



# THE 33RD ANNUAL APPE INTERNATIONAL CONFERENCE

**February 22-25, 2024**  
**Cincinnati**

BOOK OF ABSTRACTS

#APPE2024

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**APPE Conference  
(Cincinnati): Feb. 22-25**

# **On the frontlines of tragedy: A case study of how journalistic norms and practices were interpreted in the aftermath of the Umpqua Community College Shooting**

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Thursday, 22nd February - 14:00: 1A (Julep) - Individual Presentation

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*Dr. Katie Alaimo (University of Dayton), Dr. Elizabeth Skewes (University of Colorado Boulder)*

Since the 1999 Columbine High School shooting, the threat of school shootings have been woven into the fabric of American society, threading through discussions of school safety, family dynamics, public policy, and constitutional rights. How the public understands and makes decisions on related issues is largely dependent upon media coverage, making it a necessary topic of study within the academy. Yet, much of the extant literature is focused on media content and effects, with less attention devoted to sociological and ethical approaches. The present study fills this gap by investigating journalists' perceived normative roles and ethical values with regards to coverage of the shooter and victims. The 2015 Umpqua Community College shooting serves as a case study in which interview data from local journalists was triangulated with a framing analysis of local news stories on the shooting. To interrogate how journalists should cover these tragedies and best serve the public's need to know the study is grounded in feminist care ethics.

Initial findings indicate that local journalists identify their primary purpose as gathering and transmitting information to the public. Journalists emphasized accuracy, including providing pertinent information about the shooter, regardless of audience and official pushback. However, the framing analysis indicates that journalists demonstrated an ethic of care by avoiding too heavy a focus on the shooter, with most articles instead focusing on the victims. The two sets of data reveal that while journalists may consciously favor traditional normative roles, the social and moral context of the issue influences enactment of those roles and an expansion of traditional ethics.

The significance of this study is twofold. First, the paper fills gaps in the literature on school shooting coverage while informing the academy's understanding of normative theory. Second, we hope to contribute to a set of best practices for working journalists to apply when mass school shootings occur to aid their work on informing the public, upholding democracy, and avoiding inflicting additional harm on their audience.

# Just War Theory and Information Warfare: Rwanda to Palestine

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Thursday, 22nd February - 14:30: 1A (Julep) - Individual Presentation

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

Clausewitz identified two dimensions of warfare, the physical and the moral. By “moral” he meant all of the non-physical aspects of war, especially the cognitive aspects, to include public opinion. Today, this falls into what is generally called “information warfare”. Ultimately, all wars involve the use of information to produce an effect in the mind of the enemy, generally submission. Even wars that seek the annihilation of the adversary involve information in both the causes and the effects. However, there has been very little academic discussion on the ethics of information warfare; in particular, whether just war theory can account for it.

A bloodless capitulation of an army may result in changes in national boundaries, or even the complete subjugation of a nation. Even merely *interfering* in the affairs of a state has ethical repercussions, and information alone can have significant effects. In the Rwandan genocide of 1994, much of the violence was attributed to a hateful media campaign, particularly radio broadcasts inciting Hutus to kill Tutsis. While there is little documented evidence of foreign influence in that particular atrocity, it has little effect on the ethical analysis. Likewise, in the present violence in Palestine, many Israeli actions can be seen as primarily seeking an effect other than the destruction of Palestinian militants by physical force, including actions such as cutting off communications for the entirety of Gaza. In the context of an armed conflict, these actions should be subjected to evaluation under just war theory.

I will address how the use of information warfare can itself be a use of force, even absent the sort of physical violence generally associated with war. I will discuss examples from contemporary warfare. Contemporary just war theory must address information warfare if it is to provide us with a meaningful moral theory of war. Just war theory, together with the law of armed conflict to which it is so closely tied, does not currently do so. I will propose ways we can ethically address information warfare.



## Personhood and Our Moral Obligations

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Thursday, 22nd February - 14:00: 1B (Caprice 1&4) - Individual Presentation

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*Ms. Kimberly Beasley (Kent State University)*

Frances Kamm in *Rights and Their Limits* establishes three levels of moral status, where the moral status of an entity determines an agent's moral obligation to that entity. Kamm places human embryos in Level 1 status and persons in Level 3 status. In a brief thought experiment, she considers whether a Level 1 embryo, who has the potential to develop into a Level 3 person, should be protected against non-lethal interventions that could negatively affect them in the future. Kamm emphasizes that this thought experiment is bound by *non-lethal* interventions, which excludes abortion implications from the parameters. Philosopher Mary Anne Warren makes an argument similar to Kamm's in regard to moral status and personhood but applies the concepts to the lethal intervention of abortion. Author Kate Greasley also has input about the moral status of entities in the womb, and her work affects the validity of both Kamm and Warren's arguments as they apply to abortion. The purpose of this paper is to use these authors in exploring how levels of moral status could interact with abortion arguments involving the philosophical concepts of personhood and moral obligation. Because Kamm only specifies that an embryo has a Level 1 status and does not clarify if a fetus is a Level 1, 2, or 3 entity, it cannot be assumed that a fetus would also be devoid of personhood and the subsequent rights like the embryo. When faced with gradualist claims, Kamm's argument for non-lethal intervention remains strong only as it applies to an embryo. Warren's argument is not so easily defended and would require much more consideration and expansion to stand strong against gradualist questioning. Kamm's argument in comparison to Warren's is strong in theoretical similarities, but the two grow apart when faced with more tangible applications. For these reasons, I argue that Kamm's levels of moral status are insufficient to support the argument that abortion is morally permissible beyond the ninth week of pregnancy when the embryo becomes a fetus.

## Navigating the Ethical Landscape: A Conceptual Analysis of Moral Enhancement

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Thursday, 22nd February - 14:30: 1B (Caprice 1&4) - Individual Presentation

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*Ms. Haley Tyrell (Wake Forest University), Dr. Ana Iltis (Wake Forest University)*

Debates surrounding moral bioenhancement concern whether moral enhancement may or should be pursued in principle as well as the permissibility of specific types of interventions and applications of moral bioenhancement to achieve particular goals or outcomes. Concerns in the literature include the potential benefits and harms of moral bioenhancement to individuals and groups and arguments about the potential impact of moral bioenhancement on equity. In addition to disagreement on these matters, we also often find unacknowledged differences in how moral bioenhancement is defined. Despite using the same term, there is no shared understanding of 'moral bioenhancement.' Broadly speaking, moral bioenhancement refers to the manipulation of a person's moral traits or behaviors by biological means. Some standard terms used in discussing moral bioenhancement, such as character, virtue, and moral behavior, also sometimes appear to be used differently. Understanding the similarities and differences among the various uses of these terms is essential for advancing the discussion on moral bioenhancement. This presentation will draw on a review of the bioethics and philosophy literature designed to identify (1) different definitions and uses of the term moral bioenhancement and other terms often used in discussing moral bioenhancement, such as character, virtue, and moral behavior, as well as (2) the types of ethical arguments offered regarding moral bioenhancement. The resulting conceptual geography of terms and ethical arguments is essential in advancing the literature to frame future inquiry into assessing moral bioenhancement and its significant social implications.

## Professionals vs. Managers: A Clash of Modern Moralities

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Thursday, 22nd February - 14:00: 1C (Caprice 2 & 3) - Individual Presentation

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*Dr. Jonathan Bolton (University of New Mexico)*

The greatest challenge to physicians is the manager. The relationship can be simplified to the tension between two moralities: professionalism and organizational is. The former demands the liberty to exercise discretion and independence in practice; the latter demands compliance with organizational interests and policies. The professional and the manager each believes they are acting morally in their interactions with each other. Professionals have enjoyed a degree of immunity from managers, but this is changing, both in ordinary bureaucratically organized health centers and especially in firms owned by private equity groups.

This presentation will examine some cases of moral conflict between professionals and managers. It will identify the domains where the moralities are congruent and those where they are incongruent. The participants will be invited to explore how professionals and managers can work together to resolve the conflict. It will also explore options available to professionals to defend their traditional liberties and to develop their immunity from managerial demands, when indicated based on a professional morality.

JW Bolton (2022). Professionalism, Organizationalism, Surmoralism: Three moral systems for physicians. *Medicine, Health Care, and Philosophy*. 25(1): 153-159

## Moral Divisions of Labor in Medicine: The Sequestering of Information, Decisional Authority, and Fidelity

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Thursday, 22nd February - 14:30: 1C (Caprice 2 & 3) - Individual Presentation

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*Dr. Julia Pedroni (Williams College), Ms. Amanda Lackmann (Williams College)*

We analyze 5 medical and public health contexts in which a “moral division of labor” strategy [MDLS] is commonly employed, i.e., when information or the decisional authority of medical personnel are intentionally limited to create “firewalls” that prevent conflicts of moral responsibility. We aim to show that MDLSs are an ethically appropriate way to manage conflicts of responsibilities in some of these contexts – namely, when a MDLS protects patients to whom fidelity is owed from conflicting interests – but are potentially problematic when used to remove a barrier to the compromise of patient interests that otherwise would be ethically prohibited. We first briefly describe 5 paradigmatic MDLSs in: emergency department (“ordinary”) triage, ventilator reallocation under crisis standards of care, contact tracing, cadaveric organ transplantation, and data safety monitoring of clinical trials. We then argue that in contact tracing, the separation of the case investigator role from the contact tracing and notification role appropriately protects the index case; similarly, in cadaveric organ transplantation, where prospective organ donors are protected by “firewalls” between their care providers, organ procurement organizations, and prospective organ recipients. By contrast, in “ordinary” triage, separation of treatment and triaging roles does not protect the presenting patient from the encroachment of others’ interests. Nevertheless, it is ethically allowable since it does not compromise the presenting patient’s care in an otherwise prohibited way and it facilitates satisfaction of other important duties, including fairness in access to emergent care. The situation is different in ventilator reallocation protocols, however, where role responsibilities are carved up so that what is otherwise ethically impermissible – involuntarily removing a patient from non-futile ventilation – becomes permissible. Even in this case, the placement of “firewalls” between triage, ICU, and palliative care staff to facilitate ventilator reallocation could be defended as necessary for hospitals to fulfill their duties of justice in the midst of a public health emergency. We conclude by arguing that this justification will not work in the case of standard data safety monitoring arrangements that facilitate the withholding of information in order to keep participants in the trials when they would otherwise withdraw.

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# Doing (and Disrupting) Computing Ethics through Dialogue

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Thursday, 22nd February - 14:00: 1D (Salon BC) - Individual Presentation

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*Dr. Charles Wallace (Michigan Technological University)*

Now more than ever, it is crucial for students in computing disciplines to incorporate ethics into their identities as professionals. But in these disciplines, firmly founded in the practice of collaborative technology development, “be ethical” is an unhelpful platitude; more importantly, what does “doing ethics” look like? A meaningful model of ethical analysis must include an actionable framework for defining, questioning, and rethinking problems and associated actions (Vaughn, 2015; Steen, 2022). Happily, students often have experience with similar frameworks for software development, especially with agile methods that emphasize iteration and reflection (Whitbeck, 1995; Bero, 2011; Meyer, 2014; Steen, 2023). But care must be taken to avoid a simplistic analogy that treats ethical concerns as requirements to be satisfied. Moral concerns cannot be packaged so neatly into the modular requirements at the heart of agile methods. While agile team meetings and reflections are primarily motivated by a desire to remove obstacles and increase velocity, discussion with others about ethical concerns must be critical and even disruptive to the flow of the decision-making process.

To what degree can computing students adopt an iterative and reflective approach to ethical analysis? And furthermore, to what degree can students adopt a critical approach to moral problems: a willingness and even desire to challenge previously held beliefs and perspectives? To explore these questions, this presentation focuses on an ethics course for senior computer science and software engineering students. The course includes a series of ethical analysis exercises, augmenting the Ethical Cycle of van de Poel and Royakkers (van de Poel, 2023) with reflection sessions where students exchange peer critiques. The iterative nature of the Ethical Cycle is familiar to students from their prior experience with agile development, but the dialogical nature of the reflection sessions provides opportunities for true critical (re)thinking, as opposed to the monotonic fulfillment of user requirements typical of agile development. In particular, dialogue helps students identify moral agency at the heart of a problem, better define the moral problem statement, deepen their understanding of stakeholders, and use classical ethical theories and other ethical lenses in a more sophisticated manner.

# An Analysis of the Impact of Social Media and Search Engines on Decision-Making

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Thursday, 22nd February - 14:30: 1D (Salon BC) - Individual Presentation

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*Ms. Angela Petrone (Illinois Institute of Technology)*

With the continuous advancement of technology and the advent of a global pandemic, as of 2023 it is safe to say our lives are equally affected by our physical surroundings and the virtual spaces we inhabit.

Social media and search engines constitute a significant part of how people use technology to aid in their decision-making processes. The current state of social media and search engines regulation in the United States is one of stall: while public discourse continues and concerns among experts keep raising at each iteration of existing platforms or introduction of new tools, policymakers have not made as much progress in regulating the actions of the companies owning these platforms, in spite of their awareness of the impact these tools have on users' decision-making abilities. In this context, the spread of dis- and mis- information is a particularly dangerous phenomenon that can only be tackled with a radical change in the way platform administrators are held accountable for the content they allow the circulation of.

This study aims to serve as a reminder of the effects of social media and search engines usage on the public's agency, decision-making processes, and ultimately the real-life consequences of the exposure to and interaction with online misinformation.

A specific focus on how COVID-19 disinformation (false information deliberately intended to mislead) and misinformation (false or inaccurate information) spreading on two specific platforms (Reddit, and Google) was handled by said platforms, will serve as a magnifying glass on the aforementioned issues. Analyzing the prominent design and ethical concerns in this landscape, I intend to propose a set of heuristics to inform policy-oriented solutions to a number of issues that have been largely misunderstood and underestimated at the policy level. I argue that these concerns will only increase in complexity if left untackled, and the introduction of Artificial Intelligence (AI) tools to the general public might have already exponentially complicated the position of the United States governmental entities. While explicitly clarifying their intention to ensure people's well-being, governments are struggling with either understanding the policy and regulatory options available to them or getting them passed.

## Price Gouging and Economic Inequality

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Thursday, 22nd February - 14:00: 1E (Salon DE) - Individual Presentation

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*Dr. Jim Staihar (SUNY Polytechnic Institute)*

There has been renewed interest in the topic of “price gouging” since, during the pandemic, sellers were accused of violating state anti-gouging laws by raising the price of necessary medical supplies, such as N95 masks.

In my paper, I focus on two general questions. First, a legal question: should price gouging be illegal? It is not obvious how to draft a good price gouging law that is both reasonably clear and enforceable. A second question raises an ethical issue: is price gouging morally permissible? If price gouging is not unethical, then presumably there is no justification for making it illegal.

In my paper, I defend an argument against the moral permissibility of price gouging. The argument focuses on the economic inequalities that can result from price gouging. To defend the argument, I draw on the extensive literature about egalitarianism in moral philosophy. I connect the large literature on egalitarianism with the literature that is specifically focused on price gouging and exploitation. I contend that my argument has not been emphasized clearly in the prior literature on either price gouging or exploitation.

More specifically, my paper contributes to an influential exchange between two ethics scholars who wrote opposing papers on the subject. First, Matt Zwolinski wrote an important paper in favor of price gouging: he argues that price gouging should not be illegal, and he argues that it is morally permissible in most cases. In response to Zwolinski, Jeremy Snyder wrote another significant paper arguing the opposite: Snyder argues that price gouging is unethical, and he also argues that it should be legally prohibited.

In my paper, I defend a perspective on price gouging that both Zwolinski and Snyder appear to overlook. Contrary to Zwolinski, I argue that there are strong moral reasons why there should be a legal and moral norm against price gouging. And in response to Snyder, I argue that his case against price gouging leaves something out. There are strong egalitarian reasons to object to price gouging that are missing from Snyder’s account.

## Will You Be Judged Greedier If You Know Your Acquisitive Action Is Causing Harm to Others?

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Thursday, 22nd February - 14:30: 1E (Salon DE) - Individual Presentation

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*Dr. Kwok Tung Cheung (University of Dayton), Dr. Sangsuk Yoon (University of Dayton)*

This empirical study aims to investigate the psychological underpinnings of people's perception of greed resulting from perceived acquisitiveness and harm. It builds on recent philosophical and empirical works conceptualizing and examining greed beyond the excessive acquisitive desire for resources for oneself. In the field of philosophical business ethics, there is a new concern that greed, an often-overlooked concept, should be conceptualized as a multidimensional construct that consists of perceived unfairness and harm (Cheung, 2019). Regarding empirical studies, while studies since Wang and Murnighan (2011) renew interest in greed, most equate greed with consuming desires, even though the authors are aware of alternative concepts of greed (Cheung and Yu, 2021). Nonetheless, some researchers like Helzer and Rosenzweig (2020) noticed the difference and established connections between perceived greed, harm, and acquisitiveness. Our current study further develops those connections.

We plan to examine whether perceived greed is correlated with awareness of harm caused by his/her actions. For example, do people judge a CEO as greedier when they believe the CEO is fully aware of the harm caused by his/her acquisitive actions? Examining this relationship will provide insights into the moral psychology underlying greed judgments.

This study uses a between-subjects experimental design. Participants will be randomly assigned to read one of two versions of vignettes about a business situation where the agent of behavior is either aware (commission) or unaware (omission) of consequences that negatively impact others. After reading the assigned vignette, participants will rate three key dependent measures on a 5-point Likert scale: (1) perceived greediness of the business practice, (2) perceived degree of harm to others, and (3) perceived desire to acquire power or resources. Additionally, a manipulation check will assess participants' perceptions of to what extent the company was aware of the negative impacts on others.



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## SOME CHALLENGES TO EFFECTIVE ALTRUISM: [EA] GREED, BENEVOLENCE AND JUSTICE

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Thursday, 22nd February - 14:00: 1F (Salon FG) - Panel Discussion

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*Prof. Patricia WERHANE (DePaul University), Dr. Elaine Englehardt (Utah Valley University), Prof. Lisa Newton (Fairfield University), Prof. Michael Pritchard (Western Michigan University)*

**“Society may subsist, though not in the most comfortable state, without beneficence; but the prevalence of injustice must utterly destroy it.”**

**Elaine Englehardt :**

Greed often involves a self-centered pursuit of wealth, power, or status, disregarding the well-being of others and long-term consequences. In contrast, EA represents a philosophy and social movement focused on using reason and evidence to identify the most impactful ways to help others and create a positive change in the world. By nurturing empathy and moral sensibility, we can effectively address issues related to greed and align ourselves with a path that genuinely benefits others and society as a whole.

**Lisa Newton:**

Effective Altruism cannot handle unpredictable large changes like climate change. Therefore we are better off with traditional (neighbor-centered) calculations of benefit to others. There is ample evidence that trees are highly effective shields against the worst human effects of climate change.. It follows that the mass planting of trees is the imperative that most satisfies the greatest good.

**Michael Pritchard:**

C. D. Bateson analyzes extensive research asking whether we are ever motivated by concern for the well-being of others for their own sake, rather than simply caring for oneself. He concludes, yes, and offers practical conclusions that might be inferred from this. However, Bateson’s analysis of research relies on too much separation of altruistic from self-interested motivations. This research fails to support the widespread skepticism about the existence of altruism. If I am correct, Bateson’s conclusions about the moral opportunities altruistic motivation can provide are much greater than he suggests.

**Patricia Werhane**

If justice, not benevolence, is a universally required virtue and the basis for any decent society, then almost all forms of altruism are limited, necessarily focused, and therefore are biased. Simply being generous, loving and giving without analyzing their long-term effects of such gestures may produce more harm than good. This is not to conclude that greed is good, but rather to acknowledge the limits of altruism and therefore to advocate focused fairness for evaluating these actions.

## **Born In the In-Betweens: The Treatment of Intersex People in America**

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Thursday, 22nd February - 14:00: 1G (Salon HI) - Individual Presentation

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*Mx. Briar Martin (Colorado School of Mines)*

Most research into the topic of deviations from male and female sex in humans puts the likelihood of being born intersex at about the same likelihood of being born with red hair. Despite this being a relatively common occasion in America statistically, the existence of intersex people and the subsequent treatment of intersex people are rarely common knowledge and is often left out of conversations about sex, gender, and everything related to them. This exclusion leads to fundamental misunderstandings about what inclusion, support, and daily life looks like for a whole subsection of our communities, often leading to incomplete or incorrect stakeholder analysis when making decisions.

In order to rectify this, we can first analyze a well-known example of the treatment of intersex people to get a better idea of what treatment, specifically early medical treatment, actually looks like. Then, we can define better what exactly it means to be intersex, and some of the most common ways this shows itself, and the treatment that is usually leant to it. Following from this, we will combine testimony from intersex people critical thinking to analyze the logic and underlying factors behind the modern treatment of intersex people. Finally, a filter of moral philosophy will be applied to determine if the modern treatment of intersex people is morally permissible, and how to make modern treatment of intersex people permissible if it is not already.

The framework provided specifically in talking about intersex people can then be expanded and modified on to apply more broadly to the scope of gender and sex related issues. A few examples will be provided on topical issues such as bathroom usage and healthcare provision to broaden the depth of the framework.

## Fairness Outweighs Inclusion in Sport: A Moral Argument against Including Transwomen in Women's Sports

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Thursday, 22nd February - 14:30: 1G (Salon HI) - Individual Presentation

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*Dr. Matt Stolick (University of Findlay)*

Physical differences of puberty translate into a significant performance advantage of boys and men over girls and women. The sex-based category in sports is created so as to give girls and women the opportunity to experience winning, competing, setting records, and enjoying other internal and external rewards of sports. A key fact central to the moral controversy about transwomen athletes competing against ciswomen is that of "legacy effects." These are the myriad of physical effects of puberty that a transwomen cannot reverse even after transitioning through testosterone suppression and gender assignment surgery, such as muscle mass, skeletal size and bone density, heart size, and ligament strength. I build off of the research already done to demonstrate the unassailable performance advantage of male athletes over female athletes to conclude transgender women have an unfair advantage over ciswomen because of these legacy effects. And I argue that in the sports world, fairness is more imperative than inclusion, although both values are central to sport ethics.

The major moral arguments for inclusion of transwomen in women's sports categories is based upon the right of every person to compete, captured in principle four of the Olympic Charter. Another argument for inclusion says that there are already various social and genetic advantages of some competitors over others that are allowed and are analogous to the benefits of male puberty including testosterone. And the third says that exclusion will result in more negative social stigma and public humiliation in an already trying experience of gender dysphoria and transitioning. I reject that the Olympic right disallows all "discrimination," that the analogy is faulty due to the extreme difference between the things being compared, and that harmful treatment of transgender women is morally wrong and should be stopped, but this does not overcome the fairness argument.

In the sports world, excluding transgender women from women's sports is morally justified by the need to preserve competitive fairness and to preserve sports as a significant source of happiness for millions of girls and women.

## Understanding the Reasoning of Trump 2024 Supporters

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Thursday, 22nd February - 14:00: 1H (Salon M) - Individual Presentation

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*Dr. Brad Agle (Brigham Young University), Dr. Travis Ruddle (Brigham Young University), Ms. Sherami Jara (Brigham Young University), Ms. Anna McConkie (Brigham Young University)*

This study aims to understand the thinking processes and patterns among supporters of Donald Trump for the Republican nomination for President in 2024, including cognitive errors and fallacies. Drawing on a combination of qualitative interviews, discourse analysis, focus groups, and survey data, we investigate the extent to which these supporters engage in moral disengagement (Bandura, 2016), logical fallacies (Freeman, 1988), cognitive biases (Nisbett & Ross, 1980), and motivated reasoning errors (Kunda, 1990). We examine two groups of Trump supporters in separate focus groups (Davis, 2016): 1) Trump diehard supporters, and 2) Trump-leaning supporters.

These focus groups are being conducted in Iowa, New Hampshire, Nevada, and South Carolina. We test the participants' reasoning by challenging their beliefs on a number of issues. The particular beliefs we challenge were developed through examination of various news stories, as well as personal interviews with Trump 2024 supporters. For example, we provide a strong case with rigorous data that the 2020 election was not stolen and then analyze the participants' responses to this information. Similarly, a case is made with rigorous information that Donald Trump did not fulfill most of his 2016 campaign promises.

In these focus groups, we first capture individual responses to their challenged beliefs with a survey and then we audiotape their subsequent group discussions. The transcripts of these conversations are then coded by our team of researchers looking for various types of cognitive and moral errors.

This research offers a nuanced understanding of the cognitive frameworks within which these individuals operate and stress the importance of fostering critical thinking and ethical discernment in the broader political discourse. Through this rigorous process, we hope to understand the best arguments Donald Trump's supporters provide for their support, as well as the types and frequencies of the various cognitive and moral errors made by these individuals. In doing so, we will provide detailed information on the frequency and types of moral disengagement techniques, logical fallacies, and cognitive biases displayed. This work contributes to the extant research on this topic from authors such as Anduiza, Gallego, and Munoz. (2013) and Wolsky, Adam. (2020)..

# The Kids are Alt-Right: Echo Chambers, Ethical Malformation, and the Dangers of Algorithmic Overdependence

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Thursday, 22nd February - 14:30: 1H (Salon M) - Individual Presentation

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*Ms. Ava Randel (Fordham University)*

The genuine dangers of artificial intelligence, perhaps today's most seductive "hot-button" issue, are not akin to a sci-fi-esque techscape where robots 'rule the world' but rather an unchecked exacerbation of the societal evils which already plague us. Even now, algorithms full of unchecked biases determine what is put in front of us every day. This problem requires urgent attention due to the racism, misogyny, ableism, and homophobia which is un- and sub-consciously coded into the makeup of computation. The implications stretch all the way from privacy concerns to representational deficiencies to offline violence connected with extremist communities. Beneath the ethical implications for structural change, there lie metaethical concerns for how these algorithms—and the dangerous extremist communities whom they platform—warp the moral formation of youth, who are both developmentally vulnerable to and uniquely influenced by digital and social media.

In this paper, I discuss one extreme, yet revelatory, facet of this; I argue that overreliance on algorithms poses a moral risk to developmentally vulnerable youth. I first examine these AI algorithms and their demonstrated links to dangerous echo chambers and extremist communities. I then trace Jonathan Haidt's Social Intuitionist Model (2001) of moral reasoning in order to elucidate the moral and epistemic dangers of unchecked algorithmic bias. I then conclude by arguing that we must recognize that internet activity broadly, and social media platforms in particular, function as loci for moral (mal)formation, and that this recognition should caution and inform our opinions on the employment of AI technologies and social media platform design.

## Teaching care in the professions

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Thursday, 22nd February - 14:00: IJ (Mayflower 1 & 2) - Individual Presentation

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*Dr. Laine Walters Young (Vanderbilt University)*

In this paper, I argue that care ethics is an appropriate and compelling framework for moral leadership development and professional ethical development. I originally question whether care theory is too messy, diffuse, and demanding in an interprofessional pedagogical context, but then conclude it promotes moral growth in my students as emerging professional leaders.

Compared to other moral theories, care ethics offers greater focus on contextualized, reflective action grounded in actual relationships gained from practical experience. Inspired by a value and moral goal of care, in care ethics a baseline of attentiveness creates moral awareness of what is needed in any given situation. One can then respond with a greater quality performance than otherwise because the depth of information and inquiry gained from attentiveness and reflection upon practice.

To date, while an ethic of care shows up in recently published nursing literature, not much has been written about care ethics as an applicable metatheory for professional ethics in the service professions writ large or their associated leadership components with the exception of the writings of Maurice Hamington, a feminist care ethicist who also holds an MBA. As such, after outlining the major moral and conceptual components of care ethics conceived by theorists Virginia Held and Joan Tronto, I will engage how the focus on the practice of care, compared to other ethical frameworks one might use, aligns well with a professional ethos of front-line, contextual, and relational work *in situ*.

Such efforts, I conclude, however valuable they are in creating a moral orientation, mode of education, and practice that improve human flourishing, significantly depart from mainstream practice. They require additional layers of empathy, time, and resources that require that implementation of care ethics be a conscious, prioritized decision that will likely involve advocacy and defense.

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## Medical Assistance in Dying: The Ethicality of Educating Children about Euthanasia through a Canadian Activity Book.

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Thursday, 22nd February - 14:30: IJ (Mayflower 1 & 2) - Individual Presentation

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*Mrs. Giulia Adele Dinicola (Duquesne University Center for Global Health Ethics)*

In Canada, the practice of medically assisting patients in dying has been legalized since 2016. Patients who have been diagnosed with serious diseases or disabilities—including mental illnesses starting from March 2023—may meet the requirements to seek medically assisted suicide. As a result of this legalization, medical and ethical communities have expressed concerns regarding those who assist their loved ones in the process of dying. Yet, little has been written about how children react when someone close to them decides to stop their unbearable suffering by requesting MAiD. When it comes to children, adults have tried to prevent them from being exposed to such a tragedy. Withholding information about death was believed to be in the child's best interests as a paternalistic form of protection. The book *Medical Assistance in Dying (MaiD) Activity Book* published in July 2022 by the group Canadian Virtual Hospice has challenged this conviction, suggesting that children should have access to information. Although this booklet is not intended for children who seek death for themselves since euthanasia for minors has not been legalized in Canada, it has been proposed as a tool to help them navigate the traumatic experience of facing a loss. Clear and easily understandable texts followed by simple and colorful drawings introduce them to the topic of MAiD. Interactive activities have been designed to drive them through critically thinking about how MAiD works, why people may ask for this service, and who can request it. Great consideration has been paid to their feelings and their opinions about what it means to seek death and how would they like to support such a decision. This paper investigates whether this pamphlet should be considered ethically appropriate as a tool for education on MAiD. It considers whether supporting children with answers, instead of continuing to treat death as a taboo, improves their psychological impacts of losing someone. If the goal of education is to provide children a lens to interpret the world in which they live, could this educational tool educate children on medical assistance in dying when it pertains to someone they know?

# Mandating Values in Legislative Oversight of Natural Resources: A Critical Analysis of H.R. 1142 and the Future of Wildlife Conservation in the U.S.

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Thursday, 22nd February - 15:15: 2A (Julep) - Case Study

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*Ms. Rylee Bailey (Cary M. Maguire Center for Ethics and Public Responsibility)*

The Endangered Species Act (1973) is considered one of the most powerful and comprehensive pieces of environmental legislation in the U.S. and has played a critical role in protecting many endangered and threatened species. It has also been instrumental in raising awareness about the importance of conservation, the preservation of biodiversity, and the profound repercussions of unbridled human economic growth upon endangered species. Fifty years later, legislators are exploring the incorporation of a cost-benefit criterion to conservation policy creation (National Research Council Committee on Noneconomic and Economic Value of Biodiversity, 1999), as exemplified by recent legislation like H.R. 1142 (2023). This legislative development mandates the consideration of economic impact when determining the listing status of threatened and endangered species, ensuring that conservation policies yield benefits that surpass associated costs.

Legislation like H.R. 1142 raises concerns about a departure from the core principles of the Endangered Species Act. Using Dr. Michael Josephen's Core Values Model as a framework, this case study will analyze H.R. 1142 (2023), demonstrating an alternative decision-making process that surpasses the sole consideration of economic impact in informing wildlife conservation policies. Josephen's (2002) Core Values Model uses utilitarian ethical analysis while also considering virtues such as trustworthiness, respect, responsibility, fairness, caring, and citizenship. The model involves a six-step process: identifying stakeholders, discerning reasonable decisions, evaluating stakeholder interests, determining alignment with core values, and ultimately maximizing the collective well-being (Josephen, 2002).

The shift from a purely consequentialist approach to one that incorporates ethical values and virtues, as exemplified by Dr. Michael Josephen's Core Values Model, is essential in ensuring the future of ethical wildlife stewardship. By acknowledging the importance of these values and virtues, we can foster a more balanced, inclusive, and ethically-grounded conservation effort. In this way, we not only safeguard the well-being of our natural and cultural resources but also ensure their sustainability for generations to come. The incorporation of these ethical reflections into conservation decisions will help us navigate the complexities of modern challenges while staying true to the spirit of conservation and the preservation of our world's invaluable biodiversity.



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## (How) Can We Imagine Embodiment? Reimagining the Appearance and Voice of “Gender-Neutral” Robots and Considering Potential User Responses

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Thursday, 22nd February - 15:45: 2A (Julep) - Individual Presentation

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*Mx. Yunqing Han (Claremont McKenna College)*

As we become increasingly reliant on robots, the concern for them sustaining societal stereotypes becomes prominent. Weßel et al. (2020) noted a concerning preference for perceived robot gender—we evaluate the performance of femininely-appearing robots on stereotypically feminine tasks better, and do the same for masculinely-appearing robots and stereotypically masculine tasks. Developers can cater to this preference for better user reviews, but this would activate gender stereotypes and risk reinforcing them through new technology. Current suggested solutions against activating or sustaining gender stereotypes are commonly: (1) design robots with no feminine or masculine traits or (2) purposefully mismatch stereotypical robot appearance and profession (e.g., use feminine construction robots).

I argue that both solutions still sustain societal injustice and do not work towards more ethical deployments of robots. With (1), we may still see certain robots as gendered – Roesler et al. (2023) demonstrated that a high degree of anthropomorphism invoked a male robot bias. With (2), robots contradict gender roles but are acquiescent to the binarity of genders and the idea that genders entail fundamental attributes.

I suggest instead that we should blur the lines of gender in robots by having a mix of feminine and masculine traits for “blended” gender neutral robots. A blended robot would embody stereotypically feminine traits but also possess salient masculine traits (e.g., have makeup and a large jawline, or wear bright-colored, dress-like clothes and have mustaches). An individual would simultaneously recognize feminine and masculine traits when looking at the robot.

This purposeful design would trigger a moment of “confusion” for those who see genders as a binary, since the blended robot would fit not-so-perfectly into *both* categories of woman and man. Users would be forced to consider its gender beyond binarity. The blended robots would thereby 1) challenge gender roles; 2) unsettle the stereotypes of how gender identity manifests in appearance; and 3) question the boundaries of binary genders and how we perceive genders. With more reflection on the ethics of robot appearances, we could also positively reshape how we understand and interact with other humans and ourselves.

# The Asymmetry of Uptake: Medicalization and Demarginalization of Autism Spectrum Disorder

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Thursday, 22nd February - 15:15: 2B (Caprice 1&4) - Individual Presentation

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*Mr. Ramy Amin (University of Cincinnati)*

Reiheld (2010) argues that the medicalization of Autism Spectrum Disorder (ASD) has led to the demarginalization of individuals with ASD. She points to changes such as the IDEA Act and a general shift in the public's perception of ASD as evidence of the positive effect medicalization has had on demarginalization. My aim in this paper is to show that pointing towards instances of demarginalization is not enough evidence to demonstrate that medicalization was the cause, and that the issue is considerably more complicated. In section 1, I show how Reiheld mashes together two distinct aspects of the process by which demarginalization happens under medicalization, namely a) the production of an explanatory account and b) the normative demands made by the explanatory account. I then explain that a group's epistemic uptake of the explanatory account does not guarantee the normative uptake of the normative demands accompanying that explanatory account. Thus, without a clear and consistent correlation between levels of epistemic and normative uptakes, the claim that medicalization leads to demarginalization comes into question. In section 2, I introduce the Autism Stigma & Knowledge Questionnaire (ASK-Q) developed by Harrison et. al (2017) in order to separate the measurement of knowledge about ASD from stigma towards it. If the levels of knowledge and stigma measured by ASK-Q represent the levels of epistemic and normative uptake among members of a group, in that high levels of knowledge represent high levels of epistemic uptake and low levels of stigma represent high levels of normative uptake, then the findings suggest that the neat correlation anticipated by Reiheld's claim between the two levels cannot be found consistently. This suggests that demarginalization can be attributed to causes other than medicalization. In section 3, I illustrate that Reiheld succeeds in demonstrating the weaker claim: not that medicalization leads to demarginalization, but that medicalization does not always make things worse, since as medical knowledge of ASD increased, the living conditions of individuals with ASD did not get worse. I conclude with some thoughts on how Reiheld might respond and amend her position.

