



THE 34TH ANNUAL
APPE INTERNATIONAL
CONFERENCE

March 28, 2025

#APPE2025

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**APPE Conference
(Virtual): March 28**

The Epistemic Harms of Marital Rape

Friday, 28th March - 10:00: V1A - Individual Presentation

Ms. Ritu Sharma (University of British Columbia)

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

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

Friday, 28th March - 10:30: V1A - Individual Presentation

Ms. Roxy Alexander (American University)

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

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

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

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

Friday, 28th March - 10:00: V1B - Individual Presentation

Dr. Rachel Frazier (University of Florida)

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

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

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

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

Friday, 28th March - 10:30: V1B - Individual Presentation

Jeanine Ashforth (University of South Florida)

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

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

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

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

1. to serve ethics scholarship by illuminating these events and originating academic discussion on the ethical implications and theoretical positionalities thereof;
2. to invite and apply ethical and moral responses from the broader academic community (e.g., education ethics, democracy and education, moral duty, etc.);
3. to reverse engineer the now-revealed takeover playbook and, understanding this incursion against NCF to presage a broader attack, to serve moral duty by developing a defensive “intellectual inoculant” to protect other institutions.

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

American Whitelash and the Ideal of Equality

Friday, 28th March - 10:00: V1C - Individual Presentation

Mr. Joel Ballivian (University of Wisconsin, Madison)

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

Environmental Justice in Catastrophe Triage

Friday, 28th March - 10:30: V1C - Individual Presentation

Colby Clark (University of Utah)

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

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

Embodied Social Robots: Intersubjectivity in Ethical Relations

Friday, 28th March - 10:00: V1D - Individual Presentation

Shaun Respass (North Carolina State University)

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

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

Mental Panopticism: Neurotechnological Mind-Reading and Epistemic Harm

Friday, 28th March - 10:30: V1D - Individual Presentation

Mr. Gage Goulet (York University)

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

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

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

Friday, 28th March - 10:00: V1E - Workshops/Professional Development

Dr. Crystallee Crain (Prevention at the Intersections)

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

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

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

The Use of Rhetorical Strategies in Ethics Discussion and Ethics Debate: When Delivery Matters

Friday, 28th March - 10:00: V1F - Panel Discussion

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

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

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

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

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

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

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

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

What We Owe to Each Other

Friday, 28th March - 10:00: V1G - Panel Discussion

Lida Anestidou (Communities in Science), Prof. Dennis Cooley (NDSU/Northern Plains Ethics Institute), Raquel Diaz-Sprague (University of Alabama at Birmingham)

T.M. Scanlon's 1998 book "What we owe to each other"¹ elaborates on people's moral principles and motivation regarding judging what is right and what is wrong. Scanlon's premise is that in order to give others their due, one has to justify one's conduct to them². Since the January 20th inauguration of the new Executive Branch, most members of the American academe encounter significant impediments that endanger their professional life and their livelihood without justification.

APPE, as a professional organization, exists for and is empowered by its members. Thus, the purpose of this session is two-fold: first, to provide a moral examination of the federal decisions and their impact on the American scientific and academic community; and second, to engage the audience in exploring sustainable programmatic opportunities that APPE may provide to support its members through these difficult times.

1 Scanlon TM. What we owe to each other. Harvard University Press, 1998.

JSTOR, <https://doi.org/10.2307/j.ctv134vmrn>. Accessed 25 Feb. 2025.

2 O'Neill M. What we owe each other. T.M. Scanlon's egalitarian philosophy. Boston Review, June 2, 2016. <https://www.bostonreview.net/articles/martin-oneill-tm-scanlon-inequality/>. Accessed 25 Feb. 2025.

Embracing Humanity: Redefining Care in a Tech-Driven Healthcare Landscape

Friday, 28th March - 