safe and ethical introduction of innovative interventions into clinical care.
Wietrzykowski, Mallory, “Aristotelian Sportsmanship: Reinstating Sportsmanship into Youth Sports Through Virtue Ethics” [Flash Presentation]

Short Description: The United States' sports culture is working to address two significant concerns in athletics: the behavior and safety of the athlete. These concerns are especially acute for children playing sports because they are still developing and are vulnerable to injury. Frequently, these concerns are addressed by educating coaches, parents, and the officials of youth sports on how to prevent injuries and manage behaviors. While these methods can be effective, I believe that preventing injuries and bad behaviors requires a broader rethinking of sports culture. This can be done by incorporating virtue ethics into coaching, what I will call Aristotelian Sportsmanship.

Abstract:

Introduction: The United States sports culture is working to address two significant concerns in athletics: the behavior and safety of the athlete. These concerns are especially acute for children playing sports because they are still developing and are vulnerable to injury. Frequently, these concerns are addressed by educating coaches, parents, and the officials of youth sports on how to prevent injuries and manage behaviors. While these methods can be effective, I believe that preventing injuries and bad behaviors requires a broader rethinking of sports culture. This can be done by incorporating virtue ethics into coaching, what I will call Aristotelian Sportsmanship.

Purpose: By demonstrating how sports culture can unintentionally create an environment that encourages young athletes to act in ways that lead to injuries and bad behaviors, I will explain why the best solution is a cultural change through Aristotelian Sportsmanship.

Objectives: I will look at what athletes are taught and how these teachings can lead a child towards bad behaviors, self-injury, or injuring an opponent. Further, I will explain how these outcomes arise from the “tough it out” mentality, gamesmanship instead of sportsmanship, the idea of winning at all costs, and training children to be good athletes before they are trained to be good people-in short, unvirtuous sportsmanship. I will discuss the impact of role models, why coaches have a duty to point out what characteristics are good to athletes, and that athletes should learn to balance how they act in athletics with how they act in the real world.

Discussion: While athletics are important to many children, most children do not grow up to be professional athletes. So, it is more important that youth sports can prepare children to be good people and good citizens instead of merely skilled athletes. By teaching young athletes to focus on overall self-improvement, self-care, and working well with others; coaches can direct athletes away from bad behaviors and prevent excessive habits that lead to injuries.

Conclusion: By prioritizing personal development before player development, coaches can help children to flourish by learning to be good people and not only good athletes.
Short Description: Businesses are necessary to achieving the 2030 U.N. Sustainable Development Goals (SDGs). This paper will analyze ten Corporate Social Responsibility reports that identify what the authors consider ‘ethical rights’ SDGs as part of their strategic business goals to identify measurement of long term solutions. The ‘ethical rights’ SDGs are 1 No Poverty, 2 Zero Hunger, 3 Good Health and Well-being, 4 Quality Education, 5 Gender Equality and 6 Clean Water and Sanitation. These form the foundation for achieving other SDGs like 9 Industry, Innovation and Infrastructure, 11 Sustainable Cities and Communities and 12 Responsible Consumption and Production.

Abstract:
There is agreement among researchers and governments that businesses are the key to achieving the 2030 U.N. Sustainable Development Goals (SDGs). The purpose of this paper is to analyze ten global companies with Corporate Social Responsibility reports that identify what the authors consider ‘ethical rights’ SDGs and Targets as part of their strategic business goals to identify long term solutions rather than short term solutions. The ‘ethical rights’ SDGs are 1 No Poverty, 2 Zero Hunger, 3 Good Health and Well-being, 4 Quality Education, 5 Gender Equality and 6 Clean Water and Sanitation, since these form the foundation for achieving other SDGs like 9 Industry, Innovation and Infrastructure, 11 Sustainable Cities and Communities and 12 Responsible Consumption and Production. For example, donating money to food banks, as many companies do, may be necessary to prevent starvation, but it is not enough to solve 2 Zero Hunger. However, goals addressing SDG Targets such as “2.3 double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers,” and “2.4 ensure sustainable food production systems and implement resilient agricultural practices” can achieve the long term goal illustrated in the proverb “give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.” One element of the analysis is to identify how the companies who have aligned goals for SDGs are measuring them. This requires collecting data over time to check that doubling agricultural productivity has produced a community that is no longer hungry. There are organizations that have published checklists for companies to determine alignment of identified SDGs with operational and strategic goals. PwC, a provider of audit and consulting services, has data on the success of businesses that are committed to achieving SDGs. This provides examples of how companies can align SDGs with their own goals in ways that can be measured. Since 2030 is only nine years away, the U.N. must collect data to determine where progress toward achieving ‘ethical rights’ SDGs needs to be accelerated to solve the problems.
Wilson, Richard, “5G, The Internet of Medical Things, and Anticipatory Ethics” [Flash Presentation]