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## On the Ethics of Selecting for Autistic Children

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Thursday, 22nd February - 15:45: 2B (Caprice 1&4) - Individual Presentation

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*Prof. Daniel Wilkenfeld (University of Pittsburgh School of Nursing)*

In this paper, I explore the possibility that it is at the very least reasonable for autistic parents to preselect for autistic children (whether genetically via in vitro fertilization or through selection of gamete donors). By “preselection”, I mean making choices in advance of whatever point a child becomes a morally relevant patient that make it more likely to have (e.g.,) an autistic child than an allistic child. The arguments will hue somewhat closely to points made by Wilkinson (2010) to the effect that it would at the very least not be wrong to preselect for an autistic child, as this very child would not have existed in any way other than being autistic. (This can be seen as a partial rejoinder of Parfit’s 1984 “non-identity problem”.) I go further than Wilkinson in arguing that he is too quick to accept that being disabled (on the assumption that autism is a disability) is necessarily an impediment to flourishing, and hence that it would make sense even *ceteris paribus* to not-select for an autistic child. I then go farther still, arguing that it would be at the very least reasonable for autistic parents to select *for*

an autistic child. This is based on a reasonable desire to share culture with one’s children, in the same way it would be reasonable for Jewish parents to want to raise their child to be Jewish. I also look at the more controversial literature of whether it is reasonable for racial/ethnic minorities to select for children who match their status and conclude that while the issue is complex, it would at least be reasonable for them to do so. I rebut the standard objections to this line of thinking, such as that it would lead to a slippery slope of eugenics or that it could lead to supremacist ideology on the part of those selected for. I follow Barnes (2016) and others in arguing that it would be ableist to assume that selecting for a disabled child would necessarily be an ethical violation of such principles as nonmaleficence.

## **Leader Moral Self-Awareness and its Impact on Leadership Development, Ethical Engagement, and Moral Decision-making**

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Thursday, 22nd February - 15:15: 2C (Caprice 2 & 3) - Individual Presentation

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*Mr. Jim Barge (Palm Beach Atlantic University)*

All organizational leaders, at one point or another, face dilemmas and problems which include a moral or ethical aspect and require decisions that inevitably draw upon their underlying individual moral worldviews. Assessing our own and others' moral foundations as leaders offers an avenue towards productive dialogue and improved understanding in the resolution of moral problems. The presenter developed a new educational survey instrument designed to assess these individual moral worldviews using, as a framework, four predominant moral worldviews in Western society-traditionalism, rationalism, sentimentalism/emotivism and perspectivism that find their basis in the work of preeminent moral philosopher Alasdair MacIntyre and other leading scholars. This research helps to fill a gap in the literature where elements of these moral worldviews have been evaluated relative to leader decisions but none to the depth or breadth offered by this assessment tool. Using a quantitative online survey whose content and approach were built from an extensive literature review of existing instruments and five key questions to be answered by each worldview, this study collected and analyzed variable and demographic data from a sample of 200 organizational leaders to identify their propensity toward a given moral worldview as a basis for their everyday moral considerations and decision making.

While the survey tool itself requires additional work to make it more reliable and valid for use by practitioners, it was part of a mixed methods study, specifically an explanatory sequential design in which the qualitative research consisted of a reflexive thematic analysis of free text comments provided by respondents. This study developed additional qualitative themes of leadership development and ethical engagement deriving from the influence of moral self-awareness on one's leadership and moral decision-making. Specifically, two research questions were asked: How do corporate leaders describe the influence of improved moral self-awareness on their leadership development and effectiveness? How do corporate leaders describe the influence of improved moral self-awareness on their ethical engagement and moral decision-making?

The intent of the presentation would be to review the details of the research and the resulting themes in hopes of generating robust discussion on leader moral self-awareness in the workplace.

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# AI music companies have the right to train their algorithms on copyrighted music without the musicians' consent

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Thursday, 22nd February - 15:45: 2C (Caprice 2 & 3) - Individual Presentation

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*Connor Hocking (Georgia State University)*

AI-generated music (AIGM) has become sophisticated enough that it is now featured on streaming platforms, such as Spotify. Musicians and music companies are concerned that AIGM could displace the thousands of musicians who rely on these platforms for income. The multinational record label Universal Music Group, for example, issued a statement on this threat in April 2023, referencing the fact that AIGM companies take as their training data copyrighted songs whose composers never authorized the companies to use: “the training of generative AI using our artists’ music...begs the question as to which side of history all stakeholders in the music ecosystem want to be on.” With this level of alarm being raised, it seems plausible that the threat of displacement is a moral problem and that musicians’ rights are being or will be infringed by AIGM companies.

In this paper, I argue against two candidates for rights that could justify the intuition that AIGM is morally problematic. Concerning the right to work, I argue that, even if we grant this uncontroversial right, it does not follow that human musicians have any strong claim against AIGM, due to the particular features of the music industry. I then turn to a right that is often claimed to justify this intuition, namely, what I call the right to input copyright, which says that musicians have a negative right against AIGM using their copyrighted songs without their consent. I argue that there is no principled difference between what the AI companies do when they train their algorithms on copyrighted songs and what human musicians do when they use copyrighted music as inspiration for their own compositions, such that the former is morally problematic but the latter is not.

## Enhancing Ethical Awareness in the Application of AI Technology: A Case Study of Deepfake

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Thursday, 22nd February - 15:15: 2D (Salon BC) - Individual Presentation

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*Dr. Yuqi Peng (Nanyang Technological University)*

Neglecting ethical considerations in the realm of artificial intelligence (AI) could lead to the creation and deployment of unethical products and applications, which may undermine the integrity of research and development professionals and organizations, as well as compromise the interests of users. An illustrative case is the emergence of deepfake technology, a sophisticated AI-driven approach that intricately blends, exchanges, substitutes, and overlays images and video clips to produce deceptively authentic yet falsified videos, all without the consent of the individuals depicted (Westerlund, 2019). Initially conceived for amusement, this technology involves inserting the likenesses of public figures into various media, often for humorous effect. Over time, however, some individuals have wielded this innovation to craft entirely fictional segments aimed at deceiving, bullying, or perpetrating financial fraud. Against this backdrop, fostering heightened awareness of the ethical dimensions intrinsic to the application of AI technology becomes paramount. Developers and companies at the forefront of AI innovation must shoulder the responsibility of not only comprehending but also actively integrating ethical considerations into their endeavors. Regulatory bodies, in turn, are tasked with instituting frameworks that govern the ethical implementation of AI applications. Additionally, end-users must exercise vigilance and discernment while engaging with AI-driven products and services. Raising awareness of ethical dimensions of AI is an imperative shared by all stakeholders – from creators to regulators to consumers – to ensure the responsible development and utilization of AI technology that respects the rights and interests of all.

## Creepy Privacy

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Thursday, 22nd February - 15:45: 2D (Salon BC) - Individual Presentation

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*Dr. Kiran Bhardwaj (Phillips Academy, Andover)*

Public and popular views of digital privacy concerns often trade on a particular intuition about *creepiness*—that is, we can (and should!) use our feelings of whether something is creepy as a good test for whether or not something is a breach of privacy. Yet this emphasis on creepiness is a problem—designers and programmers, if personally more comfortable with collection and transfer of their own personal data than their users would be, might not do well to use only their personal reference point of “what feels creepy”. Moreover, we see tech companies focusing their attention on how to amend users’ feelings of creepiness, rather than interrogate whether their choices are serving the genuine privacy concerns of users. Given the degree to which ordinary practices of talking about and adjudicating privacy violations rely on commonsense intuitions about ‘creepiness’, we deserve both (1) a well-developed analysis of the phenomenon of creepiness, *and* (2) a clearer view of how, and in what ways, ‘creepiness’ *should* serve as a guide to indicate breaches of privacy. There is, to my knowledge, only a single attempted standalone analysis of the phenomenon of creepiness, by Jeremy Fischer and Rachel Fredericks. While this analysis is invaluablely helpful, I will supply a different account of creepiness that, amongst other things, identifies it as a species of moral disgust or fear. Then, I will use commentary from the moral psychology literature to give normative boundaries for how, and to what degree, creepiness can assist us in deliberating about privacy.

## Myth Over Method: Popular Criticism of Effective altruism

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Thursday, 22nd February - 15:15: 2E (Salon DE) - Individual Presentation

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*Mr. Xavier Hays (depauw)*

Effective Altruism is a modern philosophical and social movement that advocates for rationally informed and evidence based philanthropy to 'do the most good'. To this end, its advocates have established a number of organizations with the information and tools necessary to make this a reality as they demonstrate which philanthropic organizations are capable of effectively using funding to address areas of concern, or even establish organizations to meet these concerns where none previously existed. On its face, the movement seems like an attractive and reasonable prospect for those concerned with making a material effort to combat current, international problems. However, reception of the EA movement by many is often lukewarm at best, with many public-facing intellectuals and popular voices questioning the need for its existence.

This presentation aims to address some of the popular reception of effective altruism and its failure to gain popularity among certain groups. Why does effective altruism fail to present a convincing alternative to activism given the reliability of its positive outcomes over the muddled history of political action aimed at preventing harm? This presentation argues that EA's failure on this front stems from its current reluctance to provide a satisfactory narrative of action, called myths for ease of use, for those who are or would be involved with the movement. These myths are the narratives used to justify the involvement of a member of a movement and create enthusiasm within them. They provide a greater sense of purpose and meaningful action beyond the direct results of involvement. To this end, the presentation will explore myths at play in political activism, democratic theory, and moral philosophy to better understand their role in forming successful movements and organizations and how effective altruists might go about constructing a new foundational myth.

While this presentation may initially be seen as a narrow project about addressing the flaws in one social movement, the lessons of EA should be useful for much work in applied ethics. Those looking to narrow the gap between theory and real-world application will find that myth-making is an often ignored necessity for creating lasting moral change.



## Should Lawyering Entail a Moral Cost?

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Thursday, 22nd February - 15:15: 2F (Salon FG) - Individual Presentation

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*Ms. Madalyn Sailors (DePauw University)*

The role of a lawyer often seems to be contested in the public view. Some types of lawyering may be more socially acceptable or desirable than others: whether working as a prosecutor or defense attorney in the public or the private sector. Many may enter the profession with admirable motivations, but some would argue that the field of law could corrupt even the most ethical attorneys. When considering a career in the legal field, it is important that each individual consider the moral impacts of their role and their intentions in pursuing it. This paper will discuss a lawyer's ethical responsibilities and their potential challenges to personal and professional success.

Lawyers are an essential part of the legal system. Serving in this role is not merely an acceptable, but a responsible act, as long as one can fulfill their moral duties and obligations to their clients. Some believe that effective lawyers must cast their personal inclinations aside for the purpose of their work. But instead, lawyers should uphold their moral values to effectively serve their clients. This paper aims to educate prospective attorneys on the moral significance of their work, countering prejudices that lawyers discard ethical principles. It is through the alignment of moral considerations with one's role responsibility that a person can be a successful lawyer.

## Autonomy, Education, and Normative Neutrality

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Thursday, 22nd February - 15:45: 2F (Salon FG) - Individual Presentation

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*Mr. Tyson Cain (Bowling Green State University)*

Can teachers cultivate personal autonomy in their students without thereby promoting controversial values? This is a pressing question for classical liberals, most of whom consider personal autonomy of consummate importance for the stability of the liberal democratic order. Among those who hazard answers, two opposing conclusions emerge which originate in two contradictory views of autonomy defended by perfectionist and anti-perfectionist liberals, respectively.

This paper suggests that whether autonomy-promoting education requires allegiance to any controversial moral doctrine depends on one's conception of autonomy. My discussion is nested within and takes its cue from the debate among classical liberals about the nature of personal autonomy who, in virtue of this debate, reach contradictory conclusions about the aptness of political perfectionism as a liberal ideal. More specifically, I respond to the disagreement between John Christman and Natalie Stoljar about whether public education is consistent with the anti-perfectionist's commitment to state neutrality. I defend Christman's answer in the affirmative. To buttress my defense, I develop an internalist view of the educational process based on Christman's extensive discussion in *The Politics of Persons* about the nature of the self. Together with figures like Christopher Winch and John R. Peteet, I contend not that education can maintain strict normative neutrality but that, whether it can or not, it need not do so—not even for the anti-perfectionist liberal. This is because liberalism as such is grounded in values like empathy and individual accountability.

Thus can an anti-perfectionist liberal like Christman, who conceives of autonomy as a psychological feature of the self, defend the need for public education as the avenue to personal autonomy. Education is how one activates and develops one's capacity for reflexive self-assessment. It is the second-order evaluation of the pre-given commitments of one's native I-self. To be educated according to this conception of education is to be able to identify and then affirm or disavow the pre-given attitudes and normative commitments that are part of every person's socio-historical self. Moreover, such is to be not only educated but also an autonomous member of a liberal democratic order.

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## Character Skepticism and the Virtuous Journalist

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Thursday, 22nd February - 15:15: 2H (Salon M) - Individual Presentation

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*Dr. Joseph Spino (Le Moyne College)*

Virtue ethical inspired approaches to practical and professional ethics have long been endorsed across various disciplines. Journalistic ethics is no exception (e.g., Borden, 2007). Call such approaches *Virtual Ethical Journalism* (VEJ). VEJ approaches are at times argued for because of the nature of journalistic practices. For example, the need for sensitivity and appropriate reactivity to complex situational factors are thought to be better accommodated by a virtue ethical framework, rather than strict rules and principles (Quinn, 2007). Virtue ethics more broadly has also drawn a considerable amount of attention by philosophers working in the field of moral psychology, though not all of it is supportive. Some philosophers (e.g., Doris, 2002, 2022;), citing results from empirical psychology, have challenged the suitability of virtue-based approaches to normative ethics. Among the critics, there are those who take the stronger view that character traits, and by extension virtues, are simply not effective enough in guiding people's behavior. As a result, they conclude that traits should be minimized in ethical thought (Doris and Stich, 2005). Call this stronger view *character skepticism* and its proponents *character skeptics*. While character skeptical arguments commonly target general virtual ethics views, such skepticism has been considered in the realm of VEJ as well (e.g., Vanackar, 2020).

Many of the responses to character skepticism defending VEJ raise similar points as those who defend a more general theory of virtue ethics from such skepticism (e.g., Vanackar, 2020). I argue, however, that whatever promise such responses to character skepticism have in defending virtue ethics more generally, they are not up to the task of defending VEJ. VEJ is not simply the view that journalists ought to develop virtue. While the virtues of VEJ, such as *Truthfulness* and *Trustworthiness*, are by no means at odds with the broader virtual ethical tradition in moral philosophy, journalistic virtues contain specific values and expectations that set them apart from other virtue-based perspectives. These expectations include an elevation of the importance of overt behavioral performances, as well as the actual instantiation of virtuous (or near-virtuous) traits in active journalists. Accordingly, VEJ needs novel responses to character skepticism.

## Toward a Queer Feminist Theory of Sexual Agency

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Thursday, 22nd February - 15:45: 2H (Salon M) - Individual Presentation

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*Dr. Sarah Miller (Penn State University)*

The injustice of sexual violence occurs through shockingly widespread and tenacious patterns encompassing multiple levels (institutional, social, personal) and domains (legal, political, epistemological, ethical) across the world. Yet, such injustices are found not only in socio-institutional structures but also internal to the very social movements that wish to eradicate them. Such injustices serve as roadblocks to global feminist resistance to sexual violence. Critical engagement with mainstream Western feminist practices and literatures on sexual violence reveals abiding exclusionary, imperialist logics that center Western, middle-class, white, cis-gendered women's experiences as the hegemonic norm.

In response, transnational, women of color, and queer feminisms catalyze a reinvention of sexual agency and sexual justice rich with possibilities of resurgence and coalition building across difference. Self-reflexivity and intersectionality as modes of theory and praxis arising through transnational and women of color feminisms expand political and epistemological understandings of sexual violence and sexual agency beyond imperialist assumptions. An expansive and critically aware remaking of sexual agency results. Queer feminism offers approaches to sexual violence that problematize queer erasures from transnational feminist discourses, while maintaining productive points of friction between feminist and queer camps, thereby enabling a rich and comprehensive reinvention of the conception of sexual agency that centers desire and pleasure.

Drawing these resources and methodologies together results in a rich pluralist theory of sexual agency that features four main components: (1) non-ideal sexual agency and non-idealized sexual agents that recognize both the ways that sexual agency for many takes place under the constraints of subordination and that sexual subjectivity is often formed through trauma; (2) a revisited notion of pleasure expanded by further engagement with Black feminist accounts that center intersectional justice; (3) self-reflexivity, including both reflection on one's own positionality as a sexual agent with the relative privilege or lack thereof that comes with that positionality and self-reflexivity as an awareness of oneself as a sexual being; and (4) sexual agency as relational in an attempt to move beyond more standard sexual agency accounts that center self-determination as an individualistic concept.

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# Predicting Failure: Early Warning Systems in K–12 Education

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Thursday, 22nd February - 15:15: 2J (Mayflower 1 & 2) - Case Study

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

This normative case study (Levinson & Fay, 2019) examines the use of early dropout warning systems in K–12 education. Early warning systems use data mining and predictive analytics to predict the likelihood that a student will drop out. Data points used include, among others, students' grades, attendance rates, behavioral infractions, and demographic traits (e.g., race and social class). The system identifies the likelihood that a student will drop out, which allows schools to increase the likelihood of graduation by targeting interventions to at-risk students and preventing dropout risk factors from escalating (US Department of Education, 2016). Districts are increasingly using early warning systems developed in-house or purchased from external vendors (Baker et al., 2020). While some districts that use such systems have seen increasing graduation rates (Heller et al., 2017; West Virginia Department of Education, 2016), there are also concerns about privacy and racial profiling, amplified by abuses of student data which have been used by the police to surveil students (Bedi & McGrory, 2020).

This fictional case grapples with ethical dilemmas in the use of predictive analytics in K–12 education. In the case, the leadership of a large urban district meets to decide whether they should adopt an early warning system. The superintendent is facing pressure to purchase an early warning system due to decreasing graduation rates. Throughout the conversation, the superintendent and her cabinet members weigh the benefits and risks of early warning systems. On the one hand, early warning systems are an attractive option because declining graduation rates have serious consequences for vulnerable students and threaten the financial standing of the district. Moreover, early warning systems can be more objective measures of student success than many of the racially biased teachers working for the district. On the other hand, algorithms have also been shown to be racially biased and predictive analytics can stigmatize students and lead to self-fulfilling prophecies. More worryingly, early warning systems violate student privacy and student data can be used to further criminalize students of color. The case study thus highlights many of the serious normative implications of using predictive analytics in K–12 education.

## School Choice and Moral Taint: Making Sense of Constrained Choice and Parental Responsibility

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Thursday, 22nd February - 15:45: 2J (Mayflower 1 & 2) - Individual Presentation

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*Mr. Henry Bangert (Ohio State University)*

The subject of school choice looms large in contemporary work in the philosophy of education, but most of this work focuses on the political and economic dimensions of increased emphasis on school choice and the marketization of education. Whether or not robust choice schemes can be justified along these lines, it remains a fact that many parents are forced to make difficult decisions over which schools they want their children to attend. In this paper, I consider the dilemmas that arise when parents are forced to make tightly constrained choices between schools. In particular, I focus on choices parents must make which pit cultural/ethical and straightforwardly educational values against one another.

In determining the moral status of parents' decisions in such situations, I weigh several competing notions of harm (Foot, 1978; Parfit, 1984; Tadros, 2021) against one another in the context of school choice. I argue that in cases of constrained school choice, parents' causal role in bringing about harm does not meet the threshold required for full moral responsibility. I go on to suggest that we can make sense of what *feels* wrong when a parent makes a decision that, either way, will result in a "bad" outcome for their child by turning to the concept of moral taint. The precise conception of moral taint I develop draws on work by Appiah (1987) and Oshana (2006), and offers a promising way forward in assessing the moral status of acts which do not meet the criteria for moral responsibility in a full sense.

## The Ethics of Prescribing Curriculum

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Friday, 23rd February - 09:30: 3A (Julep) - Individual Presentation

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*Dr. Alex Nikolaidis (University of Central Florida), Dr. Julie Fitz (Ohio State University), Prof. Bryan Warnick (Ohio State University)*

Recent years have seen a rise in the use of prescriptive curricula in schools (Au, 2011; Carl, 2014; Crocco & Costigan, 2007). This is sure to increase following COVID-related discussions of learning loss (Dorn et al., 2021) and the pressure to accelerate and remediate student learning (Fordham Institute, 2021). As K–12 educators are spurred deeper into logics of efficiency and acceleration that have motivated the adoption of prescriptive curricula, it seems apt to reflect on the role of curriculum in structuring classroom experiences. Specifically, it seems important to understand how such curricula impact teaching and learning and to evaluate their moral permissibility.

Building on a definition of curriculum as structure, grounded in relevant literature (e.g., Bobbitt, 1918; Dewey, 1976; Reid, 1992; Schwab, 1983; Westbury, 1999), we used qualitative thematic analysis to analyze 22 commercial prescriptive curricula in terms of form and content. From the themes that emerged we developed a framework for how prescriptive curricula structure teaching and learning. Structuring occurs along five dimensions: substantive, procedural, temporal, interactional, and affective. It is also a matter of degree such that high structuration is conducive to curricula that are comprehensive in terms of components, controlling of instruction, and context-independent, and low structuration is conducive to curricula that are narrow, enabling of teacher discretion, and context-dependent.

Utilizing this framework, we add nuance to normative discussions of curricular control. For instance, critiques of deprofessionalization (e.g., Fitz & Nikolaidis, 2020) can be framed in terms of substantive control over content, procedural control over modes of teaching, or external control over curriculum development. The framework, moreover, underscores important values at stake and the normative insufficiency of evidentiary standards (Brighthouse et al., 2018). For instance, a curriculum that prioritizes substantive or procedural control betrays a view of teaching as a technical endeavor and the teacher as a science-driven professional who tackles practical problems (Winch and Gingell, 2004). A curriculum that prioritizes interactional or affective control betrays a view of teaching as a moral endeavor (Hansen, 2001) and highlights the teacher-student relationship. The locus and level of curriculum structuration, in other words, indicates the values at play.

## To What Extent is Ethics Enculturation Ethical?

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Friday, 23rd February - 10:00: 3A (Julep) - Individual Presentation

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

The process by which individuals are ethically trained continues to be a topic of conversations in professional and educational contexts. This is often the case especially in practice-oriented fields such as psychology (Domenech Rodríguez et al., 2014), engineering (Martin et al., 2021), education (Maxwell et al., 2016), information technology (Stoodley et al., 2013), and medicine (West & Chur-Hansen, 2004). Furthermore, across disciplines, the past few decades have seen an increase in ethics instruction (Elliott & June, 2018). Recent scholarship that examines “where ethics is taught” has found that ethics courses are offered by most colleges within the university (Beever et al., 2021), and that ethics is taught often enough across universities that “undergraduates at 30% of schools [in a large national sample] were required to take an ethics course” (Kim et al., 2023, p. 30). However, despite the presence of ethics in university curricula and professional conversation, engagement with ethics is too often reduced to teaching compliance and codes of conduct (e.g., Franeta, 2019; Geller et al., 2010; Pinkert et al., 2023; Polmear & Bielefeldt, 2022) as if this constitutes the full range required for an individual’s ethical training.

In this presentation, we argue that ethics in a higher education institutional context lacks a comprehensive account of the process that shapes one’s development from student to professional. To address the need for a more comprehensive understanding of this development process, we theorize the concept of enculturation for the context of ethics that involves both external frameworks and internal foundations; then we provide a conceptual analysis of ethics enculturation that emphasizes both explicit (e.g., instruction) and implicit (e.g., hidden curriculum) components; and finally, we build on that framing to articulate an account of ethics enculturation applicable to diverse disciplinary contexts within which such enculturation occurs. On our account, without a robust understanding of enculturation, efforts to help our students engage ethics fall short of being *actively* ethical.



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## Considerations for Avoiding Biased Decision-Making when Developing Public Health Ethics Processes from Secular Bioethics

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Friday, 23rd February - 09:30: 3B (Caprice 1&4) - Individual Presentation

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*Ms. Mallory Wietrzykowski (Saint Louis University)*

To fulfill the national accreditation requirements set by the Public Health Accreditation Board (PHAB), public health departments must develop their own process for handling ethical issues. Such processes, while meeting the specifications set by PHAB, must be applicable to the functions of public health (protecting and promoting the health of populations by balancing communal beliefs and the health-needs of populations within a network of stakeholders). To develop such processes, bioethicists often rely on rational and instrumental *secular theories* to navigate competing beliefs in moral decision-making. However, Matthew Vest argues secular theories are neither purely rational nor unbiased. Vest critiques secular theories in bioethics as self-referencing language games with no metaphysical framework. Without a metaphysical framework, Vest argues secular theories are driven by subtle normative claims that can be used to leverage political power. If Vest's critique is correct, then secular public health ethics processes may also become self-referencing theories in application.

I apply Vest's critique to potential secular public health ethics processes to expose shortcomings of relying on a secular theory. First, I apply Vest's critique to public health ethics and consider how a self-referencing theory could hinder the functions of public health. Second, I consider whether a process based upon a theory with a robust metaphysical framework could ameliorate the shortcomings of a secular framework for public health ethics. I argue from these considerations that a secular framework for a public health ethic is preferable to a theory with a single metaphysical framework, as it is unlikely all members of a community will agree on a metaphysical moral framework to guide decision-making. However, by considering the normative biases that may accompany ethics processes from a secular theory, I encourage caution in the application of secular theories for moral decision-making in public health.

## Basic Liberty and (Partial) Workplace Democracy

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Friday, 23rd February - 10:00: 3B (Caprice 1&4) - Individual Presentation

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*Mr. Will Cailles (Univeristy of Arizona)*

Two statements appear to hold true about the current state of most workplaces in developed nations: (1) workplaces employ hierarchical relationships; and (2) employees' work is regulated, and perhaps must necessarily be regulated, by incomplete contracts. These statements combine to form an additional truth about our current practices that: (3) when an aspect of the job is beyond the scope of the contract, the employer/superior is able to dictate what should occur and the employee is under a general legal obligation to obey the employer's/superior's commands. Each of these three claims appear to remain true despite the liberalisation of workplaces in developed nations via initiatives such as labour law.

The increased realisation of these truths has reinvigorated calls for workplaces to be democratised such that workers, via democratic systems, are able to exercise power within their workplace. These calls for workplace democracy have frequently been sweeping with claims for either a transition to total workplace democracy or a presumption in favour of workplace democracy on the basis of: the state-firm analogy; meaningful work; non-domination and relational equality; and democratic education. The sweeping nature of these claims has frequently been criticised on the grounds that democratic workplaces are inefficient and potentially illiberal, and that it is infeasible to transition to this kind of workplace in the current market.

This paper will seek to take a different approach for the literature arguing in favour of workplace democracy in two ways. First, unlike the accounts mentioned above, it will be argued that the basic liberty of occupational freedom is able to ground claims to partial workplace democracy. Second, unlike the sweeping argument frequently offered in favour of workplace democracy, this paper will argue for the more modest conclusion that workplace democracy is required in instances where, due to a contract being incomplete, there is a need for democratic processes to fill in contractual lacunae rather than top-down hierarchical decisions.[3] While less ambitious than other arguments in favour of workplace democracy, the conclusion appears to be more robust.

## The Transgender Teen and Their Parents: How to Navigate a Productive Dialogue in a Situation Potentially Fraught with Conflict

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Friday, 23rd February - 09:30: 3C (Caprice 2 & 3) - Case Study

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*Dr. Rachel Glick (University of Michigan), Mrs. Carolyn Ringel (Isleworth Group)*

Parental rights in the arena of transgender teen health is currently a hot topic in the news media and political arena. In this workshop we will address the issue as it might unfold for an individual family interacting with physicians, teachers or others who support the teen. An inherent conflict arises when parents are unaware of or do not support their teen's transgender identity while other adults may strive to support the teen. These support people may be placed in the uncomfortable position of trying to balance their ethical desire to be advocates for the teen's mental or physical well-being while recognizing that the parents still have legal control of the child.

From issues as simple as what name or pronoun to use in front of the parents or as complicated as addressing the teen's needs as a transgender person, supporters often feel uncomfortable and lacking in the basic skills necessary to facilitate these discussions well. They may struggle to best support all members of the family while trying to move the teen and the parents closer together to foster the parents supporting the teen.

In this workshop, led by a mental health provider with experience working with transgender youth in crisis, and an attorney working in the mental health field whose child is transgender, we will discuss situations where those who wish to support transgender youth will need to navigate these conflicts. We will then break into small groups and role play different ways of facilitating these challenging conversations.

## Tackling Social Stigma: An Ethical Obligation in Healthcare to Involuntary Childlessness

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Friday, 23rd February - 10:00: 3C (Caprice 2 & 3) - Individual Presentation

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*Ms. Persis Naumann (Duquesne University Center for Global Health Ethics)*

The experiences of involuntary childlessness vary remarkably from country to country. In India, involuntary childlessness has severe health and social implications. Historically, social stigma is exacerbated, particularly for women, by the conflux of personal, interpersonal, socio-cultural, and religious constructions of motherhood and leads to feelings of guilt, marital stress, discrimination, ostracism, and even death. These stigma processes associated with health can have a highly underestimated impact on quality of care.

Healthcare providers play a very crucial and influential role in their patients' healthcare. Addressing social stigma while caring for patients is an ethical imperative as healthcare providers can promote or hinder access to quality healthcare, based on if and how they address social stigma. Although healthcare providers may intend well, they must have the necessary and appropriate tools to address the issue at hand. Social stigma associated with involuntary childlessness is, in fact, a healthcare ethical issue as it directly violates several bioethical principles including respect for person's autonomy, privacy, and confidentiality that are integral to healthcare decision-making and requires healthcare ethical approaches to address it. At the same time, healthcare services must be culturally understanding because the problem itself stems from cultural norms. Since much of the healthcare and ethics research, discourse, and processes stem from the Global North, they can lack the nuances and complexities that come with specific cultural understanding.

Through a reciprocity research method that integrates both empirical and normative bioethics research, the impact of social stigma on healthcare decision-making among women with involuntary childlessness in Tamil Nadu, India, is investigated and a robust culturally competent ethical framework for comprehensive sexual and reproductive healthcare practice, policy, and education is developed. The empirical research included two women from Tamil Nadu with relevant lived experiences utilizing the patient engagement in research concept and they provided feedback and suggestions at every stage of this research study promoting research integrity. The framework will help healthcare professionals deliver quality and ethical care for women and girls in Tamil Nadu, as well as in South Asian communities outside the subcontinent through culturally relevant healthcare initiatives that will directly address social stigma.

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# Toward a Holistic Approach to Engineering and Engineering Ethics: Comparing Taiwan and China

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Friday, 23rd February - 09:30: 3D (Salon BC) - Individual Presentation

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Mr. Yi-Xiang Shawn Sun (Virginia Tech), Dr. Bono Po-Jen Shih (Penn State University), Dr. Qin Zhu (Virginia Tech)

The “American-style” approach to engineering ethics is globally known for its emphasis on the individual engineer’s professional ethics, often referred to as “microethics” within the engineering field. Arguably, such an approach has become a “global form,” traveled to other places in the world, and served as a template for engineering educators in other countries to build their own engineering ethics education systems. Given the increasingly globalized nature of engineering practice, we argue that it is crucial to take a more inclusive perspective and examine whether there are or could be other forms of engineering ethics education than the individualistic, US-centric approach. In this paper, we spotlight two East Asian cultures, Taiwan and China, each of which has independently cultivated a holistic approach to engineering and engineering ethics. More specifically, both the two cultures see the value of including non-engineer stakeholders (e.g., workers, investors, managers, the government) in defining and engaging issues related to engineering and engineering ethics. In this paper, we aim to compare how holistic approaches have been developed and practiced in Taiwan and China, despite that they historically adopted two different political and ideological systems. We anticipate that findings from this study can be conducive to the development of a more culturally inclusive engineering ethics curriculum and a better understanding of how engineering ethics is intricately associated with and shaped by local ethics and politics.

## Identity Ethics for Engineers

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Friday, 23rd February - 10:00: 3D (Salon BC) - Individual Presentation

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*Mr. Collin Lucken (University of Cincinnati)*

Interest in identity-based ethics continues to grow. Much of this focus has been on a few particularly salient types of identity: race, gender, and sexuality are among the most popular. For example, identity-based ethics can ask questions such as, how does my status as a man or as a white person affect my moral obligations? The fruitfulness of identity-based ethics suggests good reason to extend this type of thinking to other identities, including professional identities. Thus, in this essay, I aim to extend the project of identity-based moral inquiry to one such professional group: engineers. It will be argued that the process of becoming and being an excellent engineer brings with it its own ethical perspective, and a host of unique moral obligations. For instance, students becoming engineers face new challenges during their education. Emerging technologies like ChatGPT are rapidly transforming engineering pedagogy. At the same time, these students are also on track to be responsible for the design and implementation of these same types of technologies. This is a somewhat unique position to be in.

I develop my argument for identity-based engineering ethics using Appiah's identity framework from *the Ethics of Identity* (2005). This theory is also grounded in some recent history of the engineering discipline. In particular, France's Ecole Polytechnique school and the United States' Accreditation Board for Engineering and Technology both serve as models for the modern engineering identity. What I ultimately offer is a new identity through which engineering students and engineers can understand themselves, one that recognizes how the virtues of ability, commitment, and discipline required to become an engineer potentiate the development of engineers as an especially apt group of moral reasoners.

## **It's (past) time: The obligation of for-profit business to address the US affordable housing crisis**

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Friday, 23rd February - 09:30: 3E (Salon DE) - Individual Presentation

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*Prof. Adriane Leithauser (Gonzaga University), Dr. Brian Steverson (Gonzaga University)*

Purpose: Examining the obligations of for-profit businesses in responding to the affordable housing crises in many US cities.

Throughout the US, many cities are experiencing an affordable housing crisis that has only grown worse since the pandemic. While this is certainly a problem that should be addressed with local, state, and federal dollars and programs, these financial streams fall far short for building the number of units required to make a dent in the problem, and the constraints tied to these funding sources inhibit the speed with which real solutions can be met (built).

Extrapolating from the experiences in Spokane County, Washington – a midsize county with a population of about 550,000, this presentation aims to consider the obligations for-profit businesses have in addressing the affordable housing crisis.

Our goal is to use the tenants of various stakeholder approaches, including Conscious Capitalism, Humanistic Leadership, quadruple bottom line, and others, to establish a contemporary understanding of the obligation business has as a pivotal societal institution to be a good citizen in the communities where it conducts its activities.

We contend that the institution of business has a unique and unmatched capability to provide real solutions both by directly addressing the affordable housing crisis and through strategic partnering with non-profit and public organizations. Additionally, businesses have historically benefitted from both public and private policies and programs that have exacerbated this issue by overburdening and undervaluing marginalized neighborhoods (for example, redlining, promoting “white flight”, under assessing property values, etc.). Using political philosophy, Integrative Social Contracts Theory, and authentic Corporate Social Responsibility, we will argue that this capability and the historically fraught benefits enjoyed by businesses corresponds to an obligation.

Using examples of public-private partnerships, private-sector coalitions, corporate philanthropy, and for-profit investment, we will explore what has been or could be most effective and sustainable in addressing the affordable housing crisis and bolstering the long-term economic health of our communities.

## Banking Inequality in Indiana: Addressing the Un- and Under-banked Crisis

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Friday, 23rd February - 10:00: 3E (Salon DE) - Individual Presentation

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*Mr. Cleveland Sellers IV (University of Notre Dame Mendoza College of Business)*

Banking Inequality in Indiana: Addressing the Un- and Under-banked Crisis explores the issue of un- and under-banked populations in Indiana, focusing on racial, income, and geographic disparities. Access to banking services is a fundamental aspect of financial inclusion, socio-economic mobility, and economic stability. This study examines the root causes of un- and under-banked populations and their impact on affected individuals and communities.

We will draw upon a variety of data sources, including FDIC reports, surveys, and local initiatives, to provide a comprehensive analysis of the unbanked and underbanked population in Indiana.

Key findings indicate that while progress has been made in reducing un- and under-banked rates, due to the unsustainable nature of these solutions, disparities persist. Despite research illuminating associated causes and dynamics, a dearth of knowledge persists. This research considers geographic and demographic mapping, as tools from the field of analytics can shed light. Notably, Black and Brown households are disproportionately affected by un- and under-banked status. Income also plays a significant role, with lower-income households being more acute to the negative implications. Our analysis will delve into the specific barriers faced by these communities while identifying the degree to which each barrier affects select demographic groups.

We also discuss county- and state-level initiatives, such as “Bank on Fort Wayne” and the “Indianapolis Bank On Program”, aimed at addressing un- and under-banked populations. Efforts by local banks to address this issue by offering prepaid cards and second chance checking accounts to unbanked individuals are also acknowledged. We will explore the potential impact of these programs and suggest areas for improvement that create a more sustainable solution.

Our research contributes to the ongoing discourse on financial inclusion by offering insights into challenges faced by the unbanked and underbanked populations in Indiana. By providing an in-depth examination, this study can inform policymakers, financial institutions, and community organizations on effective strategies to address disparities, emphasizing the need for tailored financial education and services for marginalized communities.

Through our presentation, we hope to stimulate further research and policy discussions on promoting financial inclusivity and combating banking inequities, thereby advancing social and economic justice.



## Nice Lies and Mean Facts: A Neo-Aristotelian Approach to Truthfulness

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Friday, 23rd February - 09:30: 3F (Salon FG) - Individual Presentation

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*Dr. Cara Cummings (Johns Hopkins University)*

Truthfulness is something we expect from partners, friends, and family. To a lesser extent, we expect it from anyone we enter into discourse with. In the digital era, many have become accustomed to expressing their every thought without repercussions. As a result, rudeness is often conflated with truthfulness. Aristotle is correct: either too much or too little truth is a bad thing. However, he does not give us much to go on beyond 'hit the mean.' What do we do when telling the truth would hurt someone? Is it ever virtuous to lie to someone? I will introduce four criteria to determine more exactly what too much or too little truth is, especially in cases where we are being critical of each other.

In section 1, I will present Aristotle's remarks on truth telling. As they are few and sometimes at odds, we need more guidance. In section 2, I will offer my four criteria that help us determine when to tell the truth, when to omit things, and when to outright lie: HELPFULNESS, PUBLICITY, CAPABILITY, and SAFETY. I will draw on support from Um (forthcoming), Miller, (2021), and Carson (2010). In section 3, I will provide examples that illuminate why we need these criteria. I will begin with more intuitive cases like commenting on someone's weight and work my way up to more difficult ones like how to deal with young children, whether to divulge misattributed paternity, and what to do when someone utters a racial slur in public. In section 4, I will respond to the objection that my theory is not codifiable. It is more codifiable than what Aristotle left us yet maintains his commonsense appeal. This is very much in the style of Lovibond (2019) and Clarke (2010).

## Demoralization of Truth and the Rise of Tribalism

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Friday, 23rd February - 10:00: 3F (Salon FG) - Individual Presentation

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*Dr. Anne Ozar (Creighton University)*

The press, social media, and numerous political scientists and philosophers report, with increasing frequency, a change in our society that they describe as a rise in extreme polarization or tribalism, which is characterized by deviation from long-standing behavioral norms of mutual respect and civility in public discourse and increasingly exclusionary, in-group moral justifications for these changes in behavior. These polarized times have also been marked by a separate but related set of changes in the social norms regulating public discourse, namely, the seeming moral acquiescence on the part of civil society to living in what has been called a “post-truth” public sphere.

In this paper, I argue that phenomenological analyses of the foundational moral attitudes of trust and respect can shed considerable light on the relation between changes in public accountability for truthfulness and growing support for exclusionary moral and social policies. Because phenomenology is concerned to explain the first-person structure of experience, it is able to help us better understand what motivates the evaluation of others as worthy of trust and respect and, thereby, clarify the relationship between the mutually reinforcing social trends of declining social trust and growing disrespect for difference, on the one hand, and what appears to be the demoralization of truth and truthfulness, on the other.

Drawing on John Drummond’s influential phenomenology of respect, I explore the ways in which a pre-propositional practical confidence or trust in others’ caring about truth serves as a precondition to experiencing the recognition respect for persons characteristic of inclusive, cosmopolitan morality. Given the place of such confidence in Drummond’s phenomenology of recognition respect, one would expect its loss or erosion to result in a more exclusionary moral outlook. This is born out through phenomenological reflection on the first-person experience of tribally motivated moral emotions, such as sympathy for Us unchecked by any respect for Them. By demonstrating the explanatory value of such analyses for understanding current social and political realities in the United States, the paper seeks to encourage further exploration of phenomenological description as a new direction in applied ethics.

## On the ethics of child (dis)enfranchisement

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Friday, 23rd February - 09:30: 3G (Salon HI) - Individual Presentation

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*Dr. Tony DeCesare (Saint Xavier University)*

This paper explores the ethics of child disenfranchisement and ultimately offers a defense of giving children the vote starting in their first year of compulsory schooling. I begin by rehearsing arguments against children's voting rights, including those that rely on claims about children's incompetence, the detrimental effects children's suffrage would have on democracy, and the need to protect children from potential harms caused by involvement in politics. While each of these has merit, I argue that none of them sufficiently justifies the disenfranchisement of nearly 50 million six- to seventeen-year-old children in the U.S. In particular, these arguments fail to answer the "generalization problem" (that it is unethical to disenfranchise children on grounds that are not applied to other citizens) and/or to account for "minimal realism" (the idea that epistemic entry conditions for democracy should be consistent with the reality of the practices of actually existing democracies rather than idealized versions of democracy).

Next, I lay some groundwork for a positive defense of children's voting rights by positing a political conception of children-as-present-citizens that includes their entitlement to what I call "democratic capability." This central human capability confers on governments a moral duty not just to cultivate children's democratic knowledge, skills, and values for *future* democratic participation, but also to create and sustain a set of enviroing conditions and social technologies that enable children to participate in democratic practices (including voting) in the *present*. This requires, in part, that societies aim to *prepare democracy for children's participation* rather than, as is typically the case, focusing primarily on how to *prepare children for participation in democracy*.

Finally, I argue that schools—as a social technology—can be leveraged toward this end in two ways. First, since schools are the first public (i.e., non-familial) institution to which children are legally attached, I argue that entry into first grade should be the starting point for children's voting rights. Second, schools are uniquely positioned to facilitate children's exercise of the vote since they are, among other things, places where children can be supported in exploring political issues and honing their moral-political values and perspectives.

## Voting Ethics and the Referendum: A New Argument for the Duty to Vote

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Friday, 23rd February - 10:00: 3G (Salon HI) - Individual Presentation

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*Dr. Patrick Anderson (Central State University)*

The major scholarly works in the field of voting ethics—books by Jason Brennan and Julia Maskivker—have focused heavily on the ethics of voting for political parties and candidates for office. Unfortunately, these analyses have almost completely overlooked questions regarding the ethics of voting for referenda, which are political issues (such as laws) that are directly voted on by citizens rather than by elected representatives.

This presentation explores new directions in voting ethics by offering a novel analysis of the moral requirements of citizens who have the opportunity to vote upon referenda. The purpose of this presentation is to expand the existing scholarship in voting ethics by showing that there is an ethically-meaningful difference between citizens voting on potential representatives and citizens voting directly on proposed laws and policies themselves. For simplicity, this presentation will take citizenship in the United States as its basis of analysis and draw referenda examples of from Ohio ballot Issues 1 and 2 in 2023.

The first part of the presentation argues that ethical duties related to voting, if they exist, are special duties that derive from the individual status as a citizen of a particular political community. Unlike general duties, which apply to all moral agents, special duties apply only to specific moral agents on the basis of their position or status within certain relations or institutions.

The second part of the presentation addresses one of the basic questions within voting ethics: “Is there a duty to vote?” It is here argued that the thesis “There is a moral duty to vote” is much stronger in the context of referenda than it is in the context of voting for candidates because most of the objections to this thesis do not hold up when considering referenda.

The third part of the presentation argues that the moral duty to vote on referenda is compatible with two of the dominant justifications of democracy: instrumentalism, which argues that democracy is the best means of realizing other values, such as freedom or justice, and proceduralism, which argues that democratic decision-making has intrinsic value independent of the content of its outcomes.

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# AI, Well-Being, and the Future of Meaningful Work

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Friday, 23rd February - 09:30: 3H (Salon M) - Individual Presentation

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*Dr. Alicia Hall (Mississippi State University), Dr. Barton Moffatt (Mississippi State University)*

As artificial intelligence reaches into more aspects of our lives, we are faced with significant questions about how to adapt to its use. While AI has enormous potential to accelerate advances in science and technology, it also raises pressing ethical issues, including concerns about privacy and the spread of misinformation. There has been significant attention to the existential risks of out-of-control AI [1], but less attention to the potential of AI to slowly erode the things that make life meaningful. There is reason to question the ability of AI to enhance our humanity and well-being given the track record of the companies developing these models. Many new technologies are sold on revolutionary promises but pivot to clever schemes that disrupt existing regulatory structures and profit by externalizing large economic costs to the public. For instance, home-sharing offered people a way to make a little extra money by opening their homes to travelers and ended up creating an unregulated hotel industry.

As we transition various activities and tasks from human control to AI, when should this be seen as simply using another tool, and when does it involve the loss of something valuable? In answering this question, we argue that we should pay attention to the way in which these activities relate to meaningfulness, including meaningful work. In the best-case scenario, AI could be a time-saving device that completes menial tasks (such as “mindless” data entry) and frees up time for people to spend pursuing more meaningful work and other activities that enhance well-being. In the worst-case scenario, AI takes over meaningful (but often difficult) activities, such as writing fiction and creating art, and leaves humans to the drudgery of merely overseeing its work. If we are going to embrace AI, we need a framework for determining when it is likely to enhance or diminish well-being. [2] By examining how philosophical accounts of well-being and meaningfulness [3] can be applied to potential uses of AI, we can begin to develop such a framework, and so make better decisions about how to engage with advances in AI technology.

## AI Impacts in Business Ethics

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Friday, 23rd February - 10:00: 3H (Salon M) - Individual Presentation

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*Prof. Steve Scalet (Hoffberger Center for Ethical Engagement)*

How do recent developments in AI impact the development of basic concepts in business ethics? This topic is important for professional and applied ethics for many reasons; three of these reasons are particularly noteworthy. First, the public introduction and spread of large language models such as ChatGPT has occurred so quickly that it's challenging for institutions to keep up with the rapid developments, including academic scholarship in applied ethics. Second, the sheer impact of these developments are profound for business and society, given the ways that institutional processes, systems, and human interactions will change over time. Third, basic concepts in the field of business ethics may need to be adapted to adequately address these changing realities. Taken together, these three reasons motivate two AI applications to address a common question: To what extent do developments in AI provide novel applications of settled basic concepts in business ethics, and to what extent do they demonstrate the need to rethink basic concepts in business ethics? Drawing on recent literature, the first example applies AI to a basic concept of property rights; the second applies AI to a basic concept of corporate social responsibility; and the third applies AI to the basic concept of Adam Smith's invisible hand process. In each of these three cases, the talk will distinguish a novel application of a settled basic concept from rethinking or changing the basic concept altogether. The argument is that these three case studies suggest how recent AI developments are doing both. Thus, not only will AI profoundly change society, but these developments will change the toolkit of basic concepts that are required to adequately address topics in business ethics.

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## Assessing Ethics Bowl Across the Lifespan

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Friday, 23rd February - 09:30: 3L (Mayflower 1 & 2) - Panel Discussion

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*Dr. Alex Richardson (Parr Center for Ethics, UNC Chapel Hill), Dr. Deborah Mower (University of Mississippi), Mr. Michael Jordan (San Jose State University), Mr. William Kanwischer (Parr Center for Ethics, UNC Chapel Hill)*

While there are many skills that citizens of a democratic society need, the ability to engage others in conversation about complex moral and political questions is essential for interpersonal relationships, in workplace contexts, and to discuss current and proposed policies, laws, and other matters of public concern. The Ethics Bowl model of exchange focuses on engagement with others through short case studies which are designed for developmental appropriateness (in terms of, e.g., content, skill, and knowledge level) for middle, high school, and college students. There is, moreover, growing interest in the model and discussion format when it comes to moral education programs for adults as well.

While many would anecdotally attest to the transformative effect of the Ethics Bowl activity at various levels and its importance for fostering skills of civil discourse and democratic deliberation, there has long been a lack of empirical evidence showing how and why the model is unique among other conversational models, debate organizations, ethics programs, or, for that matter, traditional liberal arts education. Novel empirical studies designed by the Parr Center for Ethics at UNC-Chapel Hill (home of the National High School Ethics Bowl) and conducted in concert with the Association for Practical and Professional Ethics (home of the Intercollegiate Ethics Bowl) as well as The Center for Practical Ethics at the University of Mississippi explore how Ethics Bowl interventions support students' development of those intellectual virtues crucial to moral communities and democratic citizenship.[1]

The proposed 90-minute panel at APPE 2024 will explore these questions and more, sharing early data from ongoing studies, offering panelist insights from across the Ethics Bowl activity (4 speakers) on its distinctiveness as a pedagogical tool for moral and civic education, and invite broad community input on ongoing and future assessment efforts.

[1] These studies' core methodology is initially advanced in Vazquez, Michael, and Michael Prinzing. 2023. "The Virtues of Ethics Bowl: Do Pre-College Philosophy Programs Prepare Students for Democratic Citizenship?" *Journal of Philosophy in Schools* 10:1. Additional studies are now underway at multiple programming levels (i.e., with middle school, high school, and university students) during the 2023-2024 academic year.

# Accountability in RCR Education: Report from APPE's National Dialogue

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Friday, 23rd February - 09:30: 3J (Rosewood) - Panel Discussion

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*Dena Plemmons (University of California, Riverside), Dr. Lisa M Lee (Virginia Tech), Trisha Phillips (West Virginia University)*

To address the current crisis of trust in science, and existing shortcomings in fostering integrity across the research enterprise, in the Fall of 2023, the Association for Practical and Professional Ethics (APPE) held a National Dialogue on the State of Research Integrity Education aimed at characterizing approaches to cultivate research integrity to date and proposing strategies to strengthen accountability within and between stakeholders across the research enterprise.

APPE convened leading scholars in the field of research integrity education as well as partners from stakeholder groups that are foundational to responsible and ethical research: research universities, federal funding agencies, higher education accreditation agencies, disciplinary and multi-disciplinary professional societies, and other members of the research ecosystem to review the current state of knowledge, identify gaps, and develop strategies to meaningfully engage all relevant stakeholders in strengthening practices and accountability for the ethical conduct of research over the next decade.

We'll discuss some of the strategies suggested from the meeting, and talk through the next steps that APPE will be taking to help enact those strategies.



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## Improving the quality of scientific review

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Friday, 23rd February - 09:30: 3K (Rookwood) - Individual Presentation

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*Dr. Mudhitha Bhagya Wickramaratne (Walter Reed Army Institute of Research), Dr. Liza Dawson (Walter Reed Army Institute of Research)*

A rigorous scientific review is essential to maintain integrity and scientific merit of human subjects research. This review depends on expertise and competency of review committee members, however, there is no established methodology for selection of reviewers from the available pool of reviewers. Further, identification of gaps of expertise in the reviewer pool may also be needed to ensure a robust review process. This problem may be compounded if the committee has limited expertise and the gaps in expertise are not easy to identify without a serious effort by the Chair. This places an unnecessary burden on the Chair especially as they may be serving as voluntary member of committee in addition to their regular duties.

We have developed a multi-pronged quality improvement effort to support the scientific review committee at our institute. First, we developed a taxonomy to characterize research protocols by method, topic, and other criteria, to facilitate appropriate reviewer assignments. We developed a simple reviewer expertise survey tool to document each reviewer's experience, resulting in an adaptable tool to match reviewers with protocols using a few key data points from incoming protocols. This will allow review committee chairs to make accurate reviewer assignments rapidly without extensive document review, and allows for flexibility in adding new expertise to the committee as needed, by identifying gaps with the matching tool. As the first step in the quality improvement project, a retrospective review of one year's worth of protocols (n = 45) was undertaken to identify reviewer matching and gaps in the reviewer pool. The second step included augmentation of reviewer pool and use of the new reviewer matching tools by the SRC Chair and Vice Chair. These quality improvement data will be supplemented with satisfaction survey data from investigators and review committee members to determine if the quality of reviews and satisfaction with the review process improves as the reviewer panel composition is improved. The innovative aspect of this project is the use of a systematic and rigorous methods for choosing committee members, which should be generalizable and adaptable to different review settings.

## On Being an Ethicist and Doing Ethics

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Friday, 23rd February - 10:00: 3K (Rookwood) - Individual Presentation

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Dr. Alan Preti (Rosemont College), Dr. Timothy Weidel (Gonzaga University)

There was a time in the not-so-distant past when to identify as an “ethicist” meant that one was an academic philosopher whose area of specialization was in ethical theory. This narrow circumscription expanded in due course to include instructors and scholars in applied or professional ethics and in turn individuals from a broad array of domains both within and outside of the academy, including clinical ethicists, professional ethics consultants, ethics trainers, compliance professionals, and ethics center directors, among others. Today there are any number of individuals who would claim to be doing ethics work, although the nature of the work may vary significantly depending on the particular domain within which practitioners are situated.

In this session, the co-editors of a volume in the Blackwell Companion series entitled *The Ethics of Doing Ethics* wish to engage participants in conversation about what it means to be an ethicist and to do ethics. While publications engaging ethicists in this kind of reflection are not uncommon, the existing literature tends to approach the topic as “Issues in (fill-in-the-blank-type) Ethics,” united by an overall theme either in philosophical terms (e.g., “Topics in Applied Ethics”) or the context of the work (e.g., “Issues Faced by Hospital Ethics Committees”). Yet how the work that ethicists do in light of their specific contexts overlaps with other contexts has yet to be fully explored.

Building on a recent special issue of the journal *Teaching Ethics* exploring the various roles and responsibilities of ethics center directors, the current project aims to bring together in conversation ethicists working in various domains so as to map the current ethics terrain. Session participants will be invited to share their thoughts on what is properly considered ethics work, what being an ethicist means today, what it may mean looking forward into the future, and why ethics work and being an ethicist is of value to persons, institutions, and the public more broadly. At the end of the session, participants will be invited to submit proposals for papers to be considered for inclusion in the collection.

## Brief for a Political Philosophy of Engineering and Technology

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Friday, 23rd February - 10:45: 4A (Julep) - Individual Presentation

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*Prof. Carl Mitcham (Colorado School of Mines)*

Following an introduction noting the absence of political philosophy in the first, classic European period in the philosophy of technology, this presentation is divided into two parts. Part one reviews developments in the philosophy of technology from 1970s to the 2020s, and how early efforts to think political philosophy of technology were progressively marginalized in favor of ethical, ontological, and epistemological questions. Part two looks at some nascent political philosophical discourse in current philosophy of technology that calls attention to the failure in ethics of technology to address “the problem of many hands” as well as “cultural lag” gaps between technological power, regulation, and political governance. A conclusion recommends the world of Leo Strauss, one political philosopher to have explicitly addressed the problem of technology, as one pathway toward a deep political philosophy of technology.

## EXPLORING ETHICAL DECISION-MAKING IN A SOCIOTECHNICAL COURSE ON ETHICS AND DATA ANALYTICS

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Friday, 23rd February - 11:15: 4A (Julep) - Individual Presentation

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*Dr. Diana Adela Martin (University College London), Dr. Gunter Bombaerts (TU Eindhoven)*

Ethical decision-making is a major goal of engineering ethics education, comprising the ability to make decisions based on different ethical theories, using conceptual tools to address potential ethical risks, or dealing with ambiguity in decision-making situations. Traditional approaches emphasize students' responses to hypothetical dilemmas, bracketing the real features of engineering practice. There is a gap in understanding how students pursue ethical decision-making when addressing real-life case studies.

The study aims to understand how students enrolled in a Challenge-Based Learning course on ethics and data analytics engage in ethical decision-making when addressing real-life cases given by stakeholders within their university's ecosystem. It aims to identify the specific features of the ethical decision-making process and students' focus, needs and sources of frustration based on their occurrence.

The study is based on interviews with 19 students upon course completion and participant observation of 44 students conducted continuously throughout the course. It identified six distinct ethical decision-making steps that unfolded in a non-linear and non-uniform manner. Students first articulated the problem (step 1), reflected on the problem context, including the client and other stakeholders and how they are affected by the problem (step 2), identified the aim, success criteria and constraints for the solution, considering relevant precepts of professional codes or ethical theories (step 3), proposed an acceptable course of action for solving the problem (step 4), conducted preliminary tests to evaluate the data and outputs (step 5), before finally implementing the solution (step 6).

Students reported varying focus and challenges at each step. The study showed changes in the articulation of the problem and proposed solution to better account for the ethical criteria, values, stakeholder considerations and client constraints. The final step coincided with students' growing realization of the significance of ethics.

The paper provides targeted and time-specific recommendations for the course organization and teaching of ethical decision-making via real-life cases to account for occurring differences and counteract students' frustration.

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# JST's Video Resources for Research Integrity Education and Training: Overview and Pedagogical Demonstration

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Friday, 23rd February - 10:45: 4B (Caprice 1&4) - Pedagogical Demonstration

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*Prof. Jun Fudano (Waseda University)*

The Japan Science and Technology Agency (JST) is a national research and development agency responsible for promoting science, technology, and innovation. It operates the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) of Japan, with an annual budget of 217.511 billion yen for fiscal year 2023. JST supports a broad range of research activities, including basic and applied science, technology transfer, and public understanding of science and technology through its funding programs.

JST is committed to promoting research integrity. It created and runs the website “Research Integrity Portal” ([https://www.jst.go.jp/kousei\\_p/en/index.html](https://www.jst.go.jp/kousei_p/en/index.html)) and has produced a variety of materials for research ethics (RCR) education and training, including the Japanese-subtitled ORI interactive video “The Lab.” In 2020, JST launched a project to produce video teaching materials for RCR education and has released four videos to date, with two more in production as of October 2023.

The first video released in 2021 is titled “Gaps in Ethics: The Science and Engineering Research Center Edition” with two editions, namely the Associate Professor Edition, and the Student and Young Researcher Edition. The basic story is the same, but they focus on different perspectives, with one video being from the associate professor’s perspective and the other being from the student’s perspective.

([https://www.jst.go.jp/kousei\\_p/en/measuretutorial/mt\\_video\\_gapinethics\\_e.html](https://www.jst.go.jp/kousei_p/en/measuretutorial/mt_video_gapinethics_e.html))

The “Gaps in Ethics 2: Plagiarism” released in 2022 has also two editions, the Natural Science Edition and the Humanities and Social Sciences Edition. They are two completely different stories, but both of them stress various issues related to plagiarism and raise awareness on the importance of original writing in different research fields and environments.

([https://www.jst.go.jp/kousei\\_p/en/measuretutorial/mt\\_video\\_gapinethics2\\_e.html](https://www.jst.go.jp/kousei_p/en/measuretutorial/mt_video_gapinethics2_e.html))

The author of this presentation has served as a research integrity advisor to JST and as chair of its Video Production Committee. In this presentation, the author will provide an overview of the four video teaching materials that JST has released to date, as well as the workshops that JST has held to use these materials. The author will also give a pedagogical demonstration of RCR training, focusing on authorship using the “Gaps in Ethics” (Associate Professor Edition) video.

## Ethics dumping in research

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Friday, 23rd February - 11:15: 4B (Caprice 1&4) - Individual Presentation

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*Dr. Mohammad Hosseini (Northwestern University), Adam Dimascio (University of Chicago)*

Ethics dumping is a form of malpractice in global research collaborations where researchers from high-income countries (HICs) conduct research in low or middle-income countries (LMICs) in a conscious effort to circumvent ethical guidelines. Our ongoing investigation delves into the nature and extent of this phenomenon.

Our research methodology involves a review of relevant literature, cases and reports published in English, and the Retractionwatch database. This approach aims to both uncover common features of ethics dumping cases and identify groups and regions who may be involved in, and impacted by ethics dumping. We have produced two deliverables:

1. A robust ethics dumping database where existing cases can be cataloged, categorized, and studied.
2. An ethics dumping survey that can be disseminated among members of the international research community to help uncover more cases (e.g., those reported in languages other than English).

Initial findings suggest that marginalized groups (such as regional minorities, indigenous populations, women, and sex workers) frequently and disproportionately suffer the consequences of ethics dumping. Some cases involve affluent areas within both HICs and LMICs outsourcing unethical research practices to lower income regions in the same country. Most ethics dumping cases analyzed thus far concern medical sciences, with exceptions in anthropology, although these anthropological studies often concern regional perceptions of medical conditions.

Although most identified ethics dumping cases are in the realm of medical research, there remains potential for uncovering cases in other fields, which may be revealed through a more extensive literature review and dissemination of our completed survey.

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## Future Personhood: The CRISPR Cognition Genes Database, Anticipatory Governance, and Intersubjective Experience

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Friday, 23rd February - 10:45: 4C (Caprice 2 & 3) - Individual Presentation

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*Dr. Michael Nestor (The National Academies Of Science), Prof. Rich Wilson (Department of Philosophy & Religious Studies, Towson University)*

The centrality of the lived experience to the definition of personhood puts genes that underlie phenomenological states in a unique category. Namely, altering the expression of genes that affect cognition, even in pursuing a positive clinical outcome, can change the nature of the lived experience for all stakeholders. Clustered Regularly Interspaced Short Palindromic Repeats (CRISPR) technologies used to edit genes that drive human cognitive attributes present ethicists with an emerging conundrum. Scientists will continue to refine the use of CRISPR and apply it to an ever-increasing list of therapeutics. However, the use of CRISPR to perform germline editing of genes involved in human cognition carries a phenomenological burden that editing genes to treat cancer, for example, does not. Lack of clear anticipatory ethics and governance risks the loss of support from diverse stakeholders.

Because of the intimate relationship between human cognitive states and the delineation of the self, CRISPR technology, when used to treat human mental conditions (cogCRISPR), can potentially redefine the nature of personhood and the intersubjective experience of all stakeholders. Due to the potential importance of cogCRISPR in the lived experience of future stakeholders, an anticipatory ethical and policy framework is needed to drive discussion and debate with the most diverse set of stakeholders possible. We propose a new framework to engage diverse stakeholders representing the lay public, scientists, and private and government institutions concerning the use of CRISPR on genes involved in cognition and mental traits. This system is called the CRISPR-cognition genes database (CCGD).

The CCGD is a dynamically updated system of genes pulled from studies in the scientific literature and validated by a scientific and ethics review board. The database additions and subtractions are subject to public peer review and discussion gathered from diverse stakeholders to provide feedback into the review process. The CCGD would engage the public with private and governmental institutions in a process to provide oversight on what genes are altered using CRISPR concerning cognitive states and provide a starting point for diverse stakeholder engagement in the use of this disruptive technology to treat neurological conditions.

## **Responding to the FDA Warning and ACOG Statement on NIPT: Implications of Prenatal Screening for Down Syndrome**

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Friday, 23rd February - 11:15: 4C (Caprice 2 & 3) - Individual Presentation

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*Mr. Matthew Domanico (Villanova University)*

Non-Invasive Prenatal Testing (NIPT) has become a popular standard of prenatal care as a screening method for Trisomy 21 (Down syndrome). However, there are many shortcomings of the test—both scientific and ethical. This research paper critically examines the implications of NIPT, arguing against its moral permissibility as a standard test for Down syndrome, even though the FDA and American College of Obstetricians and Gynecologists continue to support its use. Scientifically, false positives associated with NIPT raise doubts about the accuracy of results and the subsequent decisions made based on them. Moreover, the responses triggered by NIPT outcomes often lead to actions that are either scientifically impossible or ethically impermissible. Ethically, natural rights and utilitarian theories can be seen as justifications for NIPT. A common thread among these theories and proponents for NIPT is freedom and autonomy. However, liberty based on faulty information is not true freedom nor respect—it is demeaning. Drawing upon natural law theory and Kantianism, I support the argument against NIPT. I demonstrate how NIPT violates the principle of double effect (PDE) within natural law theory and emphasize the importance of human dignity for individuals with Down syndrome from a Kantian perspective. Ultimately, I will call for a more nuanced approach to prenatal care decision-making that respects principles of accuracy, autonomy, and human dignity for all.



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## A Virtue Ethics Approach to Teaching Empathy Toward AI

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Friday, 23rd February - 10:45: 4D (Salon BC) - Individual Presentation

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*Dr. Katherine Brichacek (University of Southern California)*

In engineering scholarship, there has been an overwhelming call for empathy instruction [1-3] and that call ought to carry over to other disciplines. My response to this call focuses on explicit empathy instruction toward AI in technology-based courses because of the prevalence of non-empathic attitudes toward AI. Overwhelmingly, North American popular culture has vilified sci-fi versions of advanced AI. In the Terminator and Matrix movies, for example, AI has exterminated most humans and won't stop until the species is extinct. Because of this, it is natural for most North Americans to have a suspicious or negative—and likely unconscious—affiliation with AI.

Working within a Virtue Ethics framework, I argue that this pop culture attitude toward AI-based technology engenders a vicious character toward non-human entities that has the dangerous potential to carry over to human interaction similar to existing misogynistic attitudes toward Siri [4]. In turn, promoting and practicing virtuous—specifically, empathy-based—engagement with AI can develop empathic character. Drawing on previous debates on the virtues and vices of robot-human interaction [5, 6] and perceptions of morality in non-human agents [7], I claim we ought to teach students to empathize with AI as though it is already sentient and more similar to humans than dissimilar. As sci-fi has been known to influence technological advances, I propose the reverse: teaching students to learn from and understand fictitious mistakes when working with (e.g. Do Androids Dream/Blade Runner), living amongst (e.g. Interstellar/I, Robot), fighting against (e.g. The Terminator/Matrix), and even falling in love (e.g. Her/Ex Machina) with advanced AI. The overt goal is to prompt students to develop empathic character toward all others—human and non-human. The covert goal is, through fun fiction-based discussions and reflective activities, to increase student awareness of those different than them. In short, this approach indirectly teaches positionality, situated knowledges, standpoint theory, and critical race/gender/ability theories—all of which aid in the development of student's practical wisdom within the virtue ethics framework.

## **Towards the Mycorrhiza Framework: An Engineering Education Framework for Social and Environmental Justice**

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Friday, 23rd February - 11:15: 4D (Salon BC) - Individual Presentation

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*Mr. Jorge Cristancho (Purdue University)*

It is essential for people and the Ecosystem that we raise awareness of our engineering impact. Social and Environmental Justice should be a fundamental pillar in engineering education. Engineers are usually associated with solving complex problems as one of our defining activities so incorporating fundamental aspects of social and environmental ethics is only natural. Engineering is indeterminate, we focus on solving the problem at hand with incomplete information and without deeply asking ourselves about the direct and/or indirect impacts on other beings and the Ecosystem. Engaging in engineering, and engineering education, without awareness of other beings and the Ecosystem, leads to immense harm, especially to underrepresented people and their ecosystems. In this article, I present my thoughts on an engineering education framework that hopefully will guide us through the relationships or interconnections between the Individual, People, and Ecosystem levels. To illustrate these interconnections, I use the biological concept of mycorrhiza as a metaphor to help explain these invisible connections. Mycorrhiza is a symbiotic association between fungi and plants that cycles nutrients to improve the whole ecosystem. With this framework, I intend to explain the ethical importance of guiding individual, people, and Ecosystem awareness in engineering education while facilitating instructing questions to raise awareness in design spaces.

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## What Are corporate values? A Project-based Approach

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Friday, 23rd February - 10:45: 4E (Salon DE) - Individual Presentation

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*Dr. Andrew Wayne (University of Guelph)*

Corporate values are important signifiers for stakeholders such as employees, customers, governments and the public. Values like environmental sustainability, DEI, innovation, profit or growth help stakeholders navigate their interactions and relationships with the company. Many such values have an ethical dimension (Bourne and Jenkins 2013). It is often claimed that corporate values underpin a company's goals and objectives and thereby drive its projects and activities (Dempsey 2015). Critics of this claim deny this causal link, pointing out that espoused values defined and communicated by a company are often not enacted in or even consistent with its business activities.

This talk takes up the issue of whether corporate values determine corporate actions, and I argue that in many cases they do not. My claim is that in these cases corporate values are better understood as the *result* of business activities, not their *cause*. The talk focuses on one aspect of a company's operations: the planning and execution of projects. A project consists of set of long-term, connected corporate actions, such as developing a new product line, acquiring another business, or committing financial fraud. Projects involve a company's commitment of time, money, effort and risk (Geraldi, Soderlund and Marrewijk 2020). Importantly, past projects constrain which future projects are possible or advantageous.

The formation of (some) corporate values, I argue, is fundamentally a matter of undertaking certain projects and developing capacities to undertake certain future projects. I show how corporations enact particular values by virtue of carrying out projects that imply these values. These values have not been intentionally engineered or determined by a management team, but rather molded by operations over time. This argument for project-driven values, I suggest, provides an effective response to critics of corporate values. It shows how genuine values can be created and the fundamental role they can play in business. My hope is that the talk will also provide a constructive basis for empirical study into the role of values in corporations and how they develop over time.

## The Public We Need to Bring Out the Best in Journalism

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Friday, 23rd February - 11:15: 4E (Salon DE) - Individual Presentation

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*Dr. Sandra L. Borden (Western Michigan University), Dr. Monica Codina (Universidad de Navarra)*

Using the neo-Aristotelian framework proposed by MacIntyre in *After Virtue* (2007), Borden (2009) suggested that modern journalism can be understood within the framework of a practice, understood as a cooperative activity with standards of excellence for pursuing distinctive goods. The ultimate goal motivating journalists is to produce civic knowledge that helps “citizens know well in the public sphere” (Borden, 2009, p. 50). This telos gives journalism its moral justification and gives journalists their moral identity (Borden, 2010).