Short Description: The Internet of Medical Things (IoMT) comprises the medical devices and applications connected to healthcare IT systems via the Web. Wi-Fi enabled devices facilitate machine-to-machine communication and link to cloud platforms for data storage. IoMT includes wearable devices, remote patient monitoring, sensor-enabled hospital beds and infusion pumps, medication-tracking systems, medical supply and equipment inventory tracking, and more. About 4.5 billion IoMT devices existed in 2015, with the number projected to grow to between 20 and 30 billion devices by 2020. The healthcare needs of the burgeoning over-65 population are driving the market for IoMT.

Abstract:

The shift from 3G to 4G technology introduced changes in daily life, bringing faster mobile connectivity that ultimately paved the way for video-streaming via Netflix and on-demand services such as Uber and developments in the Internet of Things (Iot). 5G is poised to have a larger influence. This is due to its significantly quicker speed, lower latency and higher bandwidth. 5G isn’t just a label. Its specifications will provide mobile speeds 10 to 100 times faster than today’s 4G technology. It’s not just a matter of more speed, it will also allow for the transmit of more data and there will be less of a time lag. 5G technology will create the framework for machine to machine (M2M) communication allowing for the integration of a vast amount of data for medical devices such as implants, artificial organs such as pacemakers, insulin-pumps, brain-pacemakers and will also be instrumental in the collection, integration and aggregation of data.

5 Ways 5G will transform Health care
1. Quickly transmitting large imaging files
2. Expanding telemedicine
3. Improving AR, VR and spatial computing
4. Reliable, real-time remote monitoring
5. Artificial intelligence

Internet of Medical Things

The Internet of Medical Things (IoMT) comprises the medical devices and applications connected to healthcare IT systems via the Web. Wi-Fi enabled devices facilitate machine-to-machine communication and link to cloud platforms for data storage. IoMT includes wearable devices, remote patient monitoring, sensor-enabled hospital beds and infusion pumps, medication-tracking systems, medical supply and equipment inventory tracking, and more. About 4.5 billion IoMT devices existed in 2015, with the number projected to grow to between 20 and 30 billion devices by 2020. The healthcare needs of the burgeoning over-65 population are driving the market for IoMT.

This paper will describe how 5G technology will produce a more sophisticated internet of medical things while introducing alterations in medicine and attempt to anticipate some of the ethical issues that may arise for the practice of medicine as a result of 5G technology and IoMT.
Wilson, Richard, and Ion Iftimie, “AI, Cloud Computing, and Anticipatory Business Ethics” [Flash Presentation]

Short Description: There is no industry where Artificial Intelligence (AI) has not been a part of the development and now the practices of the industry. One area where the effect of AI is being felt is over the worldwide cloud computing market. Emerging Technologies like machine learning, big data, artificial intelligence, IoT etc. have led to innovative ways of business processes. Digital transformation is creating the path towards this shift through big data and cloud computing storage. Cloud computing deploys remote servers over a network providing functionalities for business like storage, analytics, processing, and security.

This presentation will identify and discuss ethical and anticipated ethical issues with AI and Cloud Computing.