MacIntyre (2007) assumed, however, that a practice’s ability to promote human flourishing depends on its socio-political context. The current journalistic context is characterized by political polarization, news consumption based on personal preference, rampant misinformation and disinformation, and a sizable number of people who avoid news altogether (Newman et al., 2022). It is fair to ask, in this landscape, where the public fits into journalism’s mission.

We argue that journalism as a practice needs the right kind of public to achieve moral excellence. Unlike chess players, for example, it seems journalists cannot achieve the practice’s internal goods without non-members. At the least, there must be a public to educate. But, not only that, this public must be able to adequately exercise practical reasoning when it comes to the good life. And this ability applies not just to its members, through the exercise of individual virtues, but to the public as such, through the exercise of collective virtues (Vallor, 2021). In part, this is because members of the public need to appreciate what is good for humans as such, not just for individual humans, if they are to consistently discriminate between morally excellent and morally deficient journalism.

Taking the argument further, we need not only the right public, but the right politics – one oriented to the pursuit of the common good. In this neo-Aristotelian framework, journalists achieve moral excellence only when a well-formed public is capable of exercising collective virtues such as solidarity, recognizes the factors that contribute to a life well lived – or detract from it – and reliably conforms to deliberative norms conducive to the joint pursuit of the common good.

## **Eight or More Ways to Innovate in Your Applied Ethics Instruction: Things We've Tried that Succeeded but Can Improve with the Scrutiny and Suggestions of our Peers**

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Friday, 23rd February - 10:45: 4F (Salon FG) - Panel Discussion

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*Dr. J. Brooke Hamilton (University of Louisiana at Lafayette), Reese Benoit (University of Louisiana at Lafayette), Dr. Mark Herman (Arkansas State University)*

To innovate, you can and we did:

Promise valuable learning outcomes by describing specific competences that students can acquire in the course. Justify their importance and ask students to discuss and evaluate their mastery of them through a series of pre and post tests.

Explain the importance of metacognition, their thinking about thinking, and ask them to discuss many people's resistance to acquiring self-knowledge about why and how they do ethics. Recall that Socrates died because Athenians tired of his insistence on the importance of an examined life.

Develop and find innovative ways to deliver sticky images that people can use to call up ethics ideas and terminology they can use in ethics situations.

Create ordinary language equivalents for key ethics insights from philosophy, psychology, and religion that people can comfortably use to deal with ethics in the ordinary discourse of their personal, work, and professional lives.

Broaden the focus and provide students with new tools by including multiple ethics processes, criteria, and skills, in addition to focusing on slow/deliberate moral reasoning. Teach how to evaluate the strengths and weaknesses of each process and its criteria in specific situations.

Deploy practical, non-paternalistic methods to evaluate learning outcomes that do not require producing the "right" outcome for each ethics situation.

Adopt tools like H5P to develop instructor created interactive learning activities and exams to embed in an institution's Learning Management System, which gives ease of access to students, and gives instructors content control and access to student learning outcomes.

Show how an ethics language describing processes, criteria, and skills can be used to increase the understanding of and additional motivation for applying a profession's or organization's ethics code's provisions and ethics policies. Brief summaries and concrete examples will be provided throughout. Advance the art of teaching applied ethics. Bring your experiences to add to this discussion.

## New Age Appropriation of Indigenous Practice as Land Claim

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Friday, 23rd February - 10:45: 4G (Salon HI) - Individual Presentation

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*Mr. Steve Muir (University of North Carolina at Charlotte)*

This paper explores some of the causes and harms of the appropriation of Indigenous spiritual and medical practices by white settlers in the now United States, and the way in which this particular sort of appropriation amounts to a claim to Indigenous identity and thus land. Repackaged-for-profit Indigenous practice, and the aesthetics that are used to package them, being sold to white settlers renders the practices themselves mute and ineffective by divorcing them from cultural context and politics. Even those who engage heavily in appropriation by attending expensive retreats for doing ayahuasca, weekend long sweat lodge ceremonies, spirit animal consultations, etc are not long-term benefitting. Another harm, secondary in importance to the harm of the settler-consumer land claim is done to the settler-consumer themselves; in search of an alternative to a disconnected and profit-driven society, they have failed to solve or even identify any root (necessarily political) issue, and have generated further profits for those doing the initial harm of repackaging and selling the practices to begin with. The predominant motivations behind white Americans seeking to appropriate Native spirituality and medicine are the conditions of poor health and disconnection from community fostered by living in a settler colonial and late stage capitalist society; the fantasy of a community more connected with each other and with the earth is deeply appealing to most Americans. This appropriation falls under what Tuck and Yang have identified as settler moves to innocence in their 2012 article “Decolonization is not a Metaphor,” particularly what they term Settler Nativism and Settler Adoption Fantasies. Appropriation of Indigenous spirituality and medicine in the United States, and thereby Indigenous identity, is markedly different from the US-based appropriation of something like Chinese Tradition Medicine *because it amounts to a land claim*. The land claim embedded in New Age sentiments like “I was a Shaman in a past life” should drive us to treat this kind of appropriation as more complex and dangerous than harms we already think of when we think of appropriation - e.g. disrespect of another culture - and as an active continuation of material American settler colonialism.

## Reparation and the Beneficiary Pays Principle

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Friday, 23rd February - 11:15: 4G (Salon HI) - Individual Presentation

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

Many people object to federal reparation for historic racism on the grounds that no present-day citizens are at fault for the relevant wrongs. Reparationists have often responded by pointing out that present-day citizens benefit from historic racism in myriad ways. Among philosophers, a popular argument of this sort leans on the Beneficiary Pays Principle (BPP) according to which involuntarily benefiting from injustice provides beneficiaries with pro tanto remedial responsibilities to victims. In this paper, I argue that BPP is unavailing as a response to the above objection. The reason is that it does not resolve the alleged unfairness of imposing reparative costs on citizens. Were federal reparation to occur, the cost would likely be imposed on (or at least felt by) present-day citizens. Beyond this, I argue that BPP faces various challenges in establishing an independent argument for federal reparation. In its place, a different theory about the normative significance of benefiting from injustice is needed—one capable of explaining why the reparationist's appeal to the vast benefits of historic injustice resolves the alleged unfairness of reparation. I introduce the basic framework for such a theory and recommend directions for further development

## AI, Policy, and Power

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Friday, 23rd February - 10:45: 4H (Salon M) - Individual Presentation

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*Ms. Indira Patil (Purdue University), Prof. Daniel Schiff (Purdue University)*

This paper examines AI governance using a lens of power. Based on the management and design ethics literature, and the policy literature, respectively, we articulate two typologies of AI actors – those involved in the AI design process and in the AI policy process. Drawing from prominent theoretical frameworks of power, we discuss how direct, indirect, and symbolic dimensions of power are manifesting in these two networks of actors. By synthesizing what scholarship has suggested regarding the hypothetical channels of power between actors, and whether and how that power is exercised in practice, we identify key learnings and interrogate the gaps and neglected areas. Based on these insights, we discuss how key AI ethical goals are being translated into action in the private and public sectors, and in the process being compromised. This review helps map the power balance (or imbalance) between actors in AI governance, and suggests remedies for course correction.



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## Instantiating Ethics as Policies in AI/ML

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Friday, 23rd February - 11:15: 4H (Salon M) - Individual Presentation

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

Conversations about the instantiating ethics within the actions or behavior (or even decision rules) of AI often are short-circuited either by the question, “Whose (or which) ethics?” or the claim that it is impossible to do so— “In thousands of years no one ever has gotten ethics figured out.” These remarks are disingenuous at best and downright ignorant at worst. They are like saying enacting public policy is impossible because no public policies ever have been perfect, so we should not do it. The analogy to public policy is intentional because, most public policies can be understood as instantiated ethical positions.

Ethical decisions or rules within a specific domain are constructed or made in a particular space and time and within a pre-existing moral universe. Resultingly, there is an expectation that those rules/decisions will function in a manner consonant with that universe. At its most basic an ethical statement is a claim about the ought. It declares that under a given set of facts, in a distinctive context, and given an entity’s (or entities’) role there is an optimal behavior that ought to be undertaken. There is a duty to act in a particular way and the failure to act in that way violates that duty. It is unethical. Machines almost always will be acting in situations for which they were designed. They, therefore, will be implemented in a pre-existing moral universe, whether that of the law, war, search and rescue, you name it.

Additionally, the correctness of those actions, must be supported by a **publicly articulated argument** as the machine ought to act (or refrain from acting) that way in that instance. This last is a particularly challenging component for learning machines and is why the development of a rule-set embedded in a shared and appropriately situated moral universe is of the utmost importance.

This paper will argue that one way around the seeming challenge of implementing or instantiating ethics in AI/ML, particularly in instances where the AI/ML is embedded in machines that act or decide is instantiating ethical rules within the AI/ML as policies.

## Debatable Ethics: A Next Generation Ethical Paradigm

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Friday, 23rd February - 10:45: 4L (Mayflower 1 & 2) - Individual Presentation

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*Mr. Jon Joey Telebrico (Claremont McKenna College / Crystal Springs Uplands School)*

This presentation proposes to provide a comprehensive comparative analysis between the ethical value proposition of high school debate and ethics bowl competition formats. Indeed, the two have often been considered as diametrically opposed to one another, with the former relatively described as “antagonistic” (Gilbert, 2019), “arbitrary” (Aggarwal-Schifellite, 2020), and of a “closed-minded, partisan and self-interested nature” (Ellis & Hovagimian, 2019). Debate’s decades-long history and national reach, constituting tens of thousands of students (“Membership Database,” 2023), has contributed to the widespread and popular adoption of its format. Seeking to reconcile this tension between two seemingly oppositional formats, novel reflection from a debate and ethics bowl educator and volunteer is offered, aiming to capture just over a decade of growth and progress following the institutionalization of ethics bowl competitions at the high school level. It additionally revisits the NHSEB’s referral to existing literature by Robert Ladenson, Kyle Robertson, and Marcia McKelligan (“How Ethics Bowl Works,” 2023) detailing key differences between ethics bowl and debate. I offer a number of recommendations concerning how the vital task of teaching ethics can remain a viable project within the debate sphere.

This presentation therefore offers a bird’s eye view on how debate can coexist and remain a forum for promoting principles of critical dialogue, collaboration, and inquiry found at the core of the Ethics Bowl format. It reckons with existing resource and infrastructure disparities (Ibarra, 2020), recognizing that many secondary educational institutions may not be able to support multiple formats dedicated to the joint and overlapping aims of debate and ethics bowl. It also examines existing ethical dimensions and features present in multiple debate formats (cross examination as a forum for asking questions, theoretical arguments regarding the use of ethical frameworks, and resolving competing ethical approaches to a problem). Ultimately, it proposes to engage in dialogue concerning the future of youth ethical engagement, aiming to rectify the oppositional dialogue that characterizes divergent views between both formats. It introduces a vital perspective that reconsiders and advances the need to encourage ethical problem recognition among youth, supporting the notion that ethics education must critically continue within secondary education.

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## Ethics Bowl and Moral Growth

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Friday, 23rd February - 11:15: 4L (Mayflower 1 & 2) - Individual Presentation

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*Dr. Justin Horn (Virginia Tech), Ms. Meghan Flaherty (Virginia Tech)*

Ethics Bowl is a rich and stimulating activity with numerous benefits. In researching cases and participating in competitions, students gain valuable knowledge of contemporary issues, hone skills of critical analysis and reasoned argumentation, practice public speaking, and build friendships. On top of all of that, the activity is a lot of fun. But another potential benefit of Ethics Bowl is a little less clear: should we expect Ethics Bowl to make participants *morally better people*?

There are reasons to doubt it. For one, Ethics Bowl seems to prioritize analytical and argumentative skill over questions of moral truth. Ethics Bowl competitions are scored *not* on which positions teams defend, but on whether their presentations are clear, systematic, and thorough. But as philosophers have long recognized—from Plato’s criticisms of the sophists to Kant’s reminders that intellectual abilities can be used for great evil—analytical acuity and argumentative prowess are not always correlated with moral virtue. Indeed, some contemporary studies suggest that *professional teachers of ethics* are no more virtuous than the average person. All this might lead us to believe that despite the many valuable elements of Ethics Bowl, it is not reasonable to expect the activity to lead to moral improvement outside the classroom.

Against such skepticism, the two of us draw on our experiences—as a faculty Ethics Bowl coach and as the undergraduate president of an Ethics Bowl team, respectively—to illustrate how Ethics Bowl can lead to moral growth. We will try to show how Ethics Bowl’s potential for ethical improvement derives primarily *not* from the subject matter itself, but from the ways that Ethics Bowl differs from traditional ethics education. In particular, we will describe how the *student-lead, team-based* nature of Ethics Bowl gives students the opportunity to cultivate important virtues related to respect, conflict-resolution, and social cooperation. In contrast to social media environments which often encourage demonization and outrage, Ethics Bowl requires students to seriously confront opposing views charitably while seeking consensus. In this time of increasing polarization, we argue that Ethics Bowl holds the potential to bring about significant moral growth for participants.

## Moral Injury in the Context of Professional Practice

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Friday, 23rd February - 10:45: 4J (Rosewood) - Panel Discussion

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*Prof. Graham Reside (Vanderbilt University Divinity School), Dr. Laine Walters Young (Vanderbilt University Divinity School)*

The military psychiatrist, Bre= Litz, notes “Moral injury” refers to the lasting emotional, psychological, social, behavioral, and spiritual impacts of actions that violate a service member’s core moral values and behavioral expectations of self or others (Litz et al., 2009).

Recently, there has been an uptake of the concept of moral injury beyond the military. Lawyers, judges, and other officers of the courts are exposed to violence and injustice that can be morally injurious. Physicians, nurses, and other providers, exacerbated under the conditions of COVID 19, describe their experiences of witnessing pervasive deaths as moral injury, particularly as political conditions impacted the distribution of care, contributing to the ballooning death counts.

Two important issues within moral injury theory are 1) the powerlessness of self/agent and 2) the role that failure of leadership plays in moral injury. These issues pertain to leadership and institutional ethics. What does it mean for leaders to place demands on followers that have the potential for moral injury? How can professionals act in their spheres to minimize moral injury to themselves and others?

Ethical attention, evaluation and care can reduce and address moral injury. This turn to ethics in relation to social trauma relies upon creating atmospheres where it is possible to interrogate responsibility, forgive self and others, lament, regain a sense of positive agency, listen deeply, and accept the pain. But it begins with a clear understanding of what is at stake in moral injury.

In our two-person panel presentation we will: 1. Present the history and development of moral injury as a concept; 2. Discuss its relationship to a broader range of professional and institutional settings, with particular attention to military, healthcare, and criminal justice; 3. Indicate the implications of moral injury for caring professionals, and 4. Discuss how to develop healing practices for self and clients suffering from moral injury. In this way, we hope to both prepare and equip professionals with greater moral insight and awareness of their professional ethical responsibilities as well as liabilities in the face of potentially morally injurious work.

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# Increasing Adoption and Implementation for Registered Reports in Funding Agencies to Improve Public Trust in Science

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Friday, 23rd February - 10:45: 4K (Rookwood) - Individual Presentation

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*Dr. William Krenzer (Duke University), Dr. Amanda Montoya (UCLA)*

The public trust in science has taken a major hit as only one-in-three Americans say they have “a great deal of confidence” in the scientific community (Burakoff, 2023). While many social factors play into this mistrust for science, the replicability and reproducibility of academic research as a whole has not helped to fight this mistrust. Because of this, funding agencies have begun implementing more open and transparent research practices (e.g., data management plans, etc.) to increase the integrity of the proposals that they fund, but there is still room to improve transparency in research. One potential option is the adoption and implementation of registered reports at the funder level. A registered report is a publication paradigm where peer review and the decision to publish the manuscript come before data is collected or analyzed. The decision to publish a registered report is centered around the importance of the research question and the quality of its design, leading to more integrity in the research as a whole and less publication bias from the journals (Scheel et al., 2021). Building off the recent paper on potential policies around preregistration (Evans et al., 2021), we are proposing a talk to discuss the benefits and barriers associated with registered reports and some key policies that funding agencies could implement to take open and transparent research to the next level. Specifically, we see three key policies that could be implemented within funding agencies to promote research integrity through the use of registered reports. First, if proposals that have already received an in-principle acceptance from a journal prior to grant submission are given priority over those proposals that have not been previously peer reviewed. Second, if funding agencies promoted and funded replications to a greater extent, registered reports would be a great outlet to ensure that the replications were done with integrity. Lastly, if funding agencies developed programs that combined the grant review process with the initial peer review, the accessibility to conduct research could reach those beyond research-based institutions. These policies could help bring trust back to academic research for the American public.

## Behavioral Misconduct as a Basis for Scientific Retractions

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Friday, 23rd February - 11:15: 4K (Rookwood) - Individual Presentation

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*Mr. August Namuth (University of Southern Mississippi), Dr. Sam Bruton (University of Southern Mississippi), Dr. Donald Sacco (University of Southern Mississippi), Dr. Lisa Wright (University of Southern Mississippi)*

The retraction of fraudulent and flawed research is one of science's most important corrective mechanisms. According to the "received" view and long-standing publication and editorial practice, retraction is appropriate for studies that are a) fraudulent (due to research misconduct), b) unethical (e.g. lacking required human subjects approvals), or c) raise serious legal issues (e.g. libel or copyright infringement) (1, 2). Increasingly, retraction also has occurred due to the "behavioral" misconduct of researchers, including retraction of an article authored by a scholar convicted of possessing child pornography (3), a researcher convicted of murder (4), and a researcher convicted of sexual assault (5). A recent COPE Forum Discussion defined behavioral misconduct as the "harmful or criminal actions by authors or others that do not primarily concern the integrity of the research itself, but which may nevertheless impact the research and publication processes, or the perceptions of the integrity of the individual or their works" (6).

To investigate the ethics of retraction for behavioral misconduct, we are asking 450 federally funded researchers about one of three kinds of behavioral misconduct – racial, sexual and financial. Participants are given a short vignette describing a misconduct committed by the lead author of a published article that had either a high or low impact on the field. Participants are then asked about the appropriateness of three possible editorial responses: retraction of the article, removal of the lead author or no response and are asked whether they would cite the article or use its findings in their own research. Our previous research has found that informational hazards are regarded largely as an inappropriate reason for retraction, but younger scientists and nonscientists (students) found it a more acceptable basis for retraction than more experienced researchers (7, 8). Thus, we expect leaving the manuscript unchanged will be the preferred response, followed by author removal and retraction. We predict that younger and less experienced researchers will be more likely to regard behavioral misconduct as an appropriate reason to retract. These findings will be significant for understanding researchers' views on appropriate reasons for retraction.

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# Ethics, Justice, Judgment: On the Dangers of Innovation

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Friday, 23rd February - 13:00: 5A (Julep) - Individual Presentation

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*Prof. J. Britt Holbrook (New Jersey Institute of Technology), Prof. Elliot Douglas (University of Florida)*

“That’s not ethics! It’s innovation! And it’s dangerous!” These phrases, addressed by an engineer to a philosopher – me – have served as a kind of Zen koan, which means they call for a response. What was it that I, the philosopher, had said to provoke such a reaction? I had talked about going beyond merely following rules, codes, or laws and making ethical decisions rooted in one’s autonomy. How else could one decide, after all, if one did not *own* one’s decisions? Would simply following the rules not take the decision out of decision making? What sense of ‘innovation’ underlies the contrast with ethics, conceived as rule following? Must all innovation violate a rule or rules? And what danger comes with suggesting that people ought to make their own (and ownable) ethical decisions? Of course, one could make the wrong decision. Making wrong ethical decisions could be dangerous, too, in the sense that doing so could lead to other bad consequences. But making correct ethical decisions also often means facing danger. Whistleblowers, to choose but one example, often face reprisals, even if they do everything right. We could argue that anyone who punishes whistleblowers is themselves wrong for doing so; but that hardly removes the danger that accompanies whistleblowing. So, what is ethics? What is innovation? And what makes innovation so dangerous?

This presentation addresses these questions by considering two cases: (1) an effort to address the ethics of community-engaged research, and (2) an effort to incorporate social justice into an engineering ethics class.

The presentation argues that to claim innovation is dangerous and for that reason should not replace ethics misconstrues ethics, innovation, and danger. We should avoid the contrast between ‘safe’ ethics conceived as rule-following and ‘dangerous’ innovation conceived as rule-breaking. We should also avoid the contrast between ethics and innovation, since innovation within ethics is not only possible, but also desirable. Moreover, innovation can be ethical, as well as dangerous. In fact, we will be better off if innovations incorporate concern for ethics from the beginning.

## Communicative Punishment and Ethics in Research with Justice-Involved Persons

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Friday, 23rd February - 13:30: 5A (Julep) - Individual Presentation

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*Dr. Steven Swartzler (Fordham University)*

This paper argues for the relevance of the philosophy of punishment to issues in research ethics. I argue that an important philosophical understanding of punishment—embodied by expressive or communicative theories—have important implications for how social and behavioral researchers should engage in research with justice-involved persons.

According to communicative or expressive theories, versions of which have been articulated by Joel Feinberg, Robert Nozick, Jean Hampton, Christopher Bennett and others, we should understand punishment at least partly in terms of its expressive, communicative, or symbolic functions. While philosophers have often presented overly idealized or optimistic views of what punishment communicates, I have argued elsewhere for a less idealized view claiming that punishment's communicative roles are connected to the broader social, political, and economic context in which systems of policing and punishment are embedded. Ultimately, the messages communicated by punishment are tied to the prominent ideologies that support criminal justice practices in their socio-political context. In the American context, these broader ideologies are incredibly pernicious. For this reason, the message encoded by our racialized criminal justice institutions and practices is highly pernicious as well.

In this presentation, I further develop this less-idealized communicative framework, and draw connections to ethical issues in social and behavioral research with individuals and communities impacted by US policing, surveillance, and punishment. Ultimately, I argue that researchers should see themselves as also operating within this broader communicative nexus. When engaging with justice-involved individuals (and others with significant criminal justice exposure), researchers' behaviors, attitudes, and interactions often carry those same ideological meanings. I argue that that by understanding how researchers may unknowingly and unintentionally reinforce the same pernicious ideological messages conveyed by criminal justice encounters, we can deepen our understanding of concerns related to hierarchy, stigma, and distrust, that pose significant ethical challenges for this research context.



# New Directions in Addressing “Bias” In Investigations: Moving away from implicit bias training and toward stereotype and prejudice remediation

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Friday, 23rd February - 14:00: 5A (Julep) - Individual Presentation

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*Dr. Adrienne Lyles (University of Cincinnati)*

Implicit bias training (“IBT”) purports to reduce bias by making individuals aware of their behaviors. After the 2014 Ferguson protests triggered by the shooting of Michael Brown, IBT became pervasive throughout higher education, from unconscious bias courses and modules, to the use of the Implicit Association Test as a pedagogical tool, to requirements that search committees and campus police complete IBT. At least half of U.S. states have introduced legislation regarding IBT.

While implicit bias training may be a well-intended effort to address “biases” that lead to discriminatory outcomes, research shows that IBT *does not work*. While it may help people become *aware* of their behavior, implicit bias training does not help people *change* their behavior, nor does it remediate or reduce “bias.”

In this presentation, I argue for moving away from implicit bias training and toward evidence-based strategies for stereotype and prejudice remediation. I focus my attention on evidence-based strategies for remediating prejudice and stereotyping in workplace and higher education investigations.

My presentation begins with an overview of “bias” and “implicit bias training,” including an explanation of bias as an automatic (implicit) or deliberative (explicit) association of attitudes with particular social groups. I outline some specific “implicit biases” as well as the trainings (e.g., implicit bias, anti-bias, cognitive bias, and microaggression trainings) alleged to remediate these biases. I then summarize research findings on implicit bias training, including effects on perpetrator accountability, punishment, mitigation, and discrimination reduction.

I then argue that instead of focusing on implicit bias, we need to direct our attention toward stereotypes and prejudice. I begin by defining “stereotype” and “prejudice” and their relationship to discrimination. I explore how stereotyping and prejudice show up in investigation processes, and I guide attendees through stereotyping scenarios that lead to discriminatory outcomes in investigations.

The final section of my presentation gives attendees research-backed strategies for remediating stereotyping and prejudice in investigatory processes. I summarize research showing which and how discriminatory effects can be mitigated, and I discuss some key prejudice interventions and outcomes. I conclude with a discussion of specific remediation strategies including objectifying policy/procedure/process, rapport-building, and productive questioning techniques.

## Are ‘slow codes’ ever justified?

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Friday, 23rd February - 13:00: 5B (Caprice 1&4) - Panel Discussion

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*Prof. Chris Meyers (Kegley Institute of Ethics, CSU Bakersfield), Dr. Abram Brummett (Oakland University William Beaumont School of Medicine), Dr. Jason Wasserman (Oakland University William Beaumont School of Medicine), Prof. Parker Crutchfield (Western Michigan University Homer Stryker M.D. School of Medicine)*

It is not unusual for patients or families to disagree with healthcare professionals (HCPs) over best treatment options. Conversation typically results and mutually agreeable choices are implemented.

Rarely, but increasingly, patients or families will request, even demand, interventions that the treating team believes will be ineffective (they will not achieve the intended goal) or inappropriate (the medical or moral harms clearly outweigh any potential benefits). One’s duty as an HCP requires one to refuse such interventions, but resulting patient or family conflict makes such refusals challenging, even traumatic, and HCPs often acquiesce. Some states have legal options that protect HCPs and their respective institutions when they make such unilateral choices, but the process is complex, time-consuming, and emotionally fraught.

One – highly controversial – approach to such situations is the so-called “slow code” or “partial code:” The treating team concludes that provision of cardiac resuscitation will be ineffective or inappropriate, but the patient or family insists it be done, and no amount of careful discussion dissuades them. The team assures the family, and then provides at best a half-hearted intervention, focused more on not causing patient harm (e.g., broken bones, organ trauma), than on successful revival of a stopped heart. The team then tells the family, “We tried everything, but unfortunately we were unable to save your loved one.”

In this panel, made up of four clinical ethicists with a combined multi-decade practice history, we will acknowledge that while slow codes clearly violate a range of ethical principles, not least of which being honesty, they may nonetheless occasionally be the least bad among available choices. We will discuss cases we have encountered, arguments for and against, and best strategies for avoiding the impasse. We will also discuss the role of the ethicist in these decisions: Should they ever directly support such deception? Always actively oppose? Get out of the way and let others do what they will?

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## Envisioning the Future and Sustainability of the Online Ethics Center (OEC)

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Friday, 23rd February - 13:00: 5C (Caprice 2 & 3) - Individual Presentation

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*Prof. Rosalyn Berne (University of Virginia), Dr. Karin Ellison (Arizona State University), Ms. Kelly Laas (Illinois Institute of Technology)*

For over 30 years, the Online Ethics Center (OEC) has provided engineers, scientists, faculty, and students with resources for understanding and addressing ethically significant issues in scientific and engineering practice and from the developments of science and engineering. OEC owes its existence to the founding leadership of Professor Caroline Whitbeck. A number of early APPE members were also instrumental in its founding and have been involved in its evolution, including Stephanie Bird, Jason Borenstein, Michael Davis, Karin Ellison, Elaine Engelhardt, Joseph Herkert, Rachelle Hollander, Deborah Johnson, Michael Kalichman, Kelly Laas, Michael Loui, Carl Mitcham, Ken Pimple, Michael Pritchard, Brian Schrag, and Vivian Weil.

In 2007, Caroline Whitbeck and Dr. William A. Wulf, past president of the National Academy of Engineering (NAE), transferred the OEC from Case Western Reserve Univ. to the NAE. While at the NAE, OEC received three grants from the National Science Foundation. The first supported OEC efforts to assist individuals and institutions in complying with the America COMPETES Act requirement to provide “appropriate training and oversight in the responsible and ethical conduct of research,” achieved through the restructuring of the OEC website to facilitate searches and provide a more user-friendly interface. The second NSF grant enabled the OEC to become the Online Resource Center for Ethics Education in Engineering and Science, a significant expansion to include resources for all the sciences that NSF supports. The third grant supported the OEC’s efforts to help transform education in the responsible conduct of research, foster an ethical culture in education and practice, and to become part of a comprehensive approach to improve ethical culture and integrity at U.S. research and STEM educational institutions. In 2020, under the continued leadership of Rosalyn Berne, the OEC was transferred to the University of Virginia.

OEC is undergoing a transition from an NSF sponsored project, to becoming a self-sustaining endeavor. This presentation share expressed interests and ideas about OEC’s future. It will articulate the vision for its future and steps to be taken towards its realization. Most importantly, the session will open for conversation with attendees about their thoughts and ideas for OEC’s future.

## Ethics and Governance in Emerging Technologies: Case studies in genetic technologies and artificial intelligence (AI)

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Friday, 23rd February - 13:00: 5D (Salon BC) - Panel Discussion

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*Dr. William Gannon (University of New Mexico), Dr. Elizabeth Heitman (UT Southwestern), Dr. Mohammad Hosseini (Northwestern University), Dr. David Resnik (NIEHS/NIH), Dr. Sergio Litweka (University of Miami, Miller School of Medicine)*

Misinformation about emerging technologies has led to public fear and denial about scientific developments and reluctance to pursue some lines of research. As seen by recent news articles on “gain-of-function” research stalled because of allegations around leaks at Wuhan labs during COVID (NYT, 18 Oct 2023). Ethical concern about emerging technology is nothing new; think Oppenheimer, Dolly the Sheep, and CRISPR. Most recently, rapid unfolding of artificial intelligence (AI), gene drive, and development of synthetic cells. Many of these new technologies have potential to deliver drugs, address energy needs, mitigate agricultural pests, and deal with pollutants but, they might also be weaponized or create havoc if used without due diligence. This panel will explore the ethical assessment of emerging technologies in biology and computer sciences. Presenter One will address biological innovations in the development of synthetic cells. Top-down techniques, modified single celled bacteria stripping them of all but essential operations vs bottom-up synthetic cells produce giant unilamellar vesicles (GUVs) for studying the function of more complex biological membranes. Ethical issues include energy, food production, or weaponized. Presenters Two and Three address ethical and governance issues in applications of AI in clinical, transportation (autonomous vehicles), and research. Highlighting context-specific ethical issues of applications will provide space to suggest ways of reducing risks of harm. Gene drive is a gene editing technique possibly altering species’ traits through genetic modification. Gene drive researchers and science policy scholars have taken significant steps to define ethical standards in its development, testing, and application. Presenter Four will outline potential applications of gene drive in agriculture and disease prevention, and examine ethical critiques and professional consensus statements. In low-resource countries in African and Latin America, emerging technologies like AI and genetics raise concerns about equitable benefits and burden, including “digital divide”, “data colonization”, and “genome sovereignty”. Presenter Five will also address international considerations, focusing on challenges facing nations with weak governance of science. This panel seeks to promote discussion of ethical issues, provides suggestions for appropriate governance of science and scientist’s responsibilities regarding new technologies, even once they get in the hands of the public and politicians.

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## Ethics and the Monetization of Video Games

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Friday, 23rd February - 13:00: 5E (Salon DE) - Individual Presentation

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*Mr. Maxwell Phillips (Independent Scholar)*

Video games have changed dramatically. In 1980, a player would buy a game cartridge, plug it into their console, and access the entire game. Today, digital storefronts sell games as downloadable content, and in-game microtransactions sell everything from cosmetic items to competitive advantages. This presentation looks beyond commonly addressed ethical concerns about video games, including violence, adolescent psychological harm, and online gambling, and instead addresses issues of coercion, deception, exploitation, and the perpetuation of economic inequality.

In many of the current monetization schemes, the player enjoys an early grace period during which they play an idealized version of the game and progress according to their skill and commitment. Once this grace period ends, the player may encounter “gates” that slow or halt their progress unless they pay money, or they may face opponents who have purchased competitive advantages so the playing field is no longer level. These mechanisms upend their experience of the game. I argue that these monetization models are coercive according to both models of harmful and harmless coercion.

To those who would argue that this is not coercion, because the player consented when they chose to play the game, I argue that there is also an element of deception because the disclosure of “in-app purchases” does not adequately describe their nature or cost. In many games with microtransactions, the player faces a situation where they are forced to abandon their progress in a game they enjoy or pay an unpredictable price at unpredictable intervals.

From a critical perspective, these mechanisms also introduce elements of exploitation and exacerbate economic inequalities. When developers unbalance gameplay by offering paid shortcuts to progress or abilities that would otherwise be earned through skill and effort, they exploit the fact that the video game market is imperfectly competitive and players often do not have the option to choose a similar game with a different monetization scheme. This, in turn, exacerbates economic inequality as players with greater discretionary income have an advantage in a game that many play as a way to escape the stresses and social injustices they experience in real life.

## **Virtuousness and the moral life of digital news outlets: Applications of organizational psychology to journalism ethics research**

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Friday, 23rd February - 13:30: 5E (Salon DE) - Individual Presentation

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*Ms. Lana Medina (Penn State University), Dr. Patrick Plaisance (Penn State University)*

While media sociology scholarship has included efforts to assess various organizational-level influences on behavior and news production, most have stopped short of the more holistic organizational-level analysis detailed in the field of organizational psychology, and none have rigorously examined what can be called the “moral life” of digital news outlets. This project reviews organizational psychology theories and approaches, including organizational culture and identity, group dynamics, organizational language, leadership style, and bureaucratic pressures, to understand how the structural aspects can be used to identify the degree of *virtuousness* and the root cause of unethical behavior found in digital media cultures. This paper argues that such applications are critical to advance journalism ethics scholarship. Instead of emphasizing individual exemplars of journalistic morality, research should analyze the organizational aspects that provide indirect influence – studying newsrooms from a moral ecology perspective.

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# Mill's Argument for Free Speech Re-envisioned for the Digital Age

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Friday, 23rd February - 14:00: 5E (Salon DE) - Individual Presentation

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*Dr. Mary Lyn Stoll (University of Southern Indiana Department of Political Science, Public Administration, and Philosophy)*

John Stuart Mill famously argued that we must protect the right to free speech to avoid the epistemic vices engendered by the presumption of one's own infallibility and staid belief in dead dogma. Yet, contemporary critics like Jason Stanley argue that his view was either hopelessly naïve or has since been weaponized by those who seek to upend both intellectual dialogue and democratic rule. Today's media system prizes repetition and emotion over well-reasoned debate. Stanley objects that Mill assumed good will and a pursuit of truth to be the ultimate aim of speech, but the exercise of free speech is rarely so virtuously employed. More often than not, the goal is simply to gain power; thus, platforming conspiracy theories is simply too dangerous if either truth or democracy are to survive.

While I agree with Stanley that Mill's Utilitarian desire for best outcomes is likely no longer served by his prescriptions for unfettered speech, simply dismissing Mill's argument wholesale overlooks valuable insights about how dialogue undergirds the formation and maintenance of moral and epistemic virtue. Key to Mill's argument was what he called the vitality of belief and the rejection of dead dogma. Appealing to a Wittgensteinian account of the role of forms of life in making language games meaningful, I argue that although Mill likely could not have anticipated our 21<sup>st</sup> century fractured forms of communication dominated by bots and algorithms, he was well aware that beliefs formed primarily due to emotional pull were more rather than less stubbornly held when faced with evidence to the contrary. While he believed that open mindedness and curiosity were best cultivated by open dialogue, that open dialogue, even then, was as much a prescription for the sorts of communities we needed to create as it was a description of how dialogue actually unfolded. With this in mind, I argue that a more subtle understanding of the roles of both dialogue and emotion in building both moral and epistemic virtue can help to guide contemporary efforts to better regulate speech.

## Panel Discussion: Just How Morally Free are Our Mental States?

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Friday, 23rd February - 13:00: 5F (Salon FG) - Panel Discussion

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*Dr. Earl Spurgin (John Carroll University), Dr. Sam Bruton (University of Southern Mississippi), Dr. Andrew Cohen (Georgia State University)*

[60-minute session]

George Sher and Earl Spurgin argue for a moral freedom of mental states that insulates from moral judgment individuals' mental states on which they do not act. Their positions, however, differ in a significant way. Spurgin argues that mental states are not proper objects of moral judgment *unless* they are parts of causal chains that produce acts. Sher argues that Spurgin's position does not sufficiently free mental states from moral judgment. While Spurgin holds that moral wrongness "flows back" from immoral acts to the mental states from which the acts spring, Sher holds that, even when they lead to immoral acts, mental states should be free from moral condemnation.

This matter has important implications for ethicists. If Sher is correct, then any moral blame we ascribe to ourselves or others should point only to acts and not to mental states that contributed to those acts. Such mental states should remain part of a "wild west" free from the censorship, or self-censorship, of moral judgments. If Spurgin is correct, then moral blame applies to both the acts and the contributing mental states. Similarly to how the wrongness of a professor sloppily grading final papers makes wrong the professor's earlier procrastination that led to the sloppy grading, the wrongness of an individual's act makes wrong the mental states that produced the act.

This panel will examine Sher's and Spurgin's positions. The first panelist will present three distinct objections that the panelist finds in Sher's opposition to Spurgin's view. Then, the panelist will defend Spurgin's view against those objections. (15 minutes)

The second panelist will oppose both Sher's and Spurgin's views by arguing that at least some mental states are proper objects of moral judgment whether or not we act on them. (15 minutes)

The third panelist will discuss the challenges of applying moral judgments to mental states in ways that do not risk proving too much (such as by allowing for sins in mere thought or licensing pernicious moral "busybodying"), while at the same time preserving some space for moral credit/discredit for how we think and feel. (15 minutes)



# The Question Project: Strategies for Promoting Productive Dialogue across Disagreement

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Friday, 23rd February - 13:00: 5G (Salon HI) - Pedagogical Demonstration

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*Dr. Ann Thebaut (Santa Fe College), Dr. Jason Frank (Santa Fe College), Dr. Jeffrey Dunn (depauw), Dr. William McCoy (Clemson University)*

As witnessed in recent years, It has become much more difficult to engage in sustained conversations with individuals who hold differing views. Increasing use of communication technologies like social media and texting has accustomed society to what Sherry Turkle refers to as “frictionless” interactions. As a well-functioning democracy depends on its citizens’ and leaders’ willingness and abilities to engage in conversations across disagreement, it is critical to address the problem of how to increase individuals’ epistemic humility and promote skills associated with authentic civil dialogue. This is the problem that the Question Project addresses.

The Question Project suggests pedagogies for promoting shared understandings across disagreement. It explores the value of having discussions about controversial matters with those who disagree. It explores what are good questions to ask or good techniques for leading discussions about controversial matters. Additionally, it addresses what kinds of boundaries are appropriate to put up when it comes to discussions about controversial matters.

In this pedagogical demonstration, presenters from partnering APPE-member institutions, along with a small group of participating students, will share and demonstrate a framework they have collectively developed for higher-ed faculty to use in their classrooms as a way to implement strategies that could promote productive and civil conversations among their students. Attendees of this session will learn how to:

- \*Identify and create the necessary conditions for civil conversations.
- \*Clearly articulate the elements of productive questions.
- \*Pose productive questions that are relevant to their discipline.
- \*Successfully facilitate productive and civil conversations centered around challenging and divisive topics.
- \*Identify non-productive questions and help students set appropriate boundaries.

The Question Project emphasizes the role that good questions can play in fostering productive, civil dialogue. The goal of the Question Project’s pedagogical approach is to promote epistemic humility, shared understandings, and meaningful, productive conversations across disagreement. Presenters will share and demonstrate strategies attendees can implement at their own institutions, both in workshops with faculty, as well as with students in their classrooms across disciplines, to achieve these aims. Attendees will receive a Question Project “toolkit” to assist them in implementing the strategies proposed by the Question Project.

## Reinventing Doctoral Education through Collaborative Interdisciplinarity

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Friday, 23rd February - 13:00: 5H (Salon M) - Panel Discussion

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*Ms. Lily Botsyoe (University of Cincinnati), Mr. Henry Levesque (University of Cincinnati), Ms. Hatice Cetinkaya (University of Cincinnati), Mr. David Legault (University of Cincinnati), Ms. Damilola Oduola (University of Cincinnati), Mr. Aaron Mallory (University of Cincinnati)*

This panel aims to discuss doctoral education through the lens of collaborative interdisciplinarity, based on the experiences of six doctoral students who form the inaugural cohort of a fellowship program, launched in Fall 2023. Dubbed the Presidential Fellowship, it is designed to offer a flexible cohort-based structure with strong connections and mentorship with industry, faculty, and graduate alumni. Fellows were selected from six different departments and guided to spend 50% of their time on academic research and the rest on transferable skills development including communication, ethics, social responsibility, and leadership.

A crucial element of this program is the interdisciplinary collaboration of the students as they work together to solve social problems. Additionally, the fellowship strives to shift the traditional educational constructs by reducing the required coursework in doctorate programs, and providing opportunities for involvement in community activities, industry collaborations, and interdisciplinary, hands-on research experiences. Fellows are also afforded the opportunity to take classes that are specific to their research interests that may be separate from the traditional required coursework. Han et al. (2023) suggest that interdisciplinary education can enhance students' cognitive capacity, critical thinking skills, and problem-solving abilities, which in turn, contributes to their ability to innovate in the workforce. Hence, tapping into their diverse backgrounds, these six doctoral fellows will take turns to shed light on topics such as interdisciplinarity in ethics, multistakeholder approach to technology, and the importance of practice-based learning, with the aim of exploring the significance of collaborative interdisciplinarity in doctoral education. The six doctoral fellows will be allotted 7 minutes each to discuss their topics, after which an 18-minute moderated question-and answer session will follow. After this, questions from the audience will be entertained for 30 minutes.

# The University's Relationship to Prospective Students: An Ethical Trilemma

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Friday, 23rd February - 13:00: 5L (Mayflower 1 & 2) - Individual Presentation

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*Dr. Darrin Snyder Belousek (Ohio Northern University)*

My paper concerns the ethical duties of universities to prospective students.

My thesis is that a university faces an ethical trilemma in relating to prospective students: there are only three plausible models for conceiving the ethical nature of a university's role in relationship to prospective students; yet each model is ethically problematic for this relationship.

I support this thesis with a three-stage argument:

First, I argue, by analogy with a hospital's relationship to prospective patients, that a university has professional-ethical, role-based duties in relating to prospective students that go beyond the minimal morality of transactional relationships.

Second, I argue that what professional-ethical, role-based duties a university has to prospective students depends on the nature of that role. I define that role in terms of professional-client relationships. Drawing from Michael Bayles' classic discussion of models of professional-client relationships, I consider several possible models for conceiving the university's role in relationship to prospective students and argue that there are only three plausible models appropriate for that role/relationship: contract-type, parental-type, and fiduciary-type.

Third, drawing from my institution's practices, my students' experiences, and my own reflections, I argue that, for each plausible model, conceiving a university's role in relationship to prospective students according to that model would be ethically problematic: the contract-type would overestimate typical student capability and thus underestimate the power/knowledge/freedom asymmetry between the university and the typical student; the parental-type would overstep the university's responsibility and thus undercut typical student autonomy; and the fiduciary-type would underestimate the university's conflict of interest and thus overestimate the university's tendency to act in the typical student's best interest.

No matter which way we conceive it, therefore, a university's role in relationship to prospective students will be ethically problematic: a university could act according to the model yet would likely fail its ethical duty to the typical prospective student.

I close with a two-fold response to this argument:

First, I consider the possible ways one could contest the argument's premises and thereby avoid the trilemma conclusion. Second, accepting the conclusion, I make practical suggestions for how a university might relate ethically to prospective students.

## The “Commercial Value” of Higher Education

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Friday, 23rd February - 13:30: 5L (Mayflower 1 & 2) - Individual Presentation

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*Mx. Sally Moore (Ohio State University)*

It is a Saturday afternoon, and the televised college football game is blaring in the living room. Gameplay pauses, with the announcers saying the age-old, “We will return after this commercial break.” The screen fades to an idyllic scene of students laughing on a grassy quad, then to students taking measurements in an industrial-looking lab, then to students excitedly participating in class discussions. The clips roll through while a narrator delivers punchy phrases about the university’s goals, values, and accomplishments. In this way, through marketing campaigns, universities signal their values to the general public - but what are they really saying? Moreover, why does it matter?

In this presentation, we will dissect several televised university campaigns for what one could reasonably take away from viewing the advertisement. Then, we will review the mission statements from each institution for values expressed in that medium. Next, we will consider whether the advertisements and mission statements align with their messaging. By completing this analysis, we will see how universities engage in mixed messaging about their values, especially when the perceived audience changes. Additional examples of such dissonance could include:

- donor-facing marketing (like fundraising campaigns)
- employee-facing policies (like HR hiring materials)
- community-facing calls to action (like social media posts following controversial Supreme Court decisions)

Finally, attendees will learn how misaligned institutions can work with ethics centers to develop coherent, consistent public messaging to articulate their values.

## A Proposed Professional Certification for Ethics and Civil Discourse

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Friday, 23rd February - 13:00: 5J (Rosewood) - Panel Discussion

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*Dr. Deborah Mower (University of Mississippi), Dr. Elaine Englehardt (Utah Valley University), Dr. Brian Birch (Utah Valley University), Dr. Glen Miller (Texas A&M)*

Ethics centers offer a variety of programming at their universities and for their communities. While many focus on community engagement, others provide co-curricular campus events and services (e.g., newsletters, public lectures) or faculty research opportunities, and still others provide a range of academic courses and programs for theoretical ethics, applied ethics, general education, and ethics across the curriculum. While not every ethics center takes the promotion of civil discourse as a goal, implementing ethics across the curriculum programs and teaching ethics to students helps students to consider and address the moral views and claims of others, which many hold to be crucial for developing skills of civil discourse. In this panel, we will examine the current push for certifications at institutions of higher education, the growing demand for education in civil discourse, and specific ways that ethics contributes to the skills of civil discourse (Deborah S. Mower, University of Mississippi). Additionally, we will consider a proposal to develop a professional certification for Ethics and Civil Discourse (Elaine E. Englehardt, Utah Valley University), discuss various models of programming at ethics centers and how they might promote the skills of civil discourse (Brian D. Birch, Utah Valley University), and consider difficulties in proposing a professional certification (Glen Miller, Texas A&M University).

## Combating Student Disengagement with Chatbots: Accessibility vs Safety

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Friday, 23rd February - 13:00: 5K (Rookwood) - Individual Presentation

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*Mr. Ethan Davis (The Center for Practical Ethics)*

Student disengagement, exacerbated by the pandemic, poses challenges for universities. Chatbots are seen as a scalable solution to address this issue and are being considered for student mental health support. However, employing AI-powered programs requires balancing the values of accessibility and safety. Particularly when addressing those who are not well-versed in the study of ethics—e.g., politicians, policy makers, students, professionals, etc.—using moral values rather than moral theories is a useful heuristic to promote ethical deliberation about complicated topics. Such value-focused pedagogy demonstrates the importance of moral reasoning, particularly when dealing with vulnerable groups and new technologies. Success here necessitates careful consideration of real-world A.I. usage and potential harms.

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# A Dilemma for Ethical Student Use of Generative AI

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Friday, 23rd February - 13:30: 5K (Rookwood) - Individual Presentation

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*Dr. Andrew McAninch (Milwaukee School of Engineering)*

Generative artificial intelligence (AI) models, such as ChatGPT, can produce coherent and ostensibly informed prose that can mimic the style and level of writing typical of a strong undergraduate student. While it may not produce an especially original or substantive argument on a given topic, it can produce one that meets the standards appropriate for an undergraduate class. Furthermore, its use of machine learning technology enables it to do so without explicitly copying any given source.

So, students can use generative AI to write their papers for them without detection. Doing so, without disclosure, is unethical. This much is uncontroversial.

More controversial, though, is the status of *disclosed* student use of generative AI. Whether motivated by enthusiasm or a sense of defeat, many educators have begun allowing students to use generative AI to assist them in completing academic assignments, on the condition that students disclose their use of it (see, e.g., Eaton 2023). By requiring disclosure, such educators may believe that students can use generative AI to complete coursework while maintaining academic integrity.

I will argue, however, that such policies carry a heavy cost, indeed that they expose a dilemma for ethical student use of generative AI. By disclosing their use of generative AI, students trade ethical transparency for a different kind of obscurity, namely whether or not their work demonstrates their own understanding and intellectual effort. Indeed, I'll argue, attempts to reduce such obscurity through more nuanced "assistive" uses of generative AI, or by treating it as an academic source, ultimately fail.

Students can present—though they do not thereby produce—an academically sound assignment using generative AI, but they do so unethically. Or, through disclosure, students can use generative AI to present an ethically sound assignment but one that lacks academic value because it fails to demonstrate understanding and intellectual effort. Insofar as understanding, intellectual effort, and their demonstration are ends of education, even ethical use of generative AI frustrates the pursuit of that end. I conclude that attempts to reconcile student use of generative AI with principles of academic integrity face greater obstacles than many educators have acknowledged.

## Ethics, AI, and Free Will: Building Capacity for Navigating the Moral Space

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Friday, 23rd February - 14:00: 5K (Rookwood) - Individual Presentation

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*Dr. Catharyn Baird (EthicsGame - Denver, CO)*

As the ethical norms for the creation and use of AI have not been formulated, AI provides an exciting context for presenting the concept of moral free space and the work of moral imagination. As faculty explore strategies for carefully framing a question and guiding students through a structured conversation, learners can move from ethics taking, where people learn the extant ethical norms, to ethics making, where people actively engage in shaping the norms of the community.

Using the context of AI to teach ethics is intriguing as the community has not set the norms for using AI in academic assignments or professional work. The current conversation moves from shunning all AI, through use of AI as a research tool, to acceptance of AI created original content. In each setting, however, the quality of the result depends on the questions asked by the enquirer and the willingness to explore the limits of the various data sets—the bedrock of critical analysis.

The opportunity to help learners build capacity to navigate an unknown moral space intersects with an exploration of free will and ethical agency. The current conversation ranges from the position that humans have no free will because our brain's electric currents precede conscious thought through the position that we have limited free will, bounded by our brain's health, socialization, and our recognition of the temporal space between becoming aware of an ethical dilemma and choosing what to believe, determining how to hold the event, and discerning the appropriate action.

Through thoughtfully constructed conversations, learners can explore their own ethical agency and engage in determining provisional ethical norms for AI. As the conversation unfolds, the facilitator can challenge learners to commit to ethics making as they consider: What would be the implications, both personally and communally, if my position were chosen? Would this trajectory of response and action support me in becoming the person I want to be as I choose my goals and develop my character? Would this decision support my immediate and larger community in becoming a place where I would like to live and work?



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# Framework Proposal: Using Concepts from Privacy by Design to inform design in other industries

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Ms. Lily Botsyoe (University of Cincinnati)*

As the world evolves, technology and data have become integral to various industries, making principles of research ethics and integrity more critical than ever. The integration of privacy by design into these evolving landscapes is not only a necessity but also an ethical imperative. The poster presentation digs into the domain of Privacy by Design, expanding its applicability beyond the constraints of information technology, as society navigates the uncharted waters of an increasingly digital world.

Le Métayer's foundational insight in 2013 emphasizes the importance of treating privacy as a first-class requirement during system design. This philosophy transcends the boundaries of technology, reaching into sectors where the concept of data privacy was once a distant concern. Research ethics demand that we proactively protect individuals' privacy across diverse domains, from healthcare to finance, from marketing to education.

This research paper outline provides a structured framework for investigating the application of Privacy by Design principles in various industries outside of information technology. It covers essential sections, from the introduction and literature review to the proposed framework and practical recommendations for implementation. Regarding the scope of this study, the approach is to expand on earlier works that have focused on a technical approach to Privacy by Design using the data minimization principle which stipulates that the collection should be limited to the pieces of data strictly necessary for the purpose. The add-on will be to include other process and human centric approaches such as Privacy Impact Assessments (PIAs) and Audit Trails/Monitoring. PIAs help in evaluating potential privacy risks, enabling organizations to identify and address privacy concerns early in the design process. Audit Trails and Monitoring mechanisms further uphold ethical standards by providing transparency and accountability in data handling.

Privacy by Design, when adapted to diverse industries, offers a shield against the erosion of individuals' privacy. This poster presentation bridges the gap between the theoretical principles of Privacy by Design and its practical implementation, laying the groundwork for a world where privacy is not an afterthought but a fundamental requirement in every system, process, and interaction.

## Exploring the Transparency of Fact-checking Journalism in Southeast Asia

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Ms. Ratna Ariyanti (Ohio University)*

The rise of misinformation and disinformation in the Global South, including in countries in Southeast Asia, has increased the fact-checking initiatives in various newsrooms, particularly after the spread of COVID-19. The distribution of misinformation and disinformation in this region has affected different aspects, including democracy and public health. News media outlets with fact-checking initiatives have made various efforts to verify false information and help the public make informed decisions. In their work, fact-checking outlets have faced challenges due to distrust from the audience. Therefore, newsrooms must uphold transparency to gain people's trust. According to previous studies, media outlets have made several attempts to understand the difference in transparency in various countries, including the United Kingdom, the United States, and Australia. So far, media outlets have paid little attention to transparency, either from the commitments published on fact-checking websites or the published fact-checking articles in Southeast Asia. This study will explore the transparency of fact-checking outlets in three countries: Indonesia, the Philippines, and Malaysia. After collecting data via major fact-checking websites in each country, this study will implement qualitative and quantitative content analysis. The qualitative content analysis will examine the transparency of fact-checking outlets' methodology to debunk false information from their websites, while the quantitative content analysis will assess the transparency in selected published articles. This research will provide an opportunity to advance the understanding of how fact-checking outlets, especially in the Southeast Asia region, adhere to the commitment to transparency. In addition to that, as a practical implication, the findings will also help different stakeholders, such as journalist associations, media organizations, and journalism tutors, to obey the journalism code of ethics, particularly transparency, which is a significant element in maintaining public trust.

## Ethical Advocacy: Confronting Racism With Bioethics

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Ms. Rianne Williams (The University of Texas at San Antonio)*

Bioethics is rapidly advancing to support decision-making and ensure that practices are performed to benefit society as a whole. Though this section of interdisciplinary studies is rather young, it provides a unique perspective and opportunity to advocate for historically underrepresented and marginalized groups. Whether this be in education and medicine to law and politics, the bioethical lens can be used to evaluate shortcomings in a specific manner and propose solutions that should benefit all persons.

In the past, Bioethics has had a strong emphasis within a multitude of areas on how an ethical lens can be used to navigate complex situations. Taking things a step further, this poster will explore how bioethicists can and should utilize their expertise for advocacy, specifically when it comes to racism.

An introduction to how racism perpetuates safety and public health concerns within marginalized communities will be reviewed to identify the problem. Then, the case that some of society's most challenging ethical and moral dilemmas directly impact the health and welfare of its most vulnerable individuals can be made. To further explain this reasoning, an ethical, empirical, and philosophical analysis will take place to examine how this fits into the scope of a bioethicist's practice. Finally, the steps that can be taken moving forward to navigate advocacy in the field will be discussed. Specifically, advocacy can be implemented through outreach strategies and training implementations while acknowledging the limitations at hand. This poster will aim to explore the detriments that racism poses to minority populations, and how bioethicists have the ability, and moral obligation, to mitigate these impacts.

## Analyzing Ethical/Unethical Incidents and Exposures Experienced by Biomedical Engineering Faculty

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Mr. Tyler Ramsey (Purdue University), Dr. Justin Hess (Purdue University), Prof. Nicholas Fila (Iowa State Univeristy), Dr. Andrew Brightman (Purdue University), Prof. Alison Kerr (Colorado School of Mines)*

Federally funded programs in the US require that institutions of higher education promote ethical training and mentoring of all individuals engaged in research on federally funded projects. Given the unique ethical issues within biomedical engineering, such as the rapid growth in emergent BME technologies and the direct impacts on people resulting from BME research, there is a need for a concerted focus on how BME researchers learn to act ethically in their research practice. To better understand and gain perspective on how such ethical learning occurs, we will address the research question, “What critical factors influence ways of experiencing and understanding ethical engineering research by faculty members in biomedical engineering?” We theorized that individuals experience key moments in time and in such moments, individuals develop greater clarity regarding their current way of experiencing ethical engineering research *or* identify new possibilities for engaging in such research. We will use Critical Incident Technique (CIT) to identify such moments, and then we will synthesize factors that influence ways of experiencing ethical engineering research therefrom. We have conducted semi-structured interviews with 25 Biomedical Engineering researchers about their experiences with ethical engineering research. Next, we will extract “critical incidents” from the semi-structured interviews and then categorize extracted incidents into “incident types” which represent similar patterns (or factors) of influence. Currently, two researchers have extracted and agreed upon 42 incidents from 7 interviews. Emergent themes highlight the import of interpersonal encounters, as well as how pervasive “everyday” ethical encounters are within biomedical engineering research. After conducting CIT, we plan to generate education heuristics, or educational methods for promoting individual training or the formation of cultures of ethical engineering. These results and heuristics will help advance ethics training and mentoring in ethical research within and beyond biomedical engineering contexts.

## **Disrespect and Ignorance: Why Some Issues Don't Need A Devil's Advocate**

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Ms. Michaela Chua (Vanderbilt University)*

Continuing Paul Taylor's response to Joshua Glasgow in "Context and Complaint: On Racial Disorientation", this paper picks up where Taylor left off to evaluate the danger of entertaining the "angels-on-the-head-of-a-pin debates" that plague the field of philosophy today. In addition to the alienation of marginalized communities proposed by Taylor, this paper further develops the potential harms that may come from this type of inquiry. I draw from interdisciplinary evidence to argue that (1) entertaining arguments that trivialize racial discrimination strains the relationship between marginalized individuals and the field of philosophy, (2) philosophical dialogue like this upholds white supremacy by helping to generate willful ignorance, and (3) this maintains the tradition of diverting attention away from philosophical works addressing racial justice issues.

## Re-evaluating perceived toxicity in players of violent MMOARPGs

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Poster Presentation

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*Ms. Angela Petrone (Illinois Institute of Technology)*

This paper analyzes the mobile game “Diablo Immortal”, a mobile massively multiplayer online action role-playing game (MMOARPG) developed by Blizzard Entertainment in partnership with NetEase in 2022. I believe this game is representative of most games in its genre: violent MMOARPG. My focus is on the perceived toxicity — here defined as the resulting tendency toward antisocial behavior and inertia — of playing this game in players high in achievement need. I present a psychological persona and investigate the effects of three specific design strategies in “Diablo Immortal” on said persona: 1) multiplayer component, 2) death primes, 3) goal setting. I conclude suggesting possible design improvements to promote said persona’s psychological well-being, referring to existing literature on psychologically beneficial motivational strategies.

Most of the existing literature on toxic effects of video games focuses on feelings of aggression. Scott (1995) conducted an experiment questioning the commonly held view that playing violent video games causes an individual to act aggressively; the experiment revealed that there is no significant correlation between playing violent video games and feelings of aggression. I believe his results should encourage research in the psychology of video games to focus on different, unexplored areas in this domain. In the context of this paper I define toxicity not in terms of feelings of aggression, but as the resulting tendency toward antisocial behavior and inertia resulting from playing “Diablo Immortal” and other violent MMOARPGs.

# From Values to Action: The Maturing Ethical Self in a Pluralistic Community

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Authors Reception

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Dr. Catharyn Baird (EthicsGame - Denver, CO)

Baird, Catharyn A., and Jeannine M. Niaccaris. *The Ethical Self: Using the Ethical Lens Inventory to Journey toward Ethical Maturity*. 2nd ed. Denver, Colorado: EthicsGame Press, 2021.

Baird, Catharyn A., Taum DellArmo, Jeannine M. Niaccaris, and Nancy E. Sayer. *Values-in-Sync Facilitator's Guide and Card Deck*. Denver, CO: EthicsGame Press, 2022.

Catharyn A. Baird, CEO EthicsGame/Professor Emerita Regis University, Denver, CO. (Presenting Author)

Taum DellArmo, Senior Writer EthicsGame, Denver, CO

Jeannine M. Niaccaris, COO EthicsGame, Denver, CO.

Nancy Sayer, Director LEADs program, Benedictine University.

These two publications provide the supporting content for the *Ethical Lens Inventory*<sup>™</sup> (ELI), a personal evaluation tool designed to help people understand the values that influence their choices. Based in traditional ethical theories, the ELI gives people insight into which ethical theory aligns with their personal ethical identity and helps them live into their values with confidence and integrity.

*The Ethical Self* forwards the conversation by introducing the primary ethical theories informing ethical decision making and providing an in-depth look at how those theories play out in everyday life. Of particular interest are segments which help people learn about the other ethical perspectives and then develop strategies to work effectively in an ethically pluralistic setting. This text has been used in both undergraduate and master's level classes.

The *Values-in-Sync Facilitator's Guide and Card Deck* provides trainers and facilitators with a hands-on tool for engaging people in conversations about the strengths and weaknesses of each perspective. The Card Deck includes a brief introduction to ethical theory, an in-depth exploration of 24 typical values, and an illustration of how people from different ethical perspectives also have divergent understandings of appropriate behaviors for those values. The cards also include information about how the expression of those values can either be under- or over-developed, providing an opportunity for coaching and personal growth. Finally, the card deck includes open-ended scenarios and activity cards to support active, engaged learning.

These publications provide a complete tool-box for faculty and trainers to help their learners imagine solutions to difficult problems, practice communicating for change, and build the capacity for effective and ethical action.

## Transitioning to Adulthood with Autism: Ethical, Legal and Social Issues

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Authors Reception

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*Prof. Nanette Elster (Loyola University Chicago Stritch School of Medicine), Dr. Kayhan Parsi (Loyola University Chicago)*

This book was published by Springer in 2022 and examines a variety of ethical, legal, and social issues that autistic adolescents face when transitioning to young adulthood. Although increased attention is being paid to the challenges facing autistic young adults, little coordinated treatment of these myriad issue or set of issues currently exists. The transition to adulthood is marked by many milestones for both the person reaching majority and for their family. Transition itself is a process rather than an event in which one's legal rights and obligations emerge, as does one's ability to exercise and express their autonomy. For instance, the line between dependence and independence becomes increasingly more defined starting around the age of 16, when most adolescents can get a driver's license. Other milestones may include significant life changes, such as going to college or vocational school, obtaining employment, moving into a home of one's own, and managing one's own finances. Other milestones may be more incremental, such as civic participation marked by voting, consuming alcohol, or entering into a romantic relationship which may include marriage and/or reproduction. This book presents contributions by a variety of authors with expertise on many specific transition markers between childhood and adulthood that may be especially more challenging for autistic individuals than their neurotypical counterparts. While unable to consider every marker of transition, the chapters in this edited volume will focus on: 1) legal and financial management issues, 2) health care issues, 3) reproductive and sexuality issues, 4) educational issues, 5) employment issues, 6) driving and transportation considerations, 7) voting and civic participation, 8) social media/online behavior issues, and 9) criminal justice issues.



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# Ethics in the Age of Disruptive Technologies: An Operational Roadmap

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Authors Reception

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*Ms. Ann Skeet (Santa Clara University), Dr. Brian Green (Markkula Center for Applied Ethics at Santa Clara University), Mr. José Flahaux (San Jose State University)*

Advanced technologies such as artificial intelligence, machine learning, encryption, and facial recognition are increasingly at the center of political and social debates. Leaders in all sectors are concerned about data laden technologies and algorithms being developed in a relatively lightly and inconsistently regulated environment, even those with significant societal risk, such as voice and facial recognition. Lawmakers and regulators from around the globe are rushing to fill this gap with mixed results. They are calling for appropriate guardrails to protect against technology being developed faster than humans can absorb the implications and impacts of these technologies.

This book was written to provide businesspeople with a means for developing and implementing actionable frameworks with demonstrable effectiveness for the responsible development of disruptive technologies, to provide tools and agency to business leaders while the regulatory environment shakes out. Our approach offers a positive response to common pitfalls in technology development. We recommend the consideration of all stakeholders; developing an ethical organizational culture; developing ethical skills knowledge, processes and resources; assessing risk in a comprehensive manner; and committing to the application of ethical values in organizational work streams.

The analogy of a roadmap for a journey is used to guide the reader through five stages of embedding ethical decision making in organizations and specifically processes of the product or service life cycle that companies are developing. By working through the recommendations in each stage, companies can adopt a holistic approach to technology development. We believe this approach makes it more likely that companies will use the principles they are drafting, applying them in policy development and decision making, and making them part of their DNA. We explore the cultural blocks that prevent companies from actually using ethics even when a significant investment has been made in the development of principles and ethical decision making tools.

The book draws on work of the authors in collaboration with companies, in primary research on how to make ethics pervasive in organizations, and with civil society organizations exploring the development of responsible technology such as the World Economic Forum, the Partnership on AI, and the Vatican.

## Microaggressions in Medicine

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Saturday, 24th February - 08:30: Authors & Poster Reception (Pavillion) - Authors Reception

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*Dr. Heather Stewart (Oklahoma State University), Dr. Lauren Freeman (University of Louisville)*

We would like our book, *Microaggressions in Medicine* (Oxford University Press, Bioethics and Social Justice Series, February 2024), to be included in the Authors Reception. We think our book would be of great interest to attendees, and we are very eager to discuss these topics with people who are interested in applied ethics, especially bioethics and healthcare ethics.

*Microaggressions in Medicine* introduces and develops a novel account of *microaggressions* and applies that account in medical contexts. Microaggressions are conveyed in words, actions, or environments that subtly and often unintentionally reflect bias or discrimination against members of marginalized groups. Traditionally, microaggressions have been understood from the perspective of those committing them and on the basis of the type of acts committed (what we call the act-based account). The novel account introduced in our book instead centers those who experience microaggressions and the harms that result (what we call the harm-based account). Guided by diverse patient testimonies and case studies, *Microaggressions in Medicine* focuses on harms experienced by patients marginalized on the basis of race, gender, sexual orientation, body size, and disability. It amplifies their voices, stories, and experiences, which have too-often been excluded from mainstream bioethical, medical, and popular discussions. This new harm-based account introduced in our book illustrates that microaggressions in medicine are unfortunately not rare. Nevertheless, this account can help patients better understand and make sense of their experiences. Our book can also help current and future healthcare professionals recognize the serious and enduring consequences that microaggressions have on their patients. Finally, it offers practical strategies for healthcare professionals to reduce microaggressions in their practices.

Our book fits with the APPE 2024 special focus, New Direction in Professional and Applied Ethics. The heart of the book offers a new direction for microaggression research and concrete strategies for healthcare professionals to minimize microaggression in practice. It also fits with the conference interest area in Bioethics, Health, and Medical Humanities. Finally, the book deals heavily with listed topics for the conference: LGBTQI+ ethics, systemic bias and social injustice. For these reasons, it would be invaluable to share the book with conference attendees.

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## Microaggressions in Medicine

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Saturday, 24th February - 09:30: 6B (Caprice 1&4) - Author Meets Critics

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*Dr. Heather Stewart (Oklahoma State University), Dr. Lauren Freeman (University of Louisville)*

We are writing to propose an Authors Meet Critics session dedicated to our forthcoming book, *Microaggressions in Medicine* (Oxford University Press, Bioethics and Social Justice Series, February 2024). *Microaggressions in Medicine* introduces and develops a novel account of *microaggressions* and applies that account in medical contexts. Microaggressions are conveyed in words, actions, or environments that subtly and often unintentionally reflect bias or discrimination against members of marginalized groups.

Traditionally, microaggressions have been understood from the perspective of those committing them and on the basis of the type of acts committed (what we call the act-based account). The novel account introduced in our book instead centers those who experience microaggressions and the harms that result (what we call the harm-based account). Guided by diverse patient testimonies and case studies, *Microaggressions in Medicine* focuses on harms experienced by patients marginalized on the basis of race, gender, sexual orientation, body size, and disability. It amplifies their voices, stories, and experiences, which have too-often been excluded from mainstream bioethical, medical, and popular discussions. This new harm-based account introduced in our book illustrates that microaggressions in medicine are unfortunately not rare. Nevertheless, this account can help patients better understand and make sense of their experiences. Our book can also help current and future healthcare professionals recognize the serious and enduring consequences that microaggressions have on their patients. Finally, it offers practical strategies for healthcare professionals to reduce microaggressions in their practices.

Given its focus on health care and the practical, ethical guidance it lays out for healthcare providers, we believe presenting and receiving feedback on the book in this venue will be invaluable. Moreover, discussion of the book would likely be of interest to conference goers, as it fits with the APPE 2024 special focus, New Direction in Professional and Applied Ethics.

The following four experts have confirmed that they will be participating on the panel if it is accepted:

- Elizabeth Lanphier (Cincinnati Children's Hospital Medical Center/University of Cincinnati Department of Pediatrics)
- Catherine Sherron (Thomas More University, Philosophy)
- Sonya Tang Girdwood (Cincinnati Children's Hospital Medical Center)
- Chidiogo Anyigbo (University of Cincinnati Department of Pediatrics)

## **The Ethics of Research in Metabolically Functioning Brains, Post-Mortem**

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Saturday, 24th February - 09:30: 6C (Caprice 2 & 3) - Individual Presentation

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*Dr. Stephen Latham (Yale University)*

It is now possible to do research on brain-mapping and brain-disease interventions on whole porcine brains which can be kept functioning, metabolically, without “waking up,” for a period of several days post-mortem, on a perfusion system using artificial blood. There is every likelihood that the same methods will work with human brains, raising prospects of developing currently unmatched technologies for human brain research. Current researchers are deliberately using perfusates that prevent any neuronal activity in these research brains; it is unknown whether, without these deliberate steps, the brains could or would “wake up.” This talk will explore the research-ethics, animal-ethics, and neuro-ethics of such work in porcine and in human brains, and will particularly address the question whether and under what circumstances it might ever be permissible to allow such research-brains to “wake up,” if they could.