Abstract:

There is no industry where Artificial Intelligence (AI) has not been a part of the development and now the practices of the industry. One area where the effect of AI is being felt is over the worldwide cloud computing market. Emerging Technologies like machine learning, big data, artificial intelligence, IoT etc. have led to innovative ways of business processes. Digital transformation is creating the path towards this shift through big data and cloud computing storage. Cloud computing deploys remote servers over a network providing functionalities for business like storage, analytics, processing, and security. To enable digital disruption an organization needs to revolutionize its business processes to leverage emerging technologies including big data analytics, internet of things (IoT), machine learning, chatbots, augmented reality etc. Leveraging emerging technologies requires storage, IT infrastructure and heavy computing power. Cloud computing provides custom storage suited to organizations to store their analytics and Big data silos. Cloud computing and big data have played a pivotal role to bring a new wave of Digital Transformation across industries. Public cloud industry alone as of now stands at over $200 billion and is predicted to be worth over $1,250 billion by 2025. Without cloud computing, we basically wouldn’t have the present AI abilities, which depend on tremendous stores of premium data. The cloud is an important factor in the AI framework in two different ways: First, the data sets business organizations are utilizing would not be open in the event that it was not for the cloud, and second, in light of the fact that just the cloud can empower organizations to adapt to the amazing scale required by giving such data concentrated services to numerous customers at a moderate expense. One of the greatest elements keeping AI away from reaching mass is the lack of individuals inside companies with the aptitudes to program it. While organizations may know how they need to utilize AI, they don’t have the methods for building an application or algorithms to create the outcomes they desire. This presentation will identify and discuss ethical and anticipated ethical issues with AI and Cloud Computing.
Wilson, Richard, and Ion Iftimie, “QAnon, Social Media Warfare, and Conspiracy Theories: An Ethical and Anticipatory Ethical Analysis” [Flash Presentation]

Short Description: In today’s world the effort to undermine democracy comes in a wide range of forms. One such form is the use of social media where leaders can wage information warfare upon their own citizens. This paper will examine how this has occurred with the group QAnon. QAnon is a far-right conspiracy theory group. Its complex fabrications allege that a cabal of Satan-worshiping pedophiles is running a global child sex-trafficking ring and plotting against US President Donald Trump, who is battling against the cabal. The theory also commonly asserts that Trump is planning a day of reckoning known as "The Storm", when thousands of members of the cabal will be arrested. No part of the theory is based on fact.

Abstract:

Today the effort to undermine democracy comes in a wide range of forms. One example is the use of social media where leaders can wage information warfare upon their own citizens. This paper will examine how this has occurred with the group QAnon. QAnon’s fabrications allege that a cabal of Satan-worshiping pedophiles is running a global child sex-trafficking ring and plotting against US President Donald Trump, who is battling against the cabal. The theory also commonly asserts that Trump is planning a day of reckoning known as "The Storm", when thousands of members of the cabal will be arrested. No part of the theory is based on fact.

The theory proper began with an October 2017 post by "Q", who was presumably a single American individual. It is likely 'Q' has become a group of people. Q claimed to be a high-level government official with Q clearance having access to classified information involving the Trump administration and its opponents in the United States. NBC News reported that three people took the original Q post and spread it across multiple media platforms to build an internet following.

Hybrid Warfare, often practiced within social media, does not have a universally recognized definition; it describes any sort of clandestine non-military destabilization efforts. Whether it is economic subversion or propaganda dissemination, these techniques have already been around, and there is nothing novel, except perhaps in terms of how these techniques have adapted to incorporate modern-day technologies including especially the social media.

It is assumed in this analysis that every conspiracy theory presents a moral issue. To offer a conspiracy theory as an explanation for an action or as the cause of an event is to make an accusation. The accusation that lies at the heart of the conspiracy is the truthfulness of what is claimed to be true by the perpetuator of the conspiracy theory. This analysis has its goal to identify the ethical issues with conspiracy theories used by Leaders and groups such as QAnon and to attempt to anticipate ethical and political issues with the continued use of these conspiracy theories.

Short Description: This analysis aims at extending Nye’s notion of “soft power” into the domain of “soft warfare” and social media warfare. According to Nye, “diplomacy, trade agreements, and other policy instruments may also be used, alongside or in lieu of threats of military force or other ‘hard power’ (kinetic use of forceful measures) in order to persuade adversary nations to cooperate more readily with any given states strategic goals”. Hybrid warfare has already been employed to combine persuading nations with cyber tactics, with kinetic use of force, to achieve political and strategic goals. The use of hybrid warfare has been clearly exhibited in Estonia, Georgia, Ukraine and the annexation of Crimea.

Abstract:

This analysis aims at extending Nye’s notion of “soft power” into the domain of “soft warfare” and social media warfare. According to Nye, “diplomacy, trade agreements, and other policy instruments may also be used, alongside or in lieu of threats of military force or other ‘hard power’ (kinetic use of forceful measures) in order to persuade adversary nations to cooperate more readily with any given states strategic goals”.

Hybrid warfare has already been employed to combine persuading nations with cyber tactics, with kinetic use of force, to achieve political and strategic goals. The use of hybrid warfare has been clearly exhibited in Estonia, Georgia, Ukraine and the annexation of Crimea.

The concept of “Soft” warfare adds further distinctions into the discussion of the hybrid strategies that have already been successful in cyber warfare. Lucas offers the following insight into the nature of soft warfare: “Soft warfare (or ‘unarmed conflict’), is a comparatively new term designating actual warfare tactics that rely on measures other than kinetic force or conventional armed conflict, to achieve the potential goals and national interests or aspirations for which war.”

The conditions for the possibility of these alterations within the definition of warfare are presented by the evolution of cyberspace and how alterations in cyberspace can influence cyber conflicts. Political influence can be achieved by nation states using social media that can involve employing a wide variety of actors including state actors, non state actor groups as well as individuals. These are some of the factors that have to be taken into consideration when we to gain an understanding of contemporary political disputes.

Social media allow for the combination of these different approaches to warfare which can be involved in political strategies for one nation state to attempt to influence other nation states. Examples drawn from recent events will be used to illustrate how Information deception using social media now plays an increasingly important role in “soft warfare.” This analysis gives an account of how Soviet Cold War Strategy has been transformed through soft warfare and information deception to attempt to undermine western democracies.
Wilson, Richard, and Michael Schifflett, “Defunding the Police and the Future of Law Enforcement: An Ethical and Anticipatory Ethical Analysis”

Short Description: This analysis is concerned with addressing the issues that are related to the defund the police movement and the potential influence of the ideas at work within this movement on the future of law enforcement. From the perspective of those working in the field of law enforcement there are a variety of problems that arise and that need to be addressed in order for law enforcement to perform its mission within our society.

Abstract:

This analysis is concerned with the issues that are related to the defund the police movement and the potential influence of the ideas within this movement on the future of law enforcement. From the perspective of those working in law enforcement there are a variety of problems that arise and that need to be addressed in order for law enforcement to perform its mission within our society. These problems are related to the Mission of Law Enforcement: According to the Police Officer Code of Ethics, the mission of law enforcement is “to serve the community; to safeguard lives and property; to protect the innocent against deception, the weak against oppression or intimidation and the peaceful against violence or disorder; and to respect the constitutional rights of all to liberty, equality, and justice”.1 In order to carry out their mission the police have to deal with jurisdictional problems at the local, state, and Federal levels.

These jurisdictional hurdles are important when discussing how best to provide police service during the defund the police movement. At the local level, cities need to enter into interagency agreements to lift or expand jurisdictional boundaries in order to provide or obtain police services from neighboring areas. At the state level, agencies need state legislatures to enhance their subject matter jurisdiction by passing laws enabling them to perform the mission of those agencies affected by budget cuts. At the federal level, Congress will need to pass laws expanded the statutory authority of one agency to meet the mission of another if the agency is dissolved (ex. Immigration and Customs Enforcement has continually been the target of a defund movement, even before the BLM protests of 2020. The focus on these technical issues related to Defund the Police will allow a clear identification of the associated ethical issues, which will provide a basis for identifying future problems that will be the foundation for an anticipatory ethical analysis. The anticipatory ethical analysis provide the foundation for developing policy for law enforcement presented by the defund the police movement.
Winter, Gretchen, Joan Dubinsky, and Patricia Werhane, “Shaping Culture through Story Telling: Using Oral Histories from the Trenches of Business Ethics”

Short Description: In this 60-minute workshop, the panelists will lead colleagues in a dynamic conversation about how oral histories reflect and shape corporate culture. Participants will explore the stories that are being told—and those that could be told—about their own ethics and compliance programs. Participants will see video demonstrations of the power of culture shaping stories, as told by our profession’s business ethics pioneers. The “Business Ethics Pioneers” project co-directors will share how they are capturing the oral history of the early days of the business ethics and compliance movement and together, we will brainstorm ways to use oral histories to enrich our organizational cultures.