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# Ethical considerations for research and commercialization of emerging brain technologies: Perspectives from institutional officials

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Saturday, 24th February - 10:00: 6C (Caprice 2 & 3) - Individual Presentation

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*Dr. Tristan McIntosh (Washington University School of Medicine), Ms. Meredith Parsons (Washington University School of Medicine), Dr. Erin Solomon (Washington University School of Medicine), Ms. Maya Skolnik (Washington University School of Medicine), Ms. Judith Mwobobia (Washington University School of Medicine)*

Brain technologies, or neurotechnologies, are devices that read information or change activity in the brain or spinal cord. Both invasive and non-invasive neurotechnologies are advancing rapidly and can be used to treat a range of medical conditions (e.g., deep brain stimulation for Parkinson's disease, transcranial magnetic stimulation for depression). Neurotechnologies are unique from other healthcare innovations in that they can drastically change brain function and behavior and collect and transmit sensitive brain data, all with implications for a person's health, mental privacy, autonomy, and identity.

Researchers at academic institutions sometimes partner with industry to research and commercialize neurotechnologies, given the unique resources and expertise that each sector brings. Academic institutional officials also play a critical role in facilitating and overseeing these partnerships. Neurotechnology innovations may result in startup companies; in other instances, large established neurotechnology companies partner with researchers to develop or refine neurotechnologies. There can be conflicting priorities and values between and within academia and industry (e.g., fiscal motives vs. scientific values of objectivity, openness, and accountability vs. patient safety and privacy) (1). Unconscious bias, conflicts of interest (COI), and other factors may shape decision-making of stakeholders across sectors despite good intentions (2, 3). To protect patients and research quality, these risk factors need to be better understood and addressed, especially given limitations of existing regulations that do not fully take into account unique neuroethical considerations (4) (5).

As part of a NIH BRAIN Initiative-funded research effort, we conducted interviews with 30 institutional officials who play a key role in industry-academia partnerships: 15 regulatory and compliance officials, and 15 partnership cultivation and technology transfer professionals. They were asked about ethical considerations and risk factors related to the design, conduct, reporting, and commercialization of neurotechnology research. Participants were also asked about balancing conflicting priorities and addressing unconscious bias. Audio-recorded interviews were transcribed and rigorously coded by the research team.

We will present key themes from interviews, including areas where the two institutional official groups have differing views, proposed policy changes, possible new resources to support responsible research and commercialization of brain technologies, and practical advice for neurotechnology researchers.

## AI, Baseball, and the Law

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Saturday, 24th February - 09:30: 6D (Salon BC) - Panel Discussion

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*Mr. Zachary Srivastava (University of Cincinnati), Mr. Trey Trusty (University of Idaho), Mr. Kyle Yrigoyen (University of Cincinnati)*

Artificial Intelligence (AI) plays a large role in our institutions and daily lives. This panel will discuss the ethical challenges of using AI within legal systems by highlighting Major League Baseball's (MLB) experimental "Robo-Umpires" as a case study of our concerns. Specifically, MLB has two implementation strategies. The first informs and requires umpires to use an AI's determination, while the second uses AI's determination as a supplemental authority when players challenge the umpire's judgment. (Postins, 2023). Contrasting these strategies will provide a baseline for policymakers to regulate decision-making procedures that incorporate human expert perceivers and perceptual AI.

Following MLB's second strategy, we will examine the role of AI in Alternative Dispute Resolution (ADR). AI was first used in ADR in the 1980s but lacked formal procedures and institutional guidelines. (Abbott & Elliot, 2023). Our discussion will focus on how automated decision-making can be incorporated into ADR, and ADR emphasizes the importance of transparent decision-making when resolving conflicts. If automated judgments can be properly explained, then AI-enabled ADR decision-making can be implemented into formal legal systems.

One implementation focuses on symbolic AI to implement guidelines consisting of formal statements in standard deontic logic (SDL). SDL has been used in the past to model legal reasoning (McNamara & Prackett, 1999; Wieringa & Meyer, 1998), typically to determine ambiguities in existing legislation and potential conflicts. However, symbolic AI has gradually fallen out of favor when compared to the efficiency and adaptability of deep learning networks. Our discussion will consider whether SDL can be used to track differences in human and artificial decision-making. The most successful cases of perceptual-based AI involve deep learning architectures, typically convolutional neural nets (CNNs). Information from these networks consists of distributed representations extracted from CNNs. However, these representations are often indefinite and vague. Our ability to interpret them relies on generalizations made about these representations which, if used in deontic computation, would likely be fallible. This poses a direct challenge to the feasibility of relying on deontic logic to mediate potential disagreements between expert human judges and our best perceptual-based AI systems.

## Integrity Builds Trust: What? So What? and Now What?

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Saturday, 24th February - 09:30: 6E (Salon DE) - Individual Presentation

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*Prof. Paul Fiorelli (Xavier University)*

This presentation is divided into three parts. Part one defines the terms trust and integrity. The Trustor (trusting party) must be willing to be vulnerable to transfer trust to the Trustee (party being trusted.) The Trustor must understand the risk associated with the transfer and the elements of trustworthiness are Ability, Benevolence, and Integrity.

Part two goes back in time to 1982 and the Johnson and Johnson (J&J) Tylenol cyanide incident that killed 7 Chicagoans. J&J's Credo was critically important for then CEO – Jim Burke – to withdraw all Tylenol from the market worldwide at the cost of over \$100 million. What's more remarkable is Burke's decision was made over the objections the Directors of both the FBI and the FDA. Afterwards, J&J took less than 6 weeks to recreate how its drugs were packaged. Johnson & Johnson had developed a "Trust Bank" comprised of the goodwill generated by generations of previous leaders. Their Trust ledger remained positive, even considering this criminal Tylenol tampering.

J&J's recall of Tylenol is a case study in how doing the right thing can sustain an organization. Unfortunately, over the previous decade the news about Johnson and Johnson has not all been positive. They've had recalls for products ranging from hip replacement devices to baby powder. This calls into question J&J's continued commitment to their Credo.

Section two also explores the amount of distrust employees may have, and ways to rebuild it. Employee "helplines" can help counter whistleblowers two biggest fears – inaction and retaliation.

The third section of the presentation discusses more recent violations including Bernie Madoff, Elizabeth Holmes and FTX and how all stakeholders need to "Trust, but verify." There are several applied solutions to rebuilding trust including having strong internal controls and conducting a root cause analysis to prevent problems from recurring. The presentation concludes with a discussion of trustworthiness by analyzing performance v. trust and how organizations shouldn't tolerate high performing individuals, that no one trusts.

## The Character of Entrepreneurship

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Saturday, 24th February - 10:00: 6E (Salon DE) - Individual Presentation

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*Dr. Kerri Cissna (Miami University), Dr. Greg Dern (Miami University)*

Character education in entrepreneurship has emerged as a critical aspect of fostering socially responsible and ethical entrepreneurial behavior. As the world faces complex challenges, the need for entrepreneurs to prioritize the interests of people and the greater good of humanity has never been more evident. This session explores the integration of character education into entrepreneurship education to complement the development of creative mindsets and equip students with the virtues necessary for sustainable and socially conscious entrepreneurship.

This study examines the potential impact of character education on entrepreneurial learning. By emphasizing virtues such as empathy, integrity, resilience, and collaboration, we seek to instill in students a deeper understanding of the importance of ethical decision-making and societal well-being in entrepreneurial ventures.

The session will delve into various approaches, strategies, and pedagogical innovations employed in entrepreneurship courses at Miami University Farmer School of Business, to cultivate virtues alongside creative mindsets. By integrating character education into the curriculum, educators can empower students to embrace an economic behavior that not only serves self-interests but also contributes positively to the interests of individuals and communities.

Moreover, this review aims to shed light on the role of character education in inspiring students to envision entrepreneurship as a means to effect meaningful change and address societal challenges. By fostering a culture of empathy and responsible leadership, character education seeks to nurture a new generation of entrepreneurs driven by a commitment to the common good and sustainable development.

This session highlights the pressing need for character education in entrepreneurship education. By guiding students to develop virtues alongside creative mindsets, we can shape a new breed of entrepreneurs who prioritize social impact and engage in economic behavior that aligns with the interests of the people, leading to a more just and sustainable entrepreneurial ecosystem for the benefit of humanity as a whole.



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## Information Torture and Coercion

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Saturday, 24th February - 09:30: 6F (Salon FG) - Individual Presentation

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*Prof. Russell Christopher (University of Tulsa)*

*That torture to extract true information—for example, the location of a terrorist-planted bomb or the shallow grave of a still-alive kidnapping victim—simply does not work is increasingly attaining consensus as empirical fact. Entirely overlooked, however, is the effect of information torture’s ineffectiveness on coercion. With torture the most extreme degree or form of coercive pressure, if the greater form or degree is ineffective, then a fortiori the lesser form or degree is ineffective. Therefore, if information torture is ineffective, then coercion to extract true information is also ineffective. But numerous coercion-based legal principles and doctrines presuppose information coercion’s effectiveness. Much law itself is coercion-backed by the threat of sanctions or punishment for non-compliance. If information torture does not work, does such law also not work? This Essay makes the novel argument that information torture’s ineffectiveness is inconsistent with and precludes information coercion-based and information coercion-backed law. The inconsistency establishes that both cannot be true: either information torture’s ineffectiveness or the effectiveness of much of our law is false. Several possible resolutions to the inconsistency—including, information torture is merely generally ineffective, and lesser coercion is more effective than greater coercion—fail. With no satisfactory resolution, a dilemma arises: we must choose between either maintaining torture’s ineffectiveness or retaining the legal rules and principles presupposing information coercion’s effectiveness.*

## **Strategic Nuclear Weapons, Cyber Warfare, and Cyber Security: Ethical and Anticipated Ethical Issues**

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Saturday, 24th February - 10:00: 6F (Salon FG) - Individual Presentation

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*Prof. Rich Wilson (Department of Philosophy & Religious Studies, Towson University)*

One of the most obvious cyber threats to nuclear stability is the risk of sabotage of nuclear weapons systems that would cause the system to malfunction. One could think of cyber attackers feeding incorrect information into systems and – maybe far-fetched but not unthinkable – even taking control of the weapons. Various parts of nuclear weapons systems could be targeted, for example command and control systems, alert systems, launch systems, and target-positioning systems. Scenarios in which alert systems are hacked and show a massive nuclear attack by adversaries may lead to an accidental nuclear conflict, especially in states with automated warning systems attached to nuclear weapons on so-called hair-trigger alert. It is also conceivable that hackers are able to manipulate the coordinates of (pre-programmed) targets of nuclear missiles, or to spoof GPS-like systems that some missiles use to calculate their positions vis-à-vis their targets. Currently, there is no evidence that any state or non-state actor is able to successfully perform such manipulations, but considering the fast developments in the cyber arena, in the near future it might well be possible. In the worst-thinkable scenarios, these possibilities may cause the inadvertent use of nuclear weapons, and/or use against unintended targets. In less dramatic scenarios, the perceived vulnerabilities of the nuclear weapons systems may affect global nuclear stability. Especially the deterrent value of nuclear weapons may decrease, if potential adversaries think they have options to manipulate these weapons when being used, and/or when the possessor of the nuclear weapons suspects that adversaries can. It is hard to forecast the effects of such decreasing nuclear deterrence. On the one hand, it may encourage nuclear disarmament because the weapons are more or less perceived as being obsolete and/or dangerous; on the other hand, it may lower the threshold for using large numbers of nuclear weapons if this is perceived as strengthening the deterrent value to some extent. This analysis will identify the ethical and anticipated ethical issues with Cyber Warfare and Strategic Nuclear Warfare and relate these issues to the importance of Cyber Security.

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## **‘I’m such an Empath!’ Why Empathy is not necessary or desirable for morality.**

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Saturday, 24th February - 09:30: 6G (Salon HI) - Individual Presentation

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*Mx. Imani Luellen (depauw)*

In this paper, I will argue that empathy is not necessary for acting morally, and it is not desirable as a moral emotion. My presentation will expand on previous sentimentalist arguments used against empathy. I specifically will be analyzing Jesse J. Prinz’s paper, ‘Is empathy necessary for morality?’, in which he argues that empathy is not necessary for morality. I will also be responding to Claudia Passos-Ferreira’s paper ‘In defense of empathy: A response to Prinz’, in which she argues that empathy is necessary for morality. One of her main arguments is that a psychopath’s impaired ability to empathize leads to moral deficits, and therefore shows that empathy is necessary for moral development. I disagree with Passos-Ferreira’s argument and instead argue that psychopaths’ impaired ability to feel emotions such as fear and sadness leads to moral deficits- not empathy.

I continue my argument by providing reasons for why empathy is not a desirable moral emotion. My first reason is that empathy erases others’ existential uniqueness and subjectivity. When we empathize with others we are assuming that we can conceive of how they feel. In Janine Jones’ paper, ‘Disappearing Black People through Failures of White Empathy’, she argues that when white people empathize with black people, they erase that black person’s unique experience and instead replace it with their own. My final reason for why empathy isn’t a desirable moral emotion is that it causes immobilization. Many people become politically apathetic because they feel that an issue is too complex. People’s desire to be empathetic to ‘all sides’ leads them to not take a side at all. One issue that highlights the problem of empathetic immobilization is the Israeli-Palestinian conflict. This desire to empathize with all parties affected, causes many people to conclude that there is nothing they can do and that there isn’t a viable solution that will appease all sides of the conflict. I argue that instead of relying on empathy to act morally, we should focus on emotions such as fairness, love, and anger.

## Recognition Trust, Hermeneutic Virtue and the ‘Special’ Status of Personhood

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Saturday, 24th February - 10:00: 6G (Salon HI) - Individual Presentation

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Mr. Cody Harris (University of Oklahoma)

*Are covert, perhaps ignorant bigots, law-abiding racists and polite members of the KKK worthy of basic trust? In 2021, Brennan offered the first formulation of basic trust characterized by a latent, normative standard to recognize persons; this suggests that the answer to the first question is tied up in another question about whether or not the bigot properly recognizes persons. The intuitive answer to both questions is no. However, many contemporary communities of trust adopt the same standard for how to properly recognize persons as Brennan suggests; simply acknowledge the status of personhood in those whom our community assigns the status of personhood and treat those persons decently. Decency is the minimal standard that motivates us to allow a person’s status of personhood to limit our actions upon them in as much as those actions are overtly and intentionally dehumanizing. In this paper I will outline recognition trust as defined by Brennan and explain why it falls short of the intuitive response to the headline questions. Then, I will motivate a robust standard of recognition that can give us an intuitive response to the headline questions. Using the same methodology as Brennan, I will examine the moral injuries that bigots who follow the law and act politely inflict upon people. These bigots are perpetrators of hermeneutic injustices which bar us from being recognized. From this, we can generate an expectation for others to embody hermeneutic virtue in order to recognize us.*

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## Challenging the significance of species in environmental ethics

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Saturday, 24th February - 09:30: 6H (Salon M) - Individual Presentation

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*Mr. Mark Ornelas (University of Cincinnati)*

In *The Ethics of Species*, Sandler (2012) examines the ethical significance and utility of species classification in environmental ethics and conservation biology. He argues that this concept is foundational for any ethical work in conservation. The concept of *species*, however, is not well defined. The paper examines the usage and utility of the biological concept *species* in environmental ethics. I argue that species classification should not, contra Sandler, be a foundational organizing concept in environmental ethics. The argument has two major components. First, I draw on work in philosophy of science on natural kinds, where I defend Dupré's (1981) critique that biological taxa and species classification are not natural kinds. Second, I argue that because species classification does not represent identify natural, biological kinds, conservation biologists and environmental ethics should take an individual organism valuing approach (Russow, 1981).

In part 1 of the paper, I defend Dupré (1981)'s argument that the current species classification system does not identify natural kinds. Natural kinds are those categories of things that can be classified by a common property, typically microstructural, and are naturally occurring (Putnam, 1975; Kripke, 1980). In other words, natural kinds are those naturally occurring different *kinds* of objects in the world, rather than a *kind* that is merely an agreed up or artificially created demarcation. Dupré (1981) argues that there are no universal criteria to demarcate species and that species classification is merely a taxonomic organization system rather than one that identifies these natural kinds.

In part 2 of the paper, I argue for an individual organism valuing approach to environmental ethics. Russow (1981) argues that assigning moral value to species classification fails and often rests on the ascription of aesthetic value. If species are not grounded in natural kinds, I argue not only is Russow (1981) correct that current moral value attributions fail, but as do ascriptions of any value whatsoever. As a result, I follow Russow and argue that moral value should be ascribed to individual organisms rather than species groups. I conclude by considering how this changes our approach to environmental ethics

## Reviving the ethic of organic diversity for the species translocation debate

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Saturday, 24th February - 10:00: 6H (Salon M) - Individual Presentation

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*Dr. Colby Clark (University of Utah)*

Wilson & Willis (1975) posited the ethic of organic diversity as a precept to guide applied biogeography in the future. It states that humanity must act in such a way as to mitigate or, when possible, reduce the rate of worldwide species extinction for an indefinite period of time. Almost 50 years later, the ethic of organic diversity remains relevant in the context of the debate over species translocation practices. The ethic of organic diversity recommends three norms that similarly underscore adequate decision-making processes prior to the movement of individuals belonging to a species at risk of extinction due to accelerated climate change outside their historical range. The three norms are: 1) actively monitor to reduce uncertainty, 2) manage landscape connectivity first, and 3) be deliberate with direct introductions when no other options remain. Ultimately, matters of biodiversity conservation are too complex to expect an exceptionless moral framework to determine whether species translocation is acceptable in every situation. Instead, individual cases should be judged based on the adequacy of their decision-making processes, and those processes should be consistent with the pragmatic tenets of ecosystem stewardship so as to reflect a continued commitment to the ethic of organic diversity.

The structure of the essay is as follows: First, the ethic of organic diversity is introduced and species translocation is defined. Then, each of three procedural norms listed above are discussed in detail as opinions differ on tolerable levels of uncertainty, the role of landscape connectivity in supporting natural migration, and the types of species that should qualify for translocation. The essay concludes with a general discussion of the debate framed within current efforts to prevent the extinction of various species of coral as warming waters make their native habitats inhospitable.

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## Author Meets Critics: Ethics in the Age of Disruptive Technologies: An Operational Roadmap

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Saturday, 24th February - 09:30: 6A (Rosewood) - Author Meets Critics

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*Ms. Ann Skeet (Markkula Center for Applied Ethics at Santa Clara University), Mr. José Flahaux (San Jose State University), Dr. Brian Green (Markkula Center for Applied Ethics at Santa Clara University), Dr. Justin Hess (Purdue University), Dr. Gretchen Winter (University of Illinois Urbana-Champaign), Michael Loui (University of Illinois Urbana-Champaign)*

Advanced technologies such as artificial intelligence, machine learning, encryption, and facial recognition are increasingly at the center of political and social debates. Leaders in all sectors are concerned about data laden technologies and algorithms being developed in a relatively lightly and inconsistently regulated environment, even those with significant societal risk, such as voice and facial recognition. Lawmakers and regulators from around the globe are rushing to fill this gap with mixed results. They are calling for appropriate guardrails to protect against technology being developed faster than humans can absorb the implications and impacts of these technologies.

This book was written to provide businesspeople with a means for developing and implementing actionable frameworks with demonstrable effectiveness for the responsible development of disruptive technologies, to provide tools and agency to business leaders while the regulatory environment shakes out. Our approach offers a positive response to common pitfalls in technology development. We recommend the consideration of all stakeholders; developing an ethical organizational culture; developing ethical skills knowledge, processes and resources; assessing risk in a comprehensive manner; and committing to the application of ethical values in organizational work streams.

The analogy of a roadmap for a journey is used to guide the reader through five stages of embedding ethical decision making in organizations and specifically processes of the product or service life cycle that companies are developing. By working through the recommendations in each stage, companies can adopt a holistic approach to technology development. We believe this approach makes it more likely that companies will use the principles they are drafting, applying them in policy development and decision making, and making them part of their DNA. We explore the cultural blocks that prevent companies from actually using ethics even when a significant investment has been made in the development of principles and ethical decision making tools.

The book draws on work of the authors in collaboration with companies, in primary research on how to make ethics pervasive in organizations, and with civil society organizations exploring the development of responsible technology such as the World Economic Forum, the Partnership on AI, and the Vatican.

## Conceptualizing Pathways for a Novel STEM Professional Development Program

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Saturday, 24th February - 09:30: 6J (Rookwood) - Individual Presentation

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Prof. C.K. Gunsalus (University of Illinois Urbana-Champaign), Dr. EA Luckman (University of Illinois Urbana-Champaign),  
Mr. Jacob Ryder (University of Illinois Urbana-Champaign)

In a culture of excellence, we believe that *how* work is conducted is just as important as *what* is produced. *Labs That Work...For Everyone*, is a novel approach to creating and sustaining cultures of excellence in research groups through intentional professional development focused on building leadership skills and improving lab cultures. The program is built around a feature film, *A Tale of Two Labs*, developed after extensive interviews with working scientists to ground the content in realistic situations. Participants complete the program individually by working through 20 “episodes” consisting of a short film scenes, supplementary videos of experts speaking to the content and skills, and logbook activities that encourage reflection and individual professional development. After the individual asynchronous online portion, labs meet as a group to explore the concepts and skills from the program and how they apply to their own work setting.

We designed the program to be consumed over months, consistent with the evidence on habit formation leading to transformative change. Our 2022 program pilots revealed that despite finding value in the content, participants were resistant to the required time commitment. Participants were offered multiple pathways through the program: by episode (20-some discussions) and by act (five lab meetings). Most participating pilot labs chose the episodic approach, though a few switched to “by act” midway. Qualitative feedback from pilot participants suggested streamlining and condensing the program without omitting any key learning objectives.

We now seek to understand the ideal approach to the program that strikes a balance between time invested and value extracted. We seek to understand what makes one option more attractive than another, and what participants get out of different approaches to the program, as well as triangulating around the point of diminishing returns for content comprehension, skills practiced, and overall program satisfaction. We seek to pilot different versions of the program with STEM labs across the country over the next year.

In this session, we will explore how we conceptualize the different versions of the program and how we plan to address feedback from the 2022 pilot of the full program.



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## Tools for Evaluating Research and Interpersonal Climate: The CARES and SOURCE

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Saturday, 24th February - 10:00: 6J (Rookwood) - Individual Presentation

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*Mr. Jacob Ryder (University of Illinois Urbana-Champaign), Prof. C.K. Gunsalus (University of Illinois Urbana-Champaign)*

In today's rapidly evolving research landscape understanding the dynamics of interpersonal working climates and research integrity is essential. This session introduces two validated instruments designed to illuminate interpersonal and research integrity climates within institutions. Our Results Analysis Engine demonstrates how users can interact with and compare results to other institutions using our benchmark, comparative database.

The Conflict Resolution, Accountability, Respectful Interactions, Ethics, and Supportive Environments (CARES) instrument measures perceptions of interpersonal workplace climates at the work-group or lab level. The Survey of Organizational Research Climate (SOURCE) measures institutional and departmental-level research integrity climates. These instruments allow leaders to compare seven aspects of integrity climates and three dimensions of interpersonal climates. Leaders can explore results for their full institution as well as specific sub-units and disciplines within their institution. The ability to compare and contrast across these dimensions allows for nuanced analysis of layers of organizational behavior and research ethics. With these data, institutional leaders are able to target bright spots, finding areas with practices to propagate across the institution as well as low spots, allowing for strategic and timely interventions.

We present data from our database of over 30 institutions in our newly enhanced Results Analysis Engine. The Engine presents the data using multiple graphics, charts, and tables to conceptualize institutional and unit profiles on the SOURCE and CARES responses. Additionally, the engine allows one to compare research and workplace climates across comparable institutions and units.

This session considers practical applications of these unique validated instruments and the powerful Results Analysis Engine. By providing multidimensional perspectives on organizational climate, these tools provide powerful methods for leaders to facilitate evidence-based strategies for fostering a positive work environment, enhancing collaboration, organizational member well-being, and organizational outputs. Using these instruments, institutions can measure and nurture cultures of integrity, collaboration, and excellence, thereby advancing both scientific endeavors and organizational success.

## Beyond the Patient-Physician Relationship: Public, Professional, and Governmental Actors in Bioethics

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Saturday, 24th February - 10:45: 7B (Caprice 1&4) - Individual Presentation

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*Mr. Pierce Christoffersen (University of Utah)*

As social determinants of health become more prevalent in the context of health and policy, there is a need for bioethics as a field to adapt to address issues such as environmental injustice. The paper, “*The Bioethics of Environmental Injustice*” (Ray & Cooper, 2023) discusses the necessity of bioethics as a field to address environmental injustices and the threats these injustices pose to principles, health equity, and clinical care. I contend that bioethics is to take this task seriously and provide practical solutions, the role of bioethics in addressing environmental justice concerns needs to be more clearly expanded upon. I argue that including environmental injustice and the unhealthy environment’s impact on health in bioethics necessitates the incorporation of actors outside of the medical community.

While bioethics traditionally focuses on the patient-physician relationship, there is a sense that this focus is ill-suited to address such as environmental injustice. A physician’s knowledge of a patient’s proximity to unhealthy environments and increased advocacy is important. However, it does not adequately address the underlying issues at stake. Accordingly, for bioethics as a field to expand to address issues such as environmental injustice, it *also* needs to expand to focus on the roles and responsibilities of actors who can make substantive change or work in the contexts of public and environmental health (e.g., public health officials, environmental health officers, governmental actors). The reason this move is important is because it allows bioethics a broader lens to examine problems such as environmental injustice and their impact on health.

For instance, the focus of Ray and Cooper’s argument is explaining why unhealthy environments are a problem for bioethics—under the principle of justice. I believe the principle of autonomy is equally relevant as is the underlying problem of informed consent. Focusing on actors outside of the medical community broadens our scope. It allows us to recognize that problems of environmental injustice impede upon individuals’ autonomy over their health (e.g., individuals living near superfund sites). Consequently, incorporating actors outside of the medical community helps to broaden our view of health, and better understand issues such as environmental injustice.

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# An Evaluation on the Permissibility of Property Damage for the Environment

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Saturday, 24th February - 11:15: 7B (Caprice 1&4) - Individual Presentation

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*Mrs. Madeline Alexander (Ohio Northern University)*

There is currently no widely-accepted framework in environmental ethics for evaluating the justifiability of activism that causes property damage for the sake of the environment (hereafter, *PDFE*). However, many activists continue to take the law into their own hands in their fight for justice. In this paper, I devised a framework that can be used to determine if a case of *PDFE* is morally permissible, and I apply this framework to two specific cases: a case where minks were released from a factory farm near my university and a case where activists set the Dakota Access oil pipeline on fire. According to my framework, there are four principles that help us determine when *PDFE* is morally permissible. Those principles are as follows:

**Principle 1:** causing harm is permissible in some scenarios

**Principle 2:** harm caused cannot be unnecessary

**Principle 3:** objective risks of harm must be minimized

**Principle 4:** harm can only be performed if it yields a net positive expected effectiveness

After presenting my framework, I justify each principle using a thought experiment inspired by Ivar Hardman's (pseudonym) *In Defense of Direct Action* involving a hypothetically kidnapped boy. According to this framework, the case where minks were released was morally permissible while the case where activists set the Dakota Access oil pipeline on fire was not. I also will provide objections to my framework including virtuous person (virtue ethics) and utilitarianism arguments and articulate why acts of *PDFE* can still be justifiable under my framework even under vicious motives, and when utility is not maximized.

## Intercultural Global Bioethics

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Saturday, 24th February - 10:45: 7C (Caprice 2 & 3) - Individual Presentation

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*Prof. Augustine Frimpong-Mansoh (Northern Kentucky University)*

Over the last two decades or so, the need to decolonize bioethics and make it inclusive, equitable and accommodative of voices from the traditionally marginalized global South has received increasing attention in academic scholarship. The recent publication by Bridget Pratt and Jantina de Vries offers a very comprehensive critical analysis and thoughtful overview of the issue, using global health ethics as its starting point.[i] I fundamentally agree with their characterization of the issue as an “epistemic justice” problem. I further find their recommended conceptual and practical ideas for measuring epistemic injustice and ethical responsibilities to promote epistemic justice very thoughtful and insightful. However, I find their responses to possible objections to their arguments a bit hasty and unclear, especially the idea that “greater epistemic justice calls for global health ethics to advance a transcultural framework of ethical values and principles” (p. 7). They look ambiguous on their position on the fundamental global bioethical question regarding the possibility of intercultural ethical framework. I think the question whether there are global ethical values and principles that are commonly shared among human beings in the global world is a fair and legitimate issue that deserves deep attention and a persuasive answer by those who call for more inclusive and equitable global bioethics. I attempt to flesh out this issue in a bit more detail to further enrich the discussion. [i] Pratt B, de Vries J. Where is knowledge from the global South? An account of epistemic justice for a global bioethics, *J Med Ethics* 2023;0:1–10. doi:10.1136/medethics-2022-108291.

## Ethical Considerations in Bioethics Programming

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Saturday, 24th February - 11:15: 7C (Caprice 2 & 3) - Individual Presentation

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*Dr. Polo Camacho (American Society of Clinical Oncology)*

Program and project management in bioethics is highly collaborative, and aims—in many cases—to support medical professionals, from community-health advocates to clinical oncologists to attending physicians in the ICU. Indeed, some of the downstream indicators of successful bioethics programming include effective clinical ethics consultations, successful hospital ethics committee meetings, robust ethical deliberation in clinical research settings (e.g., IRB's), and, ultimately, optimal care delivery. These results can be achieved through a variety of projects and programs, such as educational webinars, workshops, podcasts, blog posts, and peer- and non-peer-reviewed publications. Successful programming in bioethics, however, is not merely measured by the aforementioned indicators, but also by the processes leading up to the initiation, implementation and execution of bioethics programs. Though much has been said in the literature with respect to bioethics programs and bioethics education, little has been paid to the ethical considerations involved in successful bioethics program management. This paper, therefore, seeks to address this gap in the literature, by identifying three key elements in the ethical execution and maintenance of bioethics programs: multi-stakeholder project planning, needs-based programming, and principle-centered programming. Incorporating these three elements will help project teams maintain ethical project planning in bioethics that centers the needs of academic and nonacademic bioethicists and medical providers.

## The Ethics of AI and Robotics in the Kitchen

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Saturday, 24th February - 10:45: 7D (Salon BC) - Individual Presentation

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*Dr. Rachel Robison-Greene (Utah State University)*

In recent years, artificial intelligence has challenged our conceptions of art, writing, music, and interpersonal relationships. It has challenged us to consider more carefully those things that we take to be fundamental human values. Recently, companies across the country have conceived of a new space for AI—the kitchen. This presents a unique set of costs, benefits, and challenges.

Food is vital. It not only sustains life, it also assist in the preservation of human relationships. Cooking is more than just preparing food; it connects us with people and with the past, gives us a sense of enduring culture, and provides us with a forum to express love and care.

In this paper and in my presentation for APPE, I will explore the ethics of AI kitchens and cooking. In the first section, I approach the issue from the perspective of ideal theory. I discuss the potential pitfalls for the home, culture, institutions, and for marginalized groups. I identify important values related to cooking and food preparation and raise some worries about whether those values can be adequately preserved if AI and robotics revolutionize how we make food.

In the second section, I look at the issue from the lens of non-ideal theory. I do not go so far as to embrace technological determinism, but I argue that this technology is well on its way to being fully developed and is likely to make its way into our lives soon. In this section, I offer some suggestions regarding how the technology should be discussed and implemented to avoid some of the more serious challenges I raised in the first section. I argue that the best way forward is to embrace the assistance that AI has to offer without allowing it to destroy the things that matter about food and cooking.

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# Operationalizing Ethics in AI Ethics Auditing: Drivers and Challenges

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Saturday, 24th February - 11:15: 7D (Salon BC) - Individual Presentation

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*Ms. Indira Patil (Purdue University), Prof. Daniel Schiff (Purdue University), Dr. Stephanie Kelley (Queen's University), Dr. Javier Camacho Ibáñez (Universidad Pontificia Comillas)*

Artificial intelligence (AI) ethics auditing is gaining traction amidst the anticipation of new mandates emerging from various regulatory efforts. Yet given the novelty of this auditing ecosystem, there is limited understanding of the associated processes, particularly around the operationalization of ethics in auditing. To understand this developing practice, we conduct semi-structured interviews in English and Spanish in 7 countries of 34 professionals focused on AI ethics auditing, either internal or external to audited companies. We find that AI ethics audits largely focus on technically-oriented principles of bias, privacy, and explainability, to the exclusion of other principles and socio-technical approaches. We discuss the reasons for this skewed manifestation of ethics by examining the predominant drivers of AI ethics auditing - which we identify as financial, reputational, regulatory, and prosocial motives - as well as the associated goals and activities undertaken as part of auditing. Critically, we review key challenges that shape the translation of AI ethics into auditing practice (or lack thereof), including lack of technical and data infrastructures to enable auditing, ambiguity in interpreting regulations and standards given the absence of tractable regulatory guidance, competing demands across interdisciplinary and cross-functional engagements, and client resource limitations to engage with auditors. Overall, we observe that client motivations and barriers are creating an environment of low-cost ethics auditing that facilitates low-cost signaling of ethics. While it is necessary to focus on technically-oriented principles of ethics, a realignment of focus on a broader set of principles may be key for ensuring a more comprehensive regime of AI ethics auditing.

## “Yes, And...”: Cultivating Character through Co-Creation

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Saturday, 24th February - 10:45: 7E (Salon DE) - Pedagogical Demonstration

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*Dr. Kerri Cissna (Miami University), Dr. Greg Dern (Miami University)*

Improvisational techniques can be used to cultivate our collective imaginations. As we learn to co-create a storyline together, we also learn how to take risks, learn from failures, and creatively solve problems with people who think differently. Improvisation is a form of performance that is unplanned and unscripted, co-created spontaneously in the moment by all members of the group. These techniques are used in educational classrooms and workplace settings to develop trust, teamwork, communication skills, and creative problem solving. This applied improvisation has also been used in psychotherapy to recognize patterns of thoughts, feelings, and behaviors.

This session describes how applied improvisation is being used to cultivate the imaginations of freshman business students at Miami University’s Farmer School of Business. These students cultivate character with the elements of improv, learning practical ways to clear any blocks to innovation. Improv becomes a conduit for teams to experience psychological safety, risk taking, learning from mistakes, and expressing authenticity (Edmonson, 2018).

Every freshman business major at Miami University is required to take ESP103: Creativity, Innovation, and Entrepreneurial Thinking, to reprogram their mindsets before heading into upper-level classes. This allows them to re-ignite their imagination, creative expression, and independent thinking, after spending years in the K-12 educational system that primarily teaches them to hunt for one answer to every problem (on a test) and that they should conform in order to successfully perform. Before teaching venture creation, we spend time developing the creative mindsets that are required for innovation and entrepreneurship. The intended learning outcomes are for students to embrace ambiguity, exhibit divergent thinking, reframe failure as feedback, and cultivate empathy and curiosity for problem identification. These learning outcomes prepare students for the creative problem solving process through design thinking. Improvisation has created a strong foundation for pedagogy in entrepreneurship that can be replicated in other settings.



## Lessons Learned in Developing New Global Classrooms-Study Abroad Energy Transition Course

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Saturday, 24th February - 11:15: 7E (Salon DE) - Pedagogical Demonstration

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

A newly conceived undergraduate course, “Evaluating Energy Sources of the Future Through a Professional Responsibility Lens: A Brazilian Case Study,” received enthusiastic approval from our college last year and was scheduled to launch in spring 2023. The first-of-its-kind on our campus, this 8-week Global Classrooms case-based offering pairs learners from our university with students from Brazil to work together on virtual teams. Activities include field trips, in-person and hybrid presentations, and culminates with a Study Abroad in Brazil where all students meet in-person. Though Brazil is the setting for the case and Study Abroad location, the learnings from the course can be applied across the globe.