Abstract:

Since 2016, Gretchen Winter, Joan Dubinsky, and Patricia Werhane, have worked on The Business Ethics Pioneers Project, to interview, video, and record the foundational stories and oral histories of the modern founders of the business ethics movement.

Worries about ethics in commerce may have begun in 1800 BCE with the Code of Hammurabi, aimed at creating laws and norms in the ancient territories of Babylon. As a separate academic discipline, though, modern normative business ethics began in the early 1970s following the development of medical ethics after World War II and prodded by the Watergate scandal. The founders of this discipline established methodologies for teaching and a produced a body of solid research. In addition, the late Michael Hoffman at Bentley University initiated the now flourishing corporate ethics and compliance officers associations. But these founders are no longer young, and in 2018 we lost two of them, Hoffman and Ronald Duska, a former APPE member and president of the Society for Business Ethics.

Under the direction of Patricia Werhane, an Emmy-award winning producer of documentaries, 43 academic and practitioner pioneers have been filmed and interviewed so far. We believe that these invaluable archives will assist future business ethics practitioners and academics alike, by providing the first-person narrative and context that illustrates the challenges and surprises of creating a new discipline—in just under 40 years.

In this interactive session at the 2021 Virtual APPE Conference, we propose to share some of the insights we are gaining from these oral histories. In addition, we plan to engage with session participants in exploring new ways to incorporate these oral histories in shaping organizational culture in the coming decade and enriching business ethics teaching and research, and their translation into the world of business and organizational life. We plan to invite participants to help identify new ways to use this treasure trove of stories as well as to encourage ways for individual practitioners to capture their own culture-shaping stories.
Woolfenden, Daniel, “A Novel Account for the Moral Evaluation of Killing and Letting Die in End of Life Care” [Flash Presentation]

Short Description: Philosophers James Rachels and Patrick Hopkins both present canonical critiques of the AMA’s existing guidelines for end of life care. Their works destabilize the existing system and motivate a new paradigm for such moral evaluation. This system is provided by philosopher Joachim Asscher, who used ‘responsibility theory’ and the value of a patient’s life as the moral determinants of killing and letting die in end of life care. His account not only addresses the objections raised by Rachels and Hopkins but also advances the killing and letting die discussion, by better isolating the relevant moral features of the debate.

Abstract:

Philosopher Joachim Asscher presents a novel account of the moral distinction between killing and letting die. I argue that this account, which gained little traction when originally published, fills the vacuum created by the canonical analyses of James Rachels and Patrick Hopkins, whose works effectively undermine the AMA’s guidelines for end of life care. The subsequent instability motivates an account such as Asscher’s, which better isolates the morally relevant factors of the killing and letting die debate, and addresses the problems outlined by Rachels and Hopkins.

Asscher uses ‘responsibility theory’ to determine the kind and amount of treatment a doctor is responsible for providing a particular patient. He then considers how this variation in responsibility interfaces with different instances of killing and letting die during end of life care. In his account killing and letting die can be morally equivalent or more or less morally weighty than one another.

While Asscher’s account does provide a mechanism for justifying active euthanasia, it is wrong to view it as a system aimed at pushing progressive values. Its aim is more modest: to provide a language and system for discussing the moral evaluation of end of life care. It is a system in which conservative or permissive approaches to euthanasia can make strong arguments in line with their value commitments; I demonstrate this by briefly considering traditional Catholic teaching on active and passive euthanasia within Asscher’s framework.