This class is part of a new Collaborative, Online, and International Learning (COIL) initiative on our campus. COIL experiences are designed to utilize technology to connect students from our university to students at international partner institutions. Instructors create a virtual course with specific goals and deliverables and blend it into a traditional class structure.

Our campus is a research leader in developing ways agricultural crops can support a lower carbon future and many of the class presentations and field trips will highlight these new fuel sources. For more than a decade we have partnered with a global energy leader to create student-centric activities that allow participants to develop meaningful responses to the professional responsibility aspects of a real-world business problem. We invited this corporate partner to lead discussions on the transformation within the energy industry with our study abroad students. They also arranged for visits to a modern oil refinery, wind farm, and a project that is remaking a vacant brownfield into a renewable energy facility to support local food production.

This session will share ideas about ways to “explore new directions in professional and applied ethics” by developing a class that is distinct in its focus and provides a forum for students to respond to business, professional responsibility and environmental issues with a keen sense of immediacy. Unfortunately, the spring 2023 class was canceled. Therefore, we will also provide insight into what we learned and plan to do differently in 2024.

## Nietzsche and Forgiveness

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Saturday, 24th February - 10:45: 7F (Salon FG) - Individual Presentation

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*Dr. Gregory Bock (University of Texas at Tyler)*

Friedrich Nietzsche's view of forgiveness is actually not a view of forgiveness at all; it is contempt or indifference. In this essay, I explore the "forgiveness" passages in Nietzsche's *Genealogy of Morals* and argue for including contempt and indifference under the concept of unforgiveness. For example, he writes, "A good example of this in the modern world is Mirabeau, who had no memory for any insults and meannesses which were practiced on him, and who was only incapable of forgiving because he forgot. Such a man indeed shakes off with a shrug many a worm which would have buried itself in another; it is only in characters like these that we see the possibility...of the real 'love of one's enemy.'" I argue, in keeping with Joseph Butler's account of forgiveness, that forgiveness is the foreswearing of excessive resentment and that forgiveness is what turns a person from a state of antipathy toward the other to a state of loving-kindness. States of antipathy include hatred, dislike, contempt, indifference, and resentment. A move from one of these states to one of the others is simply a move from one form of unforgiveness to the next.

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## On the Stubborn Persistence of Luck Egalitarianism: Reverence, Notoriety, and Social Capital

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Saturday, 24th February - 11:15: 7F (Salon FG) - Individual Presentation

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*Dr. Peter Barry (Saginaw Valley State University)*

Luck-egalitarianism – that is, the view that justice calls for compensating victims of bad brute luck but not bad option luck – has been subject to a series of devastating attacks. Even if the luck egalitarian can distinguish various kinds of luck in a philosophically plausible way and avoid the problem of expensive tastes, she must still respond to the challenge of the relational egalitarian who objects that she has simply misunderstood the egalitarian commitment to justice. Familiarly, some relational egalitarians argue that the luck egalitarian's preoccupation with eliminating inequalities reflecting differential bad luck misconstrues justice, which, according to the former, is a matter of securing social relations having a suitably egalitarian character free from domination. But any attempt to articulate the crucial distinction between bad brute luck and bad option luck will encourage an unattractive moralism, failures of respect, and other obstacles to domination-free social relations. Luck-egalitarianism seems doomed from the start if it cannot be put into practice without violating a constitutive value of egalitarianism.

Rather than deny that egalitarians should reject the ideal of equality articulated by relational egalitarians, I propose a challenge to relational egalitarianism. Social capital can accrue positively or negatively, yielding either reverence or notoriety. But social capital is itself a kind of social good and sometimes accrues in ways that reflect bad luck: reverence and notoriety are each sometimes undeserved and markets have emerged to correct for the misfortune of the unlucky. What should the relational egalitarian say about unlucky distributions of social capital? She cannot claim that none must be corrected for while maintaining a commitment to domination-free social relations. If she claims that only some must be corrected for, then the relational egalitarian will need the same distinction that allegedly doomed the luck egalitarian. If she claims that they must all be corrected for, then a crucial moral distinction is lost: notoriety is sometimes deserved and some of the notorious have earned their infamy.

Luck egalitarianism is stubborn because the worry that there are morally different kinds of luck is stubborn. All egalitarians need a bit of good luck to respond.

## Meaningful Materialism through Expressive Consumerism

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Saturday, 24th February - 10:45: 7G (Salon HI) - Individual Presentation

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*Mr. Spencer Beaudette (Binghamton University)*

We have an abundance of reasons to reduce our material consumption, yet we continue to consume. Some may characterize our unwillingness to quit consumerism as an addiction, but I propose a new conceptualization. I articulate an account of *expressive consumerism*, which I take to constitute a meaningful life activity. Defined as *the acquiring or consuming of products for the purpose of personal expression via the product's material or aesthetic qualities*, I argue that expressive consumerism qualifies as meaningful on theories of meaningfulness from Susan Wolf and Neil Levy respectively. We find consumerism fulfilling as skillful and complex self-expression that achieves external valuable by positively engaging a larger social community. It is difficult work capable of orienting our lives that engages the supreme good of personal autonomy. I deal with the concerns that (1) capitalism eliminates the possibility of meaningful consumer expression and that (2) a focus on material goods distracts from important moral values. In answering these challenges, I seek to place expressive consumerism into conversations with environmentalist concerns and capitalism. Those who engage in critique of consumerism for political, moral, or environmental concerns have good reason to rearticulate their arguments to acknowledge this meaningful activity.

I begin by giving a definition and brief discussion of what I mean by expressive consumerism in section 1. I then show how we can understand expressive consumerism as a meaningful life activity according to Susan Wolf's and Neil Levy's respective accounts of meaningfulness in sections 2 and 3. I suspect that many of us regard consumption as superficially valuable at best, but my hope is that applying competing theories of meaningfulness will convince the reader that expressive consumption is meaningful – whatever one takes 'meaningfulness' to be. Section 4 deals with the concern that I've wrongly identified status-seeking consumerism as meaningful. Section 5 explores challenges to the moral permissibility of expressive consumerism

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# Teaching for Belonging in Business Schools

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Saturday, 24th February - 11:15: 7G (Salon HI) - Individual Presentation

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*Prof. Jessica McManus Warnell (University of Notre Dame Mendoza College of Business), Prof. Kristen Collett-Schmitt (University of Notre Dame Mendoza College of Business), Prof. Amanda McKendree (University of Notre Dame Mendoza College of Business), Prof. Kelly Rubey (University of Notre Dame Mendoza College of Business)*

Important societal shifts have led to increasing attention to diversity, equity, and inclusion (DEI) initiatives in business schools (Grace & Ammerman, 2022). As the training ground for future leaders, business schools are critical stakeholders in the move toward inclusive and equitable workplaces. Pedagogical resources are introduced almost daily as universities seek to promote DEI topics in the classroom. While helpful in exposing students to DEI issues within the disciplines they study, what takes place within classroom walls is often siloed from engagement opportunities elsewhere on campus, where research has shown inclusive belonging for all students is fostered (Harper & Quaye, 2007).

To address this challenge, this paper examines case study teaching and experiential learning as strategies for achieving more impactful and holistic incorporation of DEI topics into business education. In addition to sharing pedagogies and innovative teaching practices, the paper recommends a framework for fostering belonging and preparing students to work as inclusive business leaders in the real world.

The proposed framework features a variety of experiences that include undergraduate-level courses in inclusive leadership, an online women in leadership certificate program for business professionals, a professional development program that addresses the inequitable promotion of women to management positions, experiential service learning projects for graduate students, and a co-curricular case competition. To signal institutional commitment to DEI, the framework emphasizes the importance of coordination and promotion of such experiences at the business-school level by a member of the senior academic administration team who works closely alongside the dean and other leaders. Through discussion of these initiatives, the authors demonstrate that case study teaching and experiential learning can bridge the gap between academic and student affairs by connecting classroom learning to career development, alumni, corporate and nonprofit engagement, and hands-on programming outside of the classroom. These initiatives not only help students progress towards degree completion, but also increase their sense of belonging in the business field.

Most importantly, this framework may prove useful for scholars at other institutions and will posit next steps for more comprehensive integration within their curriculum, across university campuses, and with organizations that will employ business school graduates.

# Evaluating the Public Health of Ethics Education: A Comparative Analysis of Where Ethics is Taught at Florida Peer Universities Over a Decade

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Saturday, 24th February - 10:45: 7H (Salon M) - Individual Presentation

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*Dr. Hajer Albalawi (University of Central Florida), Prof. Jonathan Beever (University of Central Florida), Prof. Stephen Kuebler (University of Central Florida)*

This research project offers a comprehensive assessment of the public health ethics education at Florida's regional universities over a ten-year period, building upon our prior work titled "Where Ethics is Taught: An Institutional Epidemiology" (2021). Comprehending the multifaceted dimensions of ethics across various academic disciplines, peer institutions, and temporal contexts is of paramount importance for the domain of professional and applied ethics, yet only a small body of recent work by colleagues (e.g., Beever et al 2021, Kim et al. 2023a and 2023b) has sought to establish baseline data. Beyond its implications for curriculum development, such work offers diverse perspectives on ethical practices across various sectors. Through our examination of ethics education within regional peer universities, we strive to obtain a comprehensive understanding of how ethics is integrated into professional and applied fields, ensuring that future practitioners are adept at navigating complex ethical challenges.

Our two-fold approach involved the extraction of course information from university websites and cross-referencing with publicly available course catalogs, using Python-based data-scraping tools to ensure a robust dataset. Subsequent to data collection, we cleaned and preprocessed data harnessing Python libraries Pandas and NumPy. Data analysis addressed pivotal questions concerning the prevalence and evolution of ethics education across time in one specific region. We explored various analytical approaches, including comparative and trend analysis, to distill meaningful insights from the dataset.

This framing of this approach in a public health analogy expands upon our previous work on individual inoculation against ethical failures to the idea of regional herd immunity: only together can regional institutions maintain public health of ethics in the threat of politically-motivated disease. This study not only enriches the emerging field of regional health analysis but also makes a substantive contribution to the ongoing discourse on ethics education. It provides valuable guidance for enhancing ethics instruction at regional institutions, thus advancing the ethical competencies of future professionals.

## The Minimalist Reading Approach for Skill-Oriented Introductory Philosophy

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Saturday, 24th February - 11:15: 7H (Salon M) - Pedagogical Demonstration

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*Ms. Carrie Ciecierski (University of Michigan)*

In this presentation, I will argue that replacing reading assignments in introductory philosophy courses with more creative work can develop students well-practiced and motivated towards “doing philosophy”. Alternatives for presenting relevant content could include outlines, videos, and lectures. Rather than considering the merits of each of these alternatives in detail, I will focus on the pedagogical value of limiting reading. There are three main reasons for my proposal.

First, removing the burden of reading is a way of scaffolding fundamental skill-building. Reading philosophical prose can be daunting and difficult for beginners, even when equipped with general guidelines and jargon translations. By distilling texts and presenting their contents in concise, common-sense language, teachers can save students this precarious work and frustration. As a result of this scaffolding, students will have a stronger sense of common argumentative approaches when they do read formal texts. For example, they may be familiar with the work a good distinction can do.

Second, minimizing reading can increase both time and space for the fostering of philosophical creativity. Time saved by reading summarized material allows students to focus on critically evaluating the arguments in question. The additional space comes from selectively withholding some or all of the objections to an argument so that students may find them through their own theorizing. This is especially useful when an argument’s most salient objections have already been discussed at length, because if those are presented to students, they may find it difficult to contribute original thoughts to the conversation.

Third, more efficient and effective cultivation of philosophical creativity can lead to increased intrinsic motivation in students. Empirical data shows that the exercise of creativity promotes students’ investment in class material. Beyond this, many students take philosophy classes to improve their ability to follow and engage with complex ideas. Dissecting formal texts is a tedious task that isn’t evidently in service of that end, whereas writing, discussing, and reflection are.

## How to Blow the Whistle and Still Have a Career Afterwards: Revisiting a Classic 25 Years On

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Saturday, 24th February - 10:45: 7A (Rosewood) - Panel Discussion

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*Prof. C.K. Gunsalus (University of Illinois Urbana-Champaign), Ms. Eugenie Reich (Eugenie Reich Law, LLC), Dr. Dena Plemmons (University of California, Riverside)*

Whistleblowing in academia has changed enormously in the 25 years since the publication of one of Science and Engineering Ethics' classic papers: "How to Blow the Whistle and Still Have a Career Afterwards" by C. K. Gunsalus in 1998 [you can access that original article at <https://link.springer.com/article/10.1007/s11948-998-0007-0>]. A lot has changed over the years: the incentives to publish and raise one's own research funding, the rise of open science and social media, the discourse about power dynamics in the academic workplace, and the introduction of the Federal Policy on Research Misconduct. Yet a lot of the advice from 1998 seems timeless: the importance of due diligence before bringing charges, the need to seek confidential advice and confirmatory evidence, the strength in numbers, the need to remain professional and dispassionate at all times.

This panel will include the author of the original article, an active scholar in the area of responsible conduct of research, and an attorney leading a newly-established practice representing academic whistleblowers. As the classic paper continues to be taught in RCR courses and most recently was incorporated into advice by the European Network of Research Integrity Officers, this session will revisit the whistleblower roadmap set forth in 1998, and ask the audience whether they believe today's system functions any better to protect good faith whistleblowing and to dissuade malicious or trivial charges, and what advice to whistleblowers they would change or add if they wrote such a paper today.



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## Behavioral Ethics & the Meaning of “Bias”

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Saturday, 24th February - 10:45: 7J (Rookwood) - Individual Presentation

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*Dr. Mark Herman (Arkansas State University)*

Behavioral ethics employs the term, “bias.” However, this term is ambiguous and requires clarification. Two pertinent meanings of “bias” are (1) the evaluative meaning, systematic error, and (2) the non-evaluative meaning that connotes merely systematicity (without connoting erroneousness). *Prima facie*, the meaning of “bias” within behavioral ethics is the meaning invoked by “cognitive bias,” as popularized by the psychological research program on cognitive heuristics and biases spearheaded by Daniel Kahneman and Amos Tversky. After all, their work spawned *behavioral economics*, which *behavioral ethics* embraces as its analog. Within the cognitive heuristics and biases research program, “cognitive bias” refers to a systematic reasoning error (vis-à-vis ideal rationality). This essential erroneousness is reflected in cognitive biases’ historical role in psychological theory as the falsifier of descriptive rational choice theory. However, within the ethical domain, erroneousness is a tricky matter, as it opens the normative and metaethical can of worms of justifying attributions of “ethical error.” Such attributions are certainly trickier than the (relatively) unassailable attribution of erroneousness to, for instance, violations of the conjunction rule (as done regarding the famous Linda Problem). The trickiness of attributing ethical erroneousness is especially burdensome insofar as one retains a foot in psychological research, where “bias” constitutes a scientific kind subject to the epistemic methodological constraints of science. This may tempt employing the non-evaluative meaning of “bias,” which connotes merely a tendency or systematic pattern relative to a non-normative default or conception of neutrality—for example, regarding ice cream flavors, a bias for mint chocolate chip (vis-à-vis flavor indifference). Employing this meaning avoids the need to justify attributions of ethical erroneousness. However, if this meaning is to be used, one has to actually mean it. This includes not equivocating between the evaluative and non-evaluative meanings, especially through the practice of selectively using “bias” (as opposed to, for instance, “effect”) in cases amenable to the evaluative sense—thereby implying ethical erroneousness—while claiming to use “bias” in only the non-evaluative sense—thereby, avoiding having to justify the ethical erroneousness implied. If this is unpalatable, then one must set about specifying a criterion of ethical erroneousness.

## Applied Ethics Goes Deeper Than Ethics-in-Practice: A Framework for Ethics Education and Action

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Saturday, 24th February - 11:15: 7J (Rookwood) - Individual Presentation

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*Mr. Lucas Wiese (Purdue University)*

The nuance and complexity of ethical challenges created by recent advancements in technology require education to appropriately prepare future professionals to act ethically in a wide range of situations. Recently, multiple industry organizations have enumerated ethical guidelines, standards, and principles to follow for responsible technological development. And educational institutions have been responding by implementing more ethics across the curriculum. However, advances in the understanding of morality and behavioral change pose a challenge to the ethics classroom. While students might absorb ethical knowledge and be proficient in contextualizing ethical theories to real-world constraints, their behavior might not be updated in light of these new skills and knowledge. They have learned ethics from a professional viewpoint, but a deeper personal connection between morality and ethics is missing.

The purpose of this paper is to provide a framework that connects both theory-to-practice and practice-to-action for teaching applied ethics in the classroom. This framework accepts the principle that *intuitions come first, strategic reasoning comes second*, and incorporates peer discourse to help overcome the recognized limitations of individual decision-making. It can be applied to help explain how students progress into ethical behavior and measure factors that positively or negatively influence this progression.

To do this, the ethical action model first describes the pathway from a situation to action; An eliciting situation invokes intuitions that shape an ethical judgment, and then, post-hoc reasoning gathers facts, evidence, and arguments to support the initial judgment and makes an ethical decision which is carried out by communicative action and confidence. From that model, a normative framework built on the principles of Discourse Ethics provides a pragmatic structure to overcome expressed limitations of individual decision-making. Under the principles of Deliberative Democracy, the inclusion of peers and stakeholders can outweigh and overcome individual partiality for adequate societal action. Finally, this paper drafts a theoretical concept to help explain ethical action and assess behavioral change in students based on the recognized tenets of the Social Intuitionist Model and Discourse Ethics. As a result, we can not only bridge a theory-to-practice gap but also a practice-to-action gap in applied ethics.

## Abortion and Imminent Personhood

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Saturday, 24th February - 13:00: 8B (Caprice 1&4) - Individual Presentation

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*Mr. Joel Cox (Saint Louis University)*

Few debates conjure the angst, emotion, and conviction of the debate surrounding abortion and for good reason. The debate brings to the forefront multiple competing goods including autonomy and respect for life, while affecting individual lives, the law, and politics in complex ways. Within the discussion, one of the preeminent issues is the status of the fetus: Is the fetus an actualized person or merely a potential person? The answer to this question often seems to determine what side one will come out on in the debate about the ethics of abortion. While this point appears to lie at the heart of the conversation, it is based on a misguided view about the nature of the fetus. In this paper, I will attempt to clarify the status of the fetus to hopefully resituate this debate in a more helpful place. I am arguing that a fetus is an imminent person rather than a potential person and that imminent entities have a special moral standing greater than that of potential entities. To make this argument, I will first provide background on different views about the metaphysical and moral status of fetuses to give context for the view I espouse. Then, I will define and argue for the concept of imminence before responding to objections. These objections will include arguments concerning whether imminence is a stage of existence, whether the fetus can be both an imminent and potential person, and whether the personhood of the fetus matters to the debate around abortion.

## Principled Conscientious Provision

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Saturday, 24th February - 13:30: 8B (Caprice 1&4) - Individual Presentation

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*Dr. Abram Brummett (Oakland University William Beaumont School of Medicine)*

Following decades of debate, U.S. law now grants expansive protections for individuals and institutions to conscientiously object to provide legal and professionally accepted treatment. In contrast, the issue of conscientious provision has received comparatively little scholarly attention and enjoys no legal protections. For example, a clinician who conscientiously *objects* to providing a prescription for birth control in a secular hospital is legally protected, but a clinician who wishes to conscientiously *provide* a prescription for birth control in a Catholic hospital is not. There are three ways to respond to this conscience asymmetry. One is to offer a moral justification for the conscience asymmetry (Tollefsen, 2013). Another is to argue for conscience symmetry, in general, which could be accomplished either by creating legal protections for all conscientious provisions or by removing protections for all conscientious objections (Fritz, 2021). This talk explores a third option—legal protection for *only some* forms of conscientious provision in Catholic hospitals.

We develop our defense of limited conscientious provision rights by rejecting the current “referral asymmetry.” The referral asymmetry refers to the fact that clinicians at secular hospitals are legally protected when they refuse to refer patients to receive treatments that are permitted at their hospital, while clinicians at Catholic hospitals are not legally protected if they provide referrals for treatments, such as contraception, sterilization, and abortion, that are prohibited by the Ethical and Religious Directives for Catholic Health Care Services (ERDs).

Our argument advances in three parts. First, we argue that conscientious refusal to refer and conscientious provision of referral should have *equal* legal protection. Second, we propose that referral-related conscience rights should be leveled-up by expanding legal protections for the conscientious provision of referrals. Finally, we explore the implications of leveling-up referral-related conscience rights by identifying a key principle—the principle of comparably trivial institutional burdens—that can be used to justify legal protections for *some* forms of conscientious provision (e.g., writing prescriptions for medication abortion) without grounding legal rights for *all* forms of conscientious provision (e.g., providing surgical abortions).

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## Relational Theory Critique of IVF Treatment in Africa: From Reproductive Body to Relational Body

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Saturday, 24th February - 14:00: 8B (Caprice 1&4) - Individual Presentation

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*Dr. Abiodun Afolabi (University of Pretoria)*

In contemporary African society, assisted reproduction techniques like IVF have been deployed and accepted as viable fertility treatment options. Many couples in Africa, like elsewhere, have greeted this (in)fertility treatment option with great excitement and interest. In this research, I address the following ethical questions. At what point should couples or spouses decide to abandon religious and cultural values to embrace assisted reproduction techniques like IVF? Is IVF treatment not an absolving attitude of an estranged self within a culture that has shifted from biological parenting to social parenting? Put differently, does IVF (in some cases) encourage couples to look away from themselves in trying to deal with their problem of (in)fertility? In addressing these ethical questions, I adopt the philosophical method of argumentation to demonstrate that there is a general belief among Africans that a child comes from God. However, in the face of (in)fertility problems, couples see no wrong with IVF, a human-made invention, as a way out of infertility. Using a patient-centered relational theory that focuses on intra-personal relationship, I argue that (in)fertility problems must be addressed, not only, as the challenge of the reproductive organs but, more importantly, as a limitation in the understanding of the idea of what I call the “relational body” where organs of the body possess affective qualities that couples with (in)fertility challenges sometimes overlook. I conclude that in the face of primary infertility, there is a limp about the responsibility that couples have for their reproductive bodies and what should be foremost in addressing infertility is the knowledge of the body, not as a reproductive object but as a relational entity that must be treated with holistic care. This knowledge is lacking among people with fertility challenges in Africa and worsened by the medical institutions set up for ferocious capitalist intentions rather than promoting the awareness of the relational features of the body that greatly contributes to addressing infertility.

## **Disability Health Justice: The Need for Medical-Dental Integration – One Educational Step in the Process**

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Saturday, 24th February - 13:00: 8C (Caprice 2 & 3) - Panel Discussion

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*Prof. Nanette Elster (Loyola University Chicago), Dr. Kayhan Parsi (Loyola University Chicago), Ms. Emily Carnes (Loyola University Chicago Stritch School of Medicine), Ms. Carla Hanna (Loyola University Chicago Stritch School of Medicine)*

The World Health Organization defines health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” Such a state is not possible without the inclusion of the mouth. Oral health is essential to physical, mental and social well-being, but barriers, particularly for those with disability, have perpetuated a divide between the health of the mouth and the rest of the body. One of the most significant health-care needs of people with disabilities is oral health care. Barriers include lack of covered services, no integrated electronic health record, inadequate training or discomfort of care providers, no coordination of care and a host of other systemic barriers.

This panel consists of two academic bioethicists and two medical students. The panelists will discuss how better integration of medical and dental care is one critical step in reducing such barriers and is supported by the ethical and professionalism expectations of both professions. The panel will discuss the historical separation of medicine and dentistry, the medical and dental codes of ethics and professionalism that support better integration and will conclude with one specific, practical recommendation on how to move toward a more holistic approach to patient care through integrated experiential learning.

Such an approach was developed by students at one medical school where a novel Disability Healthcare Elective was created to lessen the gap that exists in health professional education about specific healthcare disparities that patients with intellectual/developmental disabilities often face. Disabled individuals engage with many specialties and aspects of healthcare; therefore, educating trainees on disability health is a crucial step in producing clinicians who are more comfortable and competent in treating these patients effectively and equitably. This panel will discuss how the elective was designed to reflect the process and importance of providing members of the community a larger voice not only in clinical education but in healthcare as a whole, and how welcoming community members and leaders in the disability field to engage with the students to improve student and patient comfort levels with the ultimate goal of leading to improved care.

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## Integrating Practical and Professional Ethics with Research on the Ethics of Science and Technology

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Saturday, 24th February - 13:00: 8D (Salon BC) - Panel Discussion

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*Dr. Glen Miller (Texas A&M), Prof. Carl Mitcham (Colorado School of Mines), Prof. J. Britt Holbrook (New Jersey Institute of Technology), Dr. Qin Zhu (Virginia Tech)*

The rapid development of science and technology, supercharged by public and private resources and the exponential gains in computing capacity and capability, increasingly impacts the ethical situations that individuals must navigate, in personal affairs as well as in professional practices. This panel aims to catalyze a discussion between professional and practical ethicists and researchers of science and technology ethics, to improve research in both areas, and to initiate collaborations between them.

The first panelist will explain the basic questions that have motivated philosophical work on the ethics of science and technology. What are the key ideas that have been developed to understand and to critically assess scientific research and the development and adoption of technology? How have the disciplines where these ideas are investigated evolved over time?

The second panelist will consider political and political-philosophical dimensions of professional and applied ethics. How is professional and applied ethics related to and practiced in different political regimes? Do liberals, progressives, and conservatives conceive of professionalism and applied ethics in different ways? What political purposes do professional and applied ethics serve? Does a focus on professional and applied ethics obscure political and political-philosophical issues or problems?

The third panelist will investigate the relationship of science, technology, and politics using the lens of policy. This inquiry is especially timely in the wake of the seventieth anniversary of the founding of the US National Science Foundation, at a time of increasing calls to direct science toward productive applications that contribute to commercial and military supremacy. What should educators and higher education institutions do to ensure that the dominance of science and technology research funding does not jeopardize other essential goals?

The last panelist will focus on the importance of cultural perspectives in engineering ethics education and research. It critically examines the “acultural” approach, common in the West, and explains some insights gained from recent scholarship of non-Western cultures. What opportunities and challenges arise when engineering ethics educators use culturally attuned approaches in their pedagogical practices?

All panelists have published and edited on these topics. 15 min presentation per panelist, with 30 min Q&A.

## It's Not Their Fault: Factory Farming and Individual Moral Responsibility

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Saturday, 24th February - 13:00: 8E (Salon DE) - Individual Presentation

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*Dr. Jonathan Spelman (Ohio Northern University)*

In this paper, I consider who is morally responsible for ending the practice of factory farming, and I argue that consumers bear *primary* responsibility for ending it.

This position is *prima facie* plausible, for if *consumers* collectively stopped buying factory-farmed meat, then producers would stop producing it. Some, however, (e.g., Budolfson 2018) argue that no individual consumer's behavior has a significant effect on the factory farming industry. Because the industry is so large, there is some slack in its supply chains, and the market signals sent by individual consumers rarely make it to producers.

But even if that argument is correct, I don't think anyone else is more responsible for ending factory farming than consumers. While *producers* could end factory farming by collectively deciding to stop producing factory-farmed meat, no individual producer's behavior has a significantly effect on the industry. If consumers continue to demand cheap meat, someone else will simply take their place. Plus, asking producers to stop factory farming is asking them to give up their career and a significant part of their identity. That's asking a lot.

Sinnott-Armstrong 2005 argues that politicians and/or voters might bear primary responsibility for addressing problems like factory farming, but I contend that this argument fails. Consider *politicians*. Even if they ban factory farming, it won't make a difference unless voters also support it. Otherwise, they'll lose their jobs.

Finally, regarding *voters*, they are like consumers in that no voter is likely to swing an election. However, even if one does, it's unlikely to affect the fate of factory farming legislation. Plus, asking voters to only vote for candidates who will ban factory farming is asking a lot. Voters have a whole host of issues that they can and should consider when deciding who to support.

In conclusion, even if no individual consumer has a significant effect on the factory farming industry, the expected utility of not eating factory-farmed meat compares favorably with the other actions in question, and it comes at significantly less cost than those other actions. If this is correct, then consumers bear primary responsibility for ending factory farming.



# Food Production, Food Waste and Environmental Degradation

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Saturday, 24th February - 13:30: 8E (Salon DE) - Individual Presentation

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*Dr. Rotimi Omosulu (The University of the West Indies)*

## **Abstract**

Food is generally regarded as a basic need of all organisms despite the diversity of views on what actually constitutes food. What is less controversial is the claim that food has both health benefits and health hazards to human beings. While food can improve our mental health, stimulate our libido, boost our immune system, it can also make us to be overweight or obese if the appropriate diets are not adhered to. Using hermeneutic phenomenology as a guide, this paper shifts attention from the nutritional perspective on food production to the environmental degradation occasioned by humans in the name of food production. The paper also unpacks how food waste is a contributory factor to climate change. In so doing, the paper argues that it is sheer anthropocentrism whenever the fight against hunger through food production takes priority over environmental sustainability.

**Keywords:** Food production, food waste, climate change, environmental degradation, sustainability

## **Neglected Tropical Diseases and Long-Term Captive Animals: Ethical Considerations with Venom Lab Snakes**

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Saturday, 24th February - 14:00: 8E (Salon DE) - Individual Presentation

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*Dr. Derek Halm (University of California, San Diego)*

Venomous snakebite is a neglected tropical disease and disease of poverty, affecting hundreds of thousands of people annually. The only effective medical intervention for snakebite is antivenom, produced primarily using captive venomous snakes as a source of venom. This paper analyzes snakes' welfare at venom labs within this global health context. I recommend significant changes to improve the welfare of captive snakes, particularly in light of recent ethological research and attention on snakes. These recommendations are broadly consequentialist, aiming to improve the lives o

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# Accountability Strategies for Healthcare Ecosystem Innovation: Integrating Equity and Ethics Into Digital Health Implementation

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Saturday, 24th February - 13:00: 8F (Salon FG) - Individual Presentation

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*Dr. Lukas Chandler (Ethicist International)*

Nearly four years after the COVID-19 pandemic emerged, the world has new understandings of what healthcare is and what it should be. Healthcare is now organized, facilitated, equipped, and sustained by many more interested and interconnected parties and platforms than before. Many are beginning to understand healthcare ecosystems and their interconnectedness with healthcare professionals, payers, industry, and Big Tech companies. Quality and coordinated healthcare cannot occur from siloed departments and service lines. Health system strategy leaders are finding themselves in important seats of long-term ethical leadership and decision-making. Increasingly, healthcare system leaders realize that ethics and equity goals must accompany strategic planning to realize those goals longitudinally. However, through rapid, continual technological progress, no single entity is capable of governing every element of digital health innovation.

This presentation examines emerging ethical responsibilities of healthcare leaders charged with investing institutional resources into digital health tools to enhance care and build collaborations across healthcare ecosystems. Specifically, the presentation explores ethical opportunities and challenges mired in health system partnerships with technology companies. At a minimum, healthcare leaders need answers to the following questions before forming new partnerships:

- What problem does this technology solve?
- How does it respond to patient needs?
- Does it promote health equity?

Instilling accountability across healthcare ecosystems can begin with the strategy leaders making long-term technology decisions imbued with values and often difficult ethical questions.

Previous research zeroes in on the ethical appropriateness of using specific digital technologies to facilitate healthcare (i.e., telehealth videoconferencing for primary care or virtual behavioral health). However, ethics scholarship is limited on 1) accountability structures for anticipatory equity and 2) ethical responsibilities of decision makers forming partnerships between healthcare systems and digital health companies. By employing the principle of accountability, this presentation highlights governance goals that are procedural (how digital health tools should be governed) and substantive (what goal(s) that governance should realize). To support the argument, the presentation illustrates healthcare system examples of technology company partnerships that compellingly integrate equity and ethics into digital health implementation.

## Identifying Dysfunction and Transforming Challenged Units

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Saturday, 24th February - 13:30: 8F (Salon FG) - Individual Presentation

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*Prof. C.K. Gunsalus (University of Illinois Urbana-Champaign), Dr. EA Luckman (University of Illinois Urbana-Champaign)*

Like Tolstoy's happy families, vibrant academic units share common characteristics: robust student learning, scholarship at institutional standards, with impact, service and outreach that contribute to the institutional mission, and governance that is ethically, legally, and fiscally responsible that yields a healthy working environment for all unit members. Yet we've found that unhappy academic units also tend to fall into categories. Dysfunctional professional working environments can undermine ethical environment, feature troubled interpersonal relationships (including failed hires and departures of faculty and staff), lead to declining or stagnant research or teaching programs; complaints and grievances, and more. We use our Academic Unit Diagnostic Tool (AUDiT) to help with assessing unit vibrancy—and challenges.

Through our extensive experience working with challenged academic units in various capacities over the years and through our programs and workshops, we have developed a set of archetypes found in most dysfunctional units: Lost, divided, gridlocked, and injured. Each of these archetypes each have specific manifestations of interpersonal dynamics and effects on the daily functioning of the department or work group. The elements for assessing and working to transform unit culture include leadership development, and gathering data.

Our relentlessly practical principled leadership development programs feature two central themes: understanding the unit's mission and purpose, and guiding leaders to better understand their own goals and character. This all starts with articulating values and career goals and then introducing and practicing skills to support a strong academic mission, cultivating a culture in the unit with an ethos of trust and respect.

When a unit has been identified as challenged—often in receivership or the threat of it—we have developed a specific five step process for helping units recover and rebuild.

In this session, we will present our tools and experience working with challenged units and an approach that provides strong professional development for academic leaders as a foundation for ethical and vibrant academic units.

## **When Religious Instruction Becomes a Public University Offering: A NDSU case study**

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Saturday, 24th February - 14:00: 8F (Salon FG) - Case Study

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

Most of the discussion about religion and public universities seems to center around not inhibiting the freedom of religious expression without endorsing any particular religion. Public universities and their Religious Studies programs should be engaged in fairly presenting each religion by identifying its values and principles, studying its impact on society, and critically evaluating how it functions. A public university program should not ridicule or attempt to convert students from being religious to agnosticism or atheism. That is for students to decide for themselves.

The case study will examine an unusual case in which a religious group from outside the university was discovered teaching classes based on that religion's dogma, such as men and women complement, gender reallocation surgery is mutilation, all contraception is abortion, and so on. No administrator knew that these classes were being taught. When the classes were no longer allowed to be offered - partly because they violated the public university's commitment to diversity and inclusion - the religious group began raising the issue of religious bias.

Attendees will learn more about this actual incident, including more relevant moral factors, and be asked questions at intervals about what decisions should have been made and actions taken.