In addition to advancing the killing and letting die debate, Asscher’s account also refines other debates regarding end of life care. Specifically, the equivalence thesis and its applications can be examined using the approach provided by Asscher. His account clarifies this convoluted debate about withholding vs withdrawing care, especially the arguments advanced by Dominic Wilkinson and Julian Savulescu in their essay, “A Costly Separation Between Withdrawing And Withholding Treatment in Intensive Care”, on rationing decisions to withhold and withdraw life sustaining treatment.
Worthington, Ana, Ana Iltis, Beverly Levine, and Chandylen Nightengale, “Informal Caregivers: Critically Examining the Language of Cancer Caregiving” [Poster]

Short Description: Family members and friends are central in providing care for patients undergoing cancer treatment. These individuals are often referred to as “informal caregivers”, however this identification-term deserves critical analysis as such language may present caregivers with a title they do not accept or identify with. As part of a pilot psychosocial intervention for caregivers of lung cancer patients, we asked 28 caregivers to select from a list of identification terms which they most preferred and felt best reflected their role in caring for their loved one.

Abstract:

Family members and friends are central in providing care for patients undergoing cancer treatment. These individuals are often referred to as “informal caregivers”, however this identification-term deserves critical analysis as such language may present caregivers with a title they do not accept or identify with. As part of a pilot psychosocial intervention for caregivers of lung cancer patients, we asked 28 caregivers to select from a list of identification terms which they most preferred and felt best reflected their role in caring for their loved one. In our findings, over 90% of participating caregivers did not identify with the term “informal caregiver” when describing their role in caring for their loved one. This finding is significant, firstly, because using language which caregivers do not feel appropriately reflects their role could serve as a barrier to effectively identifying caregivers and connecting them with supportive services. Connecting such individuals to support services is of vital importance, as caregiving tasks can be detrimental to caregivers’ physical, emotional, and psychological wellbeing. Further, describing individuals who provide care for a loved one as “informal” may poorly communicate to caregivers our understanding of their caregiving role and ultimately their social value. While further research is warranted to determine why participants did not identify with this term to reflect their role in caring for their loved one, we speculate that one reason could be that they believe the term “informal” inaccurately depicts the demanding and challenging nature of their caregiving role and responsibilities. If the language healthcare professionals use today to describe and identify individuals who provide unpaid care for a loved one is not accepted by caregivers, and, further, may not appropriately reflect the caregiver role and responsibilities, the use of such language could have harmful implications for our ability to effectively identify caregivers and connect them with supportive services as well as for how caregivers are socio-culturally valued and supported.
Wueste, Daniel, “Vestiges, Vagaries, and Verities of Role Morality”

Short Description: The paper argues that recent developments, especially in politics at the national level, reveal that the dethroning of role morality in favor “the moral point of view” is problematic. It is problematic because the integrity of institutions is in jeopardy when persons occupying its roles do not see their role obligations as genuine obligations, and this even if they in some sense see themselves as subject to the moral point of view.

Abstract:
The received view about role morality — as it is instantiated in a professional ethic, for example, which may generate obligations that conflict with obligations imposed by what Paul Camenisch calls “ethics plain and simple” (59) — is less than friendly. Richard Wasserstrom’s position with respect to the ethics of the legal profession is a good example of the received view.

According to Wasserstrom, one consequence of “the role-differentiated amorality of the professional lawyer [is] that the lawyer qua lawyer [is] encouraged to be competitive rather than cooperative; aggressive rather than accommodating; ruthless rather than compassionate; and pragmatic rather than principled. This is,” he suggests, “part of the logic of the role-differentiated behavior of lawyers in particular, and to a lesser degree of professionals in general.” Not surprisingly then, as Wasserstrom has it, it would be better for professionals “to see themselves less as subject to role-differentiated behavior and more as subject to the demands of the moral point of view. In this sense” he says, “it may be that we need a good deal less rather than more professionalism in our society generally and among lawyers in particular” (12).

One practical upshot of the received view is a downplaying or neutering of professional obligations, ostensibly in favor of professionals seeing themselves as properly subject, in Wasserstrom’s words, “to the demands of the moral point of view” (emphasis added).