## What is Ethical Analysis Anyway? Ethical Analysis in the Ethics Bowl

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Saturday, 24th February - 13:00: 8G (Salon HI) - Panel Discussion

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*John Garcia (Harper College), Richard Greene (Weber State University), Karen Mizell (Utah Valley University), Dr. Susan Erck (Mississippi State University)*

Coaches and organizers for the Ethics Bowl will be discussing, and inviting the audience to discuss, their views of what it is that makes ethical analysis truly robust. Many people associated with the Ethics Bowl may be familiar with a debate that sometimes occurs within the Ethics Bowl community about the importance of ethical theory to ethical analysis. This session will try to move beyond that debate and talk about the variety of ways that meaningful ethical analysis can be differentiated from more surface analysis. The session is intended as an “insider’s guide” and so will be most useful to Ethics Bowl students. However, we hope the discussion will be valuable to anyone associated with the Ethics Bowl, including coaches as well as current and potential judges.

However, the sessions will be applicable to those outside of the Ethics Bowl community as well. Like “critical thinking,” “ethical analysis” is a term where everyone who uses it claims to have a clear view of what they mean by it, yet people differ widely about just what they mean by it. So, we invite you to come and discuss: just what is ethical analysis anyway?

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## Uterine Transplants and the Shifting Paradigm of the “Male Standard” in Jurisprudence

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Saturday, 24th February - 13:00: 8H (Salon M) - Individual Presentation

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*Mr. Keith Dinh (Santa Clara University), Prof. Susan Kennedy (Santa Clara University)*

Catharine MacKinnon’s book, *Towards a Feminist Theory of the State*, famously tackles issues of oppression in jurisprudence, with a major theme of her work focusing on frameworks of “sameness” and “difference” in the context of gender equality. MacKinnon highlights how the standard measure of law is constructed from the male point of view which “divide[s] women according to their relations with men and according to their proximity to a male standard” (1989, p. 226). Beyond the context of jurisprudence, similar concerns have been raised about gender equality being framed as a matter of assimilation, where gender and sexual minorities conform to cisgender and heteronormative ideals (Boucai 2016; Cavaliere 2020; Rothman 1998).

Our paper examines how this discourse might evolve alongside the advent of uterine transplants that can enable pregnancy for transgender women and cisgender males (Balayla et al. 2020). By enabling pregnancy as a possibility across continuums of sex and gender, uterine transplants would effectively disrupt the traditional notion that pregnancy and childbirth are “differences” tied exclusively to women. The implications of this are significant when considered in the context of MacKinnon’s claim that, “Sex is a natural difference, a division, a distinction, beneath which lies a stratum of human commonality” (p. 220). Without the traditional sex and gender differentiation arising in pregnancies, there only remains the stratum of human commonality that can serve as a basis for emerging reproductive laws (e.g., under the 14th Amendment’s Equal Protection Clause). This would necessarily shift jurisprudence closer to a gender-neutral ‘human’ standard as opposed to the ‘male standard’ that MacKinnon critiques.

The emergence of uterine transplants, and the body of law surrounding them, may be a positive step towards gender equality that does not require sexual and gender minorities to assimilate to the male standard. However, we note that this envisioned shift in jurisprudence may nevertheless center men’s experiences as the catalyst for moral and legal progress. Thus, we consider how the means to achieving gender equality in jurisprudence might entail upholding at least one key aspect of gender oppression.

## Is it ethically appropriate to persuade older women to stop getting mammograms?

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Saturday, 24th February - 13:30: 8H (Salon M) - Individual Presentation

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*Dr. Vivian Altiery De Jesus (J)*

**Background:** Many older women are screened for breast cancer beyond guideline-recommended age and life expectancy thresholds. Over-screening exposes women to the harms and burdens of screening, such as false-positives and overdiagnosis, despite little chance of benefit. Even when provided information about the harms of over-screening, many older women remain enthusiastic about screening and continue screening. It is not clear whether it is ethically appropriate for clinicians or public health officials to persuade (i.e. to try to change one's beliefs or actions) older women to stop mammography screening when harms outweigh the benefits. We aimed to explore older women's perspectives on this topic.

**Methods:** We conducted an online survey of women ages 65+, recruited from a nationally representative panel. We assessed participants' opinions on whether it was ethically appropriate for the doctor or public health officials to persuade a woman to get a mammogram when she did not want one and, conversely, whether it was appropriate for the doctor or public health officials to persuade a woman to not get a mammogram when she did want one. All questions used 5-point Likert scales measuring agreement. We used logistic regression to examine associations between extent of agreement in each scenario and participant characteristics.

**Results:** 683 women without breast cancer history participated. Mean age was 72.7 years; 17.1% were non-White. 64.0% agreed that it was appropriate for doctors to persuade patients to get mammograms but only 25.7% agreed that it was appropriate for doctors to persuade patients to not get mammograms. Similarly, 61% agreed that it was appropriate for public health officials to persuade older women to get mammograms but only 36% agreed it was appropriate to persuade older women to stop mammograms.

**Conclusions:** This is the first national study to assess older women's perspectives on the ethical appropriateness of using persuasion in decision-making about mammography screening. Only one-quarter of participants thought it was acceptable for doctors and public health officials to persuade women not to have mammograms. More work is needed to understand the ethical and clinical challenges with de-implementing services that patients perceive to have value.



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## Against Workplace Dress Codes

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Saturday, 24th February - 14:00: 8H (Salon M) - Individual Presentation

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*Dr. Andrea Daventry (California State University, San Bernardino)*

Most workplaces have dress code requirements that go beyond the basic legal requirements of public decency—ranging from more restrictive requirements that mandate a specific uniform (and sometimes even the vendor), to more liberal requirements that allow employees to wear clothing they choose, so long as it satisfies a list of conditions the employer establishes. Employers also frequently regulate things like: hair styles, lengths, and colors; jewelry, including piercing locations; undergarments (e.g. requiring bras); and style of makeup. Thus, employees' appearances are regulated in ways that are often quite detailed and intimate, and that often carry over into their lives outside of work (e.g., hair color or piercing restrictions). While this is an issue that affects most adults in our society, its moral significance has been largely ignored in the philosophical literature. In this paper, I argue that most workplace dress code requirements are morally unjustified, and that employers are morally justified only in maintaining the least restrictive dress code that is necessary for 1) protecting other employees from ideas and messages that could contribute to a hostile work environment, or 2) maintaining the basic functioning/safety of the workplace (e.g. by allowing customers to identify who the employees are). Any dress code requirements that go beyond these are, I argue, harmful to the employees, and employers thereby have significant *prima facie* reason to eliminate them.

I provide four arguments for the view that dress codes are morally unjustified (except under the two conditions noted above). Arguments I and II apply only to certain dress code requirements, and arguments III and IV apply to dress codes more generally. To briefly summarize, Argument I appeals to an invasion of privacy; Argument II appeals to the ways in which dress codes are often racist, sexist, and/or transphobic; Argument III shows that dress codes are dehumanizing and degrading to employees in virtue of the excess of power that is exerted over them; and Argument IV appeals to the moral importance of self-expression and the role it plays for humans in achieving a number of other important goods, like self-respect, self-discovery, and recognition by others.

## The Community Research Review Committee: A Predecessor to The Common Rule and the IRB

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Saturday, 24th February - 13:00: 8J (Rosewood) - Individual Presentation

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*Mr. Kory Trott (Virginia Tech), Dr. Jill O'Quin (Virginia Tech), Dr. Lisa M Lee (Virginia Tech)*

Representation in the historical record is important not only because it reflects the reality of the world we live in, but it also helps to contextualize modern policy and practice. The commonly accepted historical narrative is that the National Research Act of 1974 was the first legislation to protect the rights and welfare of human subjects.[1] Years later, the Common Rule, created guidelines for the review of federally funded human subjects research.[2] This proposal is for the screening of an oral history video that sheds light on a little-known chapter of human subjects research protections. Dr. Wornie Reed shares his story about the role the Community Research Review Committee (CRRC) played in protecting Black research subjects in the Boston area during the early 1970s. The CRRC was formed in 1970 in response to “the high density of research studies in the Greater Boston area, the perceived arrogance of many researchers, and the observation that some research was threatening Black survival.”[3] Despite being formed to protect the Black community from researchers, the CRRC explicitly stated that their goal was not to stifle research. In fact, the CRRC believed that research was needed to promote the best interests of the Black community.

One remarkable aspect of the CRRC's hidden history is that the CRRC review process and approval criteria share foundational similarities with the Common Rule. Looking back at the CRRC's community-led efforts to protect the rights and welfare of human subjects provides a valuable opportunity to reflect on the role of affected communities in developing research protections before the National Research Act was drafted.

[1] Rice TW. The historical, ethical, and legal background of human-subjects research. *Respir Care*. 2008 Oct;53(10):1325-9. PMID: 18811995. <https://pubmed.ncbi.nlm.nih.gov/18811995/>

[2] Smith JD, Birkeland AC, Goldman EB, Brenner JC, Carey TE, Spector-Bagdady K, Shuman AG. Immortal Life of the Common Rule: Ethics, Consent, and the Future of Cancer Research. *J Clin Oncol*. 2017 Jun 10;35(17):1879-1883. doi: 10.1200/JCO.2016.68.4522. Epub 2017 Apr 20. Erratum in: *J Clin Oncol*. 2017 Dec 20;35(36):4096. PMID: 28426373; PMCID: PMC5791844. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5791844/>

[3] Teele JE. The Development of a Community Research Review Committee. p.3, 1975 AUG

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# Minimizing Risks in Sexual and Reproductive Health Research: Ethical Considerations for Safeguarding Vulnerable Black Female Participants

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Saturday, 24th February - 14:00: 8J (Rosewood) - Individual Presentation

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*Ms. Kennethea Wilson (Duquesne University Center for Global Health Ethics)*

**Background:**

Sexual and reproductive health (SRH) is a multidimensional concept, encompassing physical, mental, and social well-being related to the reproductive system. Enjoying a safe and satisfying sex life, making informed decisions about reproduction, and accessing reliable contraceptive methods are central to ensuring holistic well-being. However, SRH services and research are not equally accessible to all, particularly for vulnerable Black females (VBF) such as adolescents and pregnant women. In the USA, people of African ancestry (Black/African Americans) face vulnerability due to the historical burdens of slavery and ongoing racial discrimination, with VBF experiencing heightened vulnerability due to paternalism and gender inequality. Extensive research highlights racial health disparities in SRH outcomes and the underrepresentation of Black participants in biomedical studies, hindering medical treatment advancements. It is ethically imperative to expand inclusion criteria to capture VBF in research to address these persistent SRH disparities. Once enrolled, VBF participants must be protected from research-induced harm and exploitation.

**Objective:**

This presentation critically assesses protections for VBF to minimize SRH research-induced risks and ensure ethical conduct throughout the study design, review, and oversight phases. Informed by federal regulations and evidence-based literature, this assessment aims to identify effective safeguard measures and strategies that reduce the adverse impact of research participation on VBF.

**Solutions:**

This assessment revealed five crucial areas of protection for minimizing risk in SRH research: Legal, Informational, Financial, Social, and Medical. Addressing these specific areas can ensure relevant protections at each phase of research, and aligns with ethical considerations to safeguard vulnerable participants. Integrating these protections in the research design, review, and oversight stages is vital.

**Implications:**

The identification of these five protection areas for VBF participants in SRH research carries significant implications for conducting ethical science. Researchers and institutions targeting this subpopulation should consider these distinct areas to improve recruitment and retention efforts. By mitigating research-induced harm and preventing exploitation, researchers fulfill professional and ethical obligations, contributing to a society where individuals, regardless of background, can access healthcare-advancing research while ensuring their overall well-being.

## The Continuity of Emotions After Trauma: A Rational Inquiry

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Saturday, 24th February - 14:45: 9B (Caprice 1&4) - Individual Presentation

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*Mrs. Eunhong Lee (University of nebraska lincoln)*

Many emotions tend to diminish more rapidly as we adapt to what happened to us after a traumatic event, often more quickly than considering the significance of the emotions themselves. Even though deceased loved ones remain important to us, sadness often fades quickly. Anger can also dissipate, despite the ongoing injustices that trigger it. Marušić (2022) argues that this accommodation is somewhat acceptable and asserts that the key lies in the passage of time, which explains the adaptation of the agent independently of the reasons. However, I explore a slightly different puzzle than what Marušić considers. Many emotions, even as we adapt to what happens, do not fade over time and sometimes even become stronger. Some may refer to this as trauma. If someone is still struggling to adapt to a traumatic event that occurred 30 years ago, is their enduring sadness rational or irrational? Some might argue that a person experiencing such trauma is lacking in resilience and perhaps even irrational. However, in this paper, I will demonstrate why the inability to adapt is not necessarily irrational.

First, individuals experiencing persistent trauma are not necessarily irrational, regardless of their efforts to move beyond the trauma. This is because the traumatic facts in the past, such as someone's death, experiencing a war, or an accident, remain unchanged over time. In the case of trauma, time often seems unhelpful. For instance, someone's death or separation does not change over time, nor does the fact that those who feel sadness love them. Second, if pragmatists argue that someone should not be sad due to secondary practical reasons, rather than primary reasons to be sad (traumatic events), this is based on a "wrong kind of reason," and I reject such an approach.

[1] Marušić, B. (2022). *On the temporality of emotions: An essay on grief, anger, and love*. Oxford University Press.

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## An Argument Towards a Pluralist Concept of Vulnerability

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Saturday, 24th February - 15:15: 9B (Caprice 1&4) - Individual Presentation

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*Mr. Marco Tang (University of Waterloo)*

Outside of bioethics, vulnerability generally refers to having a higher probability of being harmed, e.g., children, and the homeless. In research ethics, although different accounts of vulnerability exist, universities, hospitals, national and international institutions agree on its utility, e.g., the Tri-Council Policy Statement and the Nuremberg Code. Vulnerability frameworks outline the distinct harms that potential participants can incur and how researchers can respond. However, institutions disagree about the best approach to operationalize vulnerability, i.e., its definition, scope and how it can inform research ethics guidelines. Some in the literature aim to provide vulnerability with greater conceptual grounding by creating frameworks (Hurst, 2008; Kipnis, 2001; Luna, 2009; Lange et al., 2013; Eric Racine & Dearbhail Bracken-Roche, 2019). Some are skeptical of its utility. In particular, some claim that research ethics boards and institutional review boards would be better off focusing on other relevant concepts, e.g., consent and minimal risk, to assess research-related harms rather than vulnerability since it's broad (Schroeder & Gefenas, 2009; Wrigely, 2015). I, however, take a step back. I aim to explain the disagreement's source rather than create a new framework. More specifically, I argue that the disagreement regarding operationalization is due to the failure to appreciate vulnerability as an amorphous concept. The paper will be divided into three sections. I will first summarize and evaluate common accounts of vulnerability. In the second section, I will do two things. I will argue that vulnerability is amorphous because the aspects of vulnerability and the relations each aspect has with each other cannot be adequately captured by a singular frame of reference. I will then argue that pluralism may be a possible solution – vulnerability must be seen with multiple frames. Lastly, I will respond to some objections. Professional and applied ethicists cannot create, implement, act on and advise others on ethics-informed policy without understanding the limitations of the demands of policy and ethical concepts. Understanding the relationship between the nature and demands of ethical concepts and policies allows us to write better policies.

# Implementing Responsible Innovation in Academic Tech Transfer

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Saturday, 24th February - 14:45: 9D (Salon BC) - Individual Presentation

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*Dr. Mark Bourgeois (University of Notre Dame)*

The NSF-supported Responsible Innovation Fellowship program at the University of Notre Dame began operation in 2020, and has been consistently reported on at APPE each year since. Past talks reviewed its theoretical underpinnings in technology and business ethics; charted its progress in training interdisciplinary cohorts of grad students, law students, and postdocs; and described their analysis of the ethical, social, and regulatory issues associated with the emerging technologies they reviewed.

Now, with all three planned cohorts having completed their training and practice, the program turns to its final set of goals: assessing the overall insights gained and translating them to the actual tech transfer process and related activities in the IDEA Center. In other words, it is time to discern lessons from the experiment and apply them to the actual operations of the center.

The considerations in doing so are complex because the tech transfer process itself is complex, and never entirely consistent. The pilot training program was confined to the first of the three phases that a technology disclosure passes through at ND: Risk Assessment. Because this first phase is necessarily the most general in scope, this was a natural place to begin. But for truly responsible innovation, impact considerations cannot be raised only at the outset. They must be invoked as they become relevant, and repeated as the path to commercialization is discovered. Moreover, they must extend into the founding of the resulting business, and not be confined to the development and launch stages only. This requires developing a flexible, adaptable pathway of RI processes that track the stages of technology commercialization to provide good-faith tech developers guidance that integrates with rather than challenges the processes they already work within.

While this last stage of the work is only just getting underway, this talk will explore the vision, the lessons learned so far, and describe in detail the nature of the challenges ahead using examples from the pilot.

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# Analyzing the Bootstrapping Problem of Web3: A Tri-Conditional Approach

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Saturday, 24th February - 15:15: 9D (Salon BC) - Individual Presentation

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*Mx. Nicholas Osaka (University of North Carolina at Charlotte), Ms. Violet Victoria (Oklahoma State University)*

Novel technologies such as extended reality (XR) and Web3 provide seemingly new ways to interact with the world around us, and ‘XR idealists’ insist that these technologies will improve our lives in a myriad of ways, giving us an ‘opportunity’ to financialize arenas of human life previously regarded as outside the scope of market dynamics. Simultaneously, cryptocurrency exchanges face a wave of regulatory backlash, raising concerns about the permanence and valuation of blockchain projects. Although significant legal action has not yet been taken towards any specific Web3 projects and XR has yet to achieve critical mass, this presentation presents a detailed accounting of how these technologies are interrelated and what core problems may arise in their adoption. The primary apprehension in this arena is not a concern related to the potential for fraudulent schemes that fit succinctly into existing consumer protection frameworks. Instead, this presentation postulates a tri-conditional approach to understanding what is identified as a ‘bootstrapping’ problem of XR Web3 adoption:

1. The XR technology which has the greatest chance of adoption will likely come from a company currently in the Silicon Valley ecosystem, or one similar.
2. The Silicon Valley ecosystem values early adopters, and will be profit-focused.
3. Any set of early adopters are motivated by the potential profit (financial or otherwise, such as social capital) of being on the ‘ground floor.’

□ Any XR technology that gets off the ground, will do so in a hierarchical manner, although those at the top might be a different set than those at the top in our physical world. Global adoption will merely recreate at best, or exacerbate at worst, the same inequities and biases in our contemporary American and global society.

Using global perspectives on regulation and adoption, this presentation offers up a chance for regulators, scholars, and individual users of XR and Web3 technology to both prepare for future challenges and remediate current issues. Understanding the central tensions between purportedly egalitarian applications of this technology and the realities of the culture in which they are created are important to predict and preempt violations of consumer protection by this technology.

## Philosophy of Spiritual Exercise to enhance Responsible Innovation

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Saturday, 24th February - 14:45: 9E (Salon DE) - Individual Presentation

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*Prof. Xavier Pavie (ESSEC Business School)*

Innovation is crucial because it has triggered each major revolution in the history of mankind and each time, it has allowed a significant improvement in the quality of life. However, does it create added value when it enables a material improvement of the quality of life but is harmful in the long term. Do innovators take responsibility for the potential consequences of their innovation and their decisions? Are the innovations dedicated to society? Our hypothesis is that the innovator who adopts the way Ancient philosophers see things and live and who practices spiritual exercises can become a “responsible” innovator.

This study is a MCQ survey in which managers are asked about their perception of spiritual exercises and which measures the perceived correlation with responsible innovation and five areas of society: economy, political issues (e.g., better & inclusive democracy), human species (e.g., health, transhumanism, gene editing), environment, humane and caring society.

Generally, participants agree with a correlation between the practice of spiritual exercises and society, but this correlation is much stronger for those who practice spiritual exercises. However, the respondents are skeptical about the correlation between spiritual exercises, and this is even more true for those who do not practice. This stark contrast between those who practice and those who do not suggests that the latter are less able to see their actions in the long term and find it hard to link those with society.

This study highlights the link between the practice of spiritual exercises and responsible innovation, although, at the first sight, it is hard to establish such a link. Therefore, the results of this study can be used by innovators and managers to convince themselves and others of the importance to take time for spiritual exercises and to incorporate philosophy in one’s everyday life.



## **To dance is to be: Dance, spirituality, and the interconnected rhythms of relational autonomy**

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Saturday, 24th February - 15:15: 9E (Salon DE) - Individual Presentation

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*Mrs. Giulia Adele Dinicola (Duquesne University Center for Global Health Ethics), Prof. Alif Laila Tisha (University of Washington)*

This paper examines the interconnectedness between dance, spirituality, and relational autonomy. We argue that dance and spirituality can facilitate the development of relational autonomy, which is the capacity to form and maintain relationships that are mutually beneficial and respectful of each individual's autonomy. We explore how dance, as a form of embodied expression, can promote a sense of interconnectedness and foster a more holistic understanding of the self. We also discuss how spirituality, as a means of connecting with something greater than oneself, can provide a framework for understanding one's place in the world and the importance of fostering relationships with others. The dancer in this case study employs dance as a medium to narrate her journey and manifest her identity. Through dance, she conveys her experiences of illness and the associated clinical decisions. Caregivers who are sensitive to patients' spiritual beliefs and personal narratives can build trust and understanding, which is crucial for developing a strong caregiver-patient relationship. This paper argues that the combination of dance and spirituality can provide a powerful tool for cultivating relational autonomy and promoting healthy, fulfilling caregiver-patient relationships by promoting a new form of self-expression and enhancing epistemic justice for cancer patients.

## Public Choice and Elite Theory: Friends or Foes?

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Saturday, 24th February - 14:45: 9F (Salon FG) - Individual Presentation

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*Dr. Joseph Porter (DePauw University), Dr. Alfredo Watkins (Duke University)*

Public choice theorists such as James Buchanan and Gordon Tullock argue that formal constitutional rules can ensure fair and effective governance by removing arbitrary discretion from policymakers' hands. These theorists' practical advice is something like this: Constrain power through constitutional rules which minimize the discretion of people in power—not just the “wrong” people but the “right” people as well.

In contrast, elite theorists such as Vilfredo Pareto and Gaetano Mosca argue that *elites*—members of small but well-organized and (therefore) powerful political groups—will inevitably find ways to exercise discretion *regardless* of formal political constraints. These theorists' apparently conflicting practical advice is something like this: Constraining power is hopeless, so make sure you get the “right” people in power.

In this essay, we propose that public choice and elite theory, despite their *prima facie* incompatibility, can in fact complement each other. We begin by explaining public choice and elite theory's basic theoretical and methodological assumptions, which include a natural shared starting point: methodological individualism. Next, we pinpoint two major flaws in public choice theorists' defense of formal constitutional rules as a political constraint mechanism (neither of which is intrinsic to public choice itself): (1) an excessively egoistic model of political actors, and (2) an excessively formal (and thus insufficiently broad) conception of political power. We then argue that a synthesis of public choice and elite theory suggests a different kind of political constraint mechanism which (because it does not share either of these flaws) can more effectively constrain bad political actors. Our ultimate hope is to shed some light on one of the most fundamental problems in political theory: How can we effectively “guard the guardians”?

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## Integrity: 3 Frames and the architecture of roles

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Saturday, 24th February - 15:15: 9F (Salon FG) - Individual Presentation

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*Prof. Daniel Wueste (Clemson University)*

- The received view about role moralities is unsympathetic[1]; in fact, it entails the conclusion that role moralities are otiose.[2] (Please see the PDF for references etc. associated with the bracketed numbers.)

Talk about integrity involves one or more frames:

- a. Personal integrity
- b. Professional integrity
- c. Institutional integrity

The distinction between (a) and (b) is marked by many concerned with practical and professional ethics, and for the most part, it seems, taken for granted by those involved in professional practice either as provider or receiver (for instance as patient or client). However, that raises a question –Must we then be thinking in terms of a *non-role self* (NRS) distinct from the self-in-a-role (SIR)?[3]– that brings to mind Hume’s skepticism about the self.[4]

It seems that we could substitute, *mutatis mutandis*, “role” for “some particular perception or other” in the statement of Hume’s skepticism about the self thereby transforming it into a skeptical statement about a non-role self. In any case, the idea suggested by the comparison of Hume’s skepticism about the self and the earlier question about NRS and SIR is that instead of one of them (the free-standing individual self/non-role self) being taken to be in some sense more real and thus more important, they are, rather, on an even footing. That is significant in that it would diminish somewhat, if not extinguish altogether, the anxiety philosophers feel about taking role moralities seriously, i.e., recognizing a role morality as a *genuine morality* capable of doing what morality understood in traditional terms can do: make certain types of action/conduct non-optional (impose obligations) and be a source of “rights” in addition to those that reside, as it were, on the other side of the coin of duty/obligation, by empowering, permitting or immunizing (i.e., blocking an action by another that would change one’s moral relations).

A defense of these skeptical views can’t be offered here. But supposing it’s not impossible and embracing Hume’s suggestive comparison of the self to a republic or commonwealth[5], I argue for a focus on institutional integrity and the moral architecture of the roles it comprises.

## Contemporary Artificial Intelligence and Practical Ethics

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Saturday, 24th February - 14:45: 9G (Salon HI) - Individual Presentation

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*Dr. Glen Miller (Texas A&M)*

A significant problem in assessing and even discussing the ethics of artificial intelligence (AI) is the multiplicity of the varieties of AI that are theoretically possible and the multitude of ethical issues that arise from each of them: while a great deal of attention has been given to concerns about superintelligence and transhumanism, and thought experiments such as the paperclip experiment, much less has been given to an assessment of the existing and short term issues that will arise from the development and adoption of AI.

This project aims to make progress in these areas by developing (i) a coherent set of clear definitions of key terms and distinctions encountered in understanding the capabilities of contemporary AI—importantly clarifying ambiguities in terms such as intelligence and learning that are applied to humans as well as computers—and (ii) a programmatic synthesis of concerns about risks, responsibility, and governance that apply to professional ethics that draws from work in philosophy, computer science and other AI-related disciplines, and policy documents. Developed in part through undergraduate research seminars and “Ethics of Artificial Intelligence” courses, this presentation aims to find the Golden Mean between technical details, ethical concepts, and abstract and concrete ideas in order to clearly explain the most pressing ethical concerns associated with the development and adoption of AI to individuals from various disciplinary backgrounds, and to provide a list of references that can help attendees in their own research.

## Kindness by Design: Higher Ed's need for compassion and connection in the age of AI.

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Saturday, 24th February - 15:15: 9G (Salon HI) - Individual Presentation

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*Dr. Jason Frank (Santa Fe College)*

As an instructional designer, I advocate for teaching practices that increase the presence of the online instructor and emphasize the need for regular interactions between students and faculty. Without a connection to the instructor, students might become disengaged from their learning and devalue what is being taught. Instructors who resist this, often emphasize the value of the content over their value as facilitators and feel they are doing their job if the content is accurate and well-curated.

While there are still issues with the reliability and accuracy of Artificial Intelligence, we are fast approaching a time when institutions will be able to trust these technologies to gather the best content and deliver it with dynamic and interactive media. Generative AI is a technology that represents both a material and existential threat to traditional higher education and the content delivery model in particular.

The tendency when confronted with technologies like ChatGPT is to identify all of the ways it can be used to subvert traditional practices and enable unethical behaviors. Addressing this disruption by doubling down on surveillance and plagiarism detection software to catch cheaters only exacerbates the challenges we face as educators.

However, these new technologies represent an opportunity to reframe the work we do and focus our efforts on connection and compassion. Kindness by Design is a framework that promotes Curiosity, Clarity, Credibility, Play and Openness. These habits of learning extend beyond the classroom to the services and systems colleges employ to further their missions. If student learning and growth is the targeted outcome, the learning environment must foster care and respect for all members of the learning community.

In this session we will look at specific ways to apply the principles of Kindness by Design to a variety of educational scenarios and challenges. Participants will be invited to share the ways in which their own practices are rooted in an ethic of kindness.

Relational teaching is not a new pedagogy, but it is a pedagogy that challenges notions of scale, efficiency, and technological solutionism. At this critical moment, optimism is a choice and kindness a way forward.

## Is Philippa Foot's Ethical Naturalism Ableist?

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Saturday, 24th February - 14:45: 9A (Rosewood) - Individual Presentation

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*Dr. Chris Arroyo (Providence College)*

Scott Woodcock (2006) argues that Philippa Foot's account of natural goodness (2001) has an Achilles heel. According to Woodcock, Foot's "conception of natural goodness and defect in human moral agents faces an acute dilemma: it either sanctions normative claims that are objectionable or else it begs the question of how we identify good human life by tacitly appealing to an independent ethical standpoint to sanitize the theory's normative implications" (2006, p. 447). Woodcock identifies three such objectionable moral claims, but in this paper I focus on one, namely, his claim that Foot's view "leads to the morally offensive claim that humans who are disabled, sterile, or lacking in mental capacities are *defective* members of the species in an admittedly normative sense of the term" (p. 451).

My view is that Woodcock's criticisms on this issue stem from his rejection of certain key features of Foot's approach to normative ethics, and his rejection of these features lead him to misread Foot's views about natural goodness. In order to defend my view, I proceed as follows. First, I summarize Woodcock's arguments about the implications of Foot's view regarding people with disabilities. Second, I briefly indicate some *prima facie* facts about Foot and her work that makes it unlikely that she would develop an account of ethical naturalism that unjustly discriminates against people who are disabled, sterile, or lacking in mental capacities. Third, I defend (a) Foot's view that "good" is what Peter Geach called a logically attributive adjective and (b) her rejection of what Anscombe called the modern sense of "moral," and I argue that the force of Woodcock's criticisms depend largely on a failure to appreciate these features of Foot's thinking. Finally, I turn to Foot's account of human natural goodness, drawing attention to her treatment of happiness as entailing an important distinction between our ability to identify a particular human being as possessing or lacking *this* or *that* natural human good or bad and our ability to make true judgments about whether or not a particular human being is happy.

## The Ethics of Everyday Objects

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Saturday, 24th February - 15:15: 9A (Rosewood) - Individual Presentation

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*Mr. Daniel Mattox (University of Cincinnati)*

Our lives are full of objects like pens, paper, clothes, food, technology, weeds, flowers, etc. These objects are often unremarkable ethically. Most people consider objects to be outside of the domain of ethical concern unless their harm causes harm to a sentient creature. Our willingness to treat everyday objects as replaceable, disposable, or valueless is part of what makes the objectification of people or non-human animals so concerning. Martha Nussbaum (1995) and Rae Langton (2009) have both written on sexual objectification and which kind of treatments of objects are inconsistent with the treatment of a person as a full subject. Similar concerns come from the expansion of Kant's categorical imperative to the treatment of non-human animals in the work of Tom Regan (1983). The crux of both lines of reasoning is that what is ethically permissible to be done to objects is often abhorrent to do to subjects, however we define who counts as a subject. While you may find it inconsequential to break a mug and trade it in for another one, you likely don't think treating your child the same way is morally permissible.

In this talk, I invite us to turn this analysis on its head. Why is it okay for us to treat everyday objects as disposable or interchangeable? My answer is that it is both wrong to treat the destruction or abandonment of everyday objects as morally permissible and that fostering such an attitude or relationship to these objects undermines our broader ethical concerns in environmental, business, and personal contexts. I argue that by fostering a greater respect for everyday objects in our lives we can alter our attitudes, judgments, and behaviors in a way that produces greater commitments to resisting consumerism and promoting environmental justice. Using lessons from Shintoism, virtue ethics, and everyday aesthetics, I interrogate our conception of the value of everyday objects and what it is to treat an object ethically.

## Faculty Members Perspectives on Responsible Conduct of Research Training

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Saturday, 24th February - 14:45: 9J (Rookwood) - Individual Presentation

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*Ms. Jesenia Rosales (Michigan State University)*

Responsible conduct of research (RCR) is integral to graduate education (Steneck et al., 2007) in helping develop graduate and graduate professional students' values and ethical awareness when conducting research. Scholars have found a variety of complicating factors associated with RCR training, such as consensus on the goals of RCR training, RCR content (Kalichman & Plemmon, 2007; Mulhearn et al., 2018), and assessment of the effectiveness of ethics training (Todd et al., 2017). This is reflected in how postsecondary institutions often have their own goals and forms of conducting RCR training across their campus. The purpose of this study is to understand faculty members' conceptions of RCR training in their respective disciplines at one land grant university. These provide insights into faculty views of RCR since they often serve as RCR advisors (Alfredo & Hart, 2011) and how the university could improve RCR training. This study is part of an institutional transformation project called VERITIES that emphasizes RCR training centered on Scientific Virtue Theory (Pennock, 2015, 2019; Pennock & O'Rourke, 2017). Seven faculty members participated in interviews that focused on their understanding of RCR, its purpose, and how it is implemented in their respective graduate programs. Faculty provided RCR definitions as well as their experiences with research integrity and training in their specific disciplines (e.g., Biochemistry, Microbiology, Sociology, Medicine, Plant Biology, Anthropology). We found that faculty perceive RCR training as integral to graduate students' socialization into the discipline with departments designing their own professional development tailored towards their students' needs. To improve training, faculty sought practical changes, including a) more tailored and intentional versions of RCR training for their disciplines, and b) effective communication and tracking systems for RCR training. While mechanics of student record keeping is important, faculty seek substantive ways of educating students about ethical research understood through disciplinary lenses. These results build from scholars who emphasize the need for faculty responsibility in promoting RCR education (e.g., Kalichman), offering insights into how postsecondary institutions support faculty to establish RCR training that centers research integrity—all to foster future generations of ethical scholars and researchers.



# How to Engage in Successful Collaborative and Interdisciplinary Research: A Guide for Graduate Students and Early Career Scholars

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Saturday, 24th February - 15:15: 9J (Rookwood) - Individual Presentation

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*Dr. Donna Yarri (Alvernia University), Dr. Spencer S Stober (Alvernia University)*

In the publish-or-perish world of academia, faculty are evaluated on scholarship in addition to teaching and service. However, there can be difficulties with finding time for research, as well as with motivation and follow-through. The presenters, both full professors at the same institution but in different disciplines, have successfully engaged in collaborative and interdisciplinary research for almost 20 years, and will share their experiences. The presentation will include how we began our work together (which we will leave out of the proposal in the interest of space); the pros and cons of such research; general observations about this kind of work; and recommendations for how to proceed.

There are pros and cons. Pros include providing motivation and accountability; working with and learning from others; creating synergy, such that the whole of the project is greater than the sum of its parts; creating something new that you would not be able to create on your own; sharing the burdens, both menial and substantive; having a built-in peer review process; and developing friendships. Cons include the fact that this kind of research may not lend itself to all disciplines; that tensions can arise due to differences in working habits, perspectives, and personalities; that it requires more logistics; and that there must be a willingness to share costs, royalties, and fame.

General observations include the importance of choosing the right partner; of allowing time for writing and research styles to be complimentary; of recognizing that it gets easier over time with the right partner; of doing individual research to maintain credibility, depending on the discipline; and of deciding in advance how work will be divided. Interdisciplinary work includes the above plus a greater learning curve; a willingness to consider other epistemologies; a bias at times towards interdisciplinary research; and an acknowledgment that collaborative research lends itself to some disciplines more than others. Recommendations include exploring how this research will be accepted in your discipline; finding the right partner; nurturing a willingness to compromise; creating a compelling idea; beginning with a conference presentation; and seeking grant opportunities.

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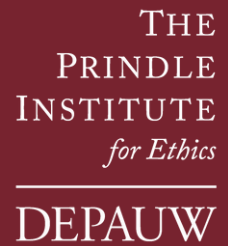
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