The paper argues that recent developments, especially in politics at the national level, reveal that the dethroning of role morality in favor “the moral point of view” is problematic. Why? Because the integrity of institutions is in jeopardy when persons occupying its roles do not see their role obligations as genuine obligations, and this even if they in some sense see themselves as subject to the moral point of view. As Virginia Held suggests, when role morality is discounted, “there will be more of a tendency than otherwise for no one to take any moral considerations into account, and for responsibility to be even easier to evade than if different roles have more limited and specifiable obligations and expectations.” (Luban 64)
Yakov, Gila, and Ilana Kepten, “College Students’ Intuitive Ethical Preparedness toward Innovative Technological Product”

Short Description: With the growing discussion regarding ethical preparedness toward innovative technologies we wish to go back to the basic perception of technological ethics of young adults.

Abstract:

Advanced, innovative technologies and technological products challenge human behaviors and societal morals throughout their development processes and upon their introduction into the public sphere. To prepare for such challenges, and in light of past experiences, academic and engineering scholars have written eloquently on the importance, principles and benefits of ethical preemptive assessment of innovative technological artifacts’ life cycle. Academic courses and discussion forums were created in order to prepare future technologists for the ethical ramification of their endeavors. Intuitions, personal values and emotions considered inferior to academic rigorous ethical analysis are becoming acknowledged as an important part of one’s ability to respond to the ethical challenges of emerging and novel technologies. However, the value of intuitive ethical response toward upcoming artifacts is rarely examined.

The goal of this study is to evaluate young adults’ intuitive ability to identify and relate to the moral challenges new technological artifacts encompass. More specifically, we ask whether those planning to be engineers or technologists have different personal ethical aptitudes as compared to their peers planning careers in other fields.

For the purpose of the study, we defined the Digital Pill (DP) as a test case. Technologically, DP is not complex, antagonizing or related to dramatic moral dilemmas, and was already ethically analyzed by professional ethicists. We prepared a short description of the DP as an upcoming therapeutic artifact, and created a questionnaire containing statements and open questions relating to possible design and implementation dilemmas. The responses of engineering students at the beginning and end of their academic programs were compared to those of students from non-technological academic programs.

We present the primary analysis of our approach and evaluate intuitive moral preparedness towards the making and use of innovative technological artifacts.
Short Description: Using a cross cultural comparison approach, the current research aims to advance our understanding of the importance lay people ascribe to leadership morality in the personal domain, as well as what explains the divergence of opinions and what ensues from them. Across seven studies, we found that cultural factors such as the perspective people take to understand organizations (i.e., relational vs. transactional) as well as the thinking styles (i.e., holistic vs. analytic) were related with their emphasis on private morality in leadership. We also examined the implications of holding different lay beliefs for leader selection and evaluation.

Abstract:

Morality has long been recognized as critical to leadership. However, little is known about how much importance people ascribe to leadership morality in the personal domain. Since the seminal work that proposed to understand a moral leader as not just a moral manager in the workplace but also a moral person in their life (Trevino et al., 2000), there is little research furthering the discussion, with the extant work predominantly focused on professional morality (e.g., Brown et al., 2005). The lack of attention to private morality can be alarming in light of emerging evidence linking organizational members’ personal moral misconduct (e.g., marital infidelity) with individual and organizational outcomes (e.g., position loss, corporate misconduct) (Cline et al., 2018).

Drawing upon research on work-life boundary (Bulger et al., 2007), we use the term private morality to indicate its distinction from professional morality in five dimensions: time, place, intention, consequence, and people involved. Using a cultural knowledge framework (Hong et al., 2000), we predict that in the U.S. concerns with leadership morality are largely bounded in the professional domain, whereas in China they likely also permeate the personal domain. Furthermore, we propose two parallel explanations for the difference: the perspective people take to understand organizations (relational vs. transactional) and their thinking style (holistic vs. analytic). We conducted seven studies to test the predictions (N = 2067). Study 1 (bi-culture prime) and 2 (survey) showed that Chinese (vs. American) culture rated private morality as more integral to leadership. Study 3 found that Chinese (vs. American) culture preferred a leader candidate with high private morality and moderate ability to a candidate with high ability and questionable private morality. Both measured mediation (Study 4) and causal experiments (Study 5 & 6) showed that a relational view on organizations and a holistic thinking style explained the emphasis on private morality. Lastly, using a culture by domain design, Study 7 found that Chinese culture evaluated a leader as less effective for violations of private morality, while no cross-culture difference was found for violations of professional morality. Our findings have implications for management in the context of globalization.
Zhu, Qin, Stephen Rea and Dean Nieusma, “Hidden Ethics Curriculum in the Professional Formation of Engineers: Learning from Medical Ethics Education” [Flash Presentation]

Short Description: The concept “hidden curriculum” highlights the powerful role that unintentional and unplanned lessons in both formal and informal curricula play in shaping medical professionals’ ethical perceptions and identities. More recently, the concept expanded its influence to other fields of professional education including engineering education. This paper explores two research themes: (1) what engineering education can learn from historical and ongoing discussions and debates on the hidden curriculum in medical ethics education; and (2) how the lessons learned from medical ethics education can motivate researchers and practitioners in engineering ethics education to initiate different research questions and cultivate different ethical cultures in engineering education.

Abstract:

Since the late 1990s and early 2000s, the concept “hidden curriculum” has been adopted as an analytic tool in medical education. In that context, the concept highlights the powerful role that unintentional and unplanned lessons in both formal and informal curricula play in shaping medical professionals’ ethical perceptions and identities. More recently, the concept expanded its influence to other fields of professional education including engineering education. Attending to the hidden curriculum can provide a lens to better understand daunting challenges in engineering ethics education, such as the culture of disengagement (i.e., engineering students’ interest in public welfare declines over the course of their education) and the gap between ethics instruction and students’ actual ethical commitments or actions. Investigating how the hidden curriculum has been studied in medical education can help engineering educators to construct a holistic approach to understanding students’ moral learning experience and professional formation. This paper explores two research themes: (1) what engineering education can learn from historical and ongoing discussions and debates on the hidden curriculum in medical ethics education; and (2) how the lessons learned from medical ethics education can motivate researchers and practitioners in engineering ethics education to initiate different research questions and cultivate different ethical cultures in engineering education. We envision this research as engaging with the engineering ethics literature in different ways. For instance, it can contribute to a more comprehensive “model” that describes how students’ professional ethical identities are shaped by their learning experiences in engineering programs. Additionally, it can make more visible the implicit, unplanned components of the engineering ethics curriculum that have been largely neglected in prior studies. Finally, it can help engineering educators design more effective tools to assess the impact of students’ learning experiences on their moral development and character building.

Short Description: Federico Zuolo, author of *Animals, Political Liberalism and Public Justification*, meets and engages with critics of his recently published work on this panel. Angie Pepper, Marcus Schultz-Bergin, and Connor Kianpour offer commentaries on Zuolo's book from different perspectives, though all of these critics take both liberalism and animal welfare very seriously.

Abstract:

In *Animals, Political Liberalism and Public Reason*, Federico Zuolo proposes a novel form of public justification to find principles acceptable to all in a liberal society. He relies on reconstructing the epistemic disagreement about the moral value of animals and about the political obligations we, as liberal citizens, owe them to develop this new understanding of public justification. Zuolo will meet his critics on this panel, so that scholars who take both liberalism and the welfare of animals seriously can discuss questions like: Can political liberalism secure justice for animals? Is Zuolo's understanding of public reason sound? As liberals, what can we expect fellow citizens to do for and about animals?

Angie Pepper has written about the inadequacy of political liberalism to defend the interests of animals, because political liberalism fails to account for the moral status of animals directly. Marcus Schultz-Bergin has developed his own account of legitimacy and the enforceable obligations humans have to animals within a politically liberal framework. Connor Kianpour believes that liberalism is the best shot we have at safeguarding the interests of animals, but that political liberalism will not do this. These three “critics” all have something to say about Zuolo’s recently published work, and will be able to facilitate a conversation where we will get that much closer to understanding what justice for animals looks like in a liberal society.

Each critic will present a commentary on Zuolo’s book, after which Zuolo will respond to his critics. Then, virtual attendees will be able to ask Zuolo and his critics questions about animals, political liberalism, and public reason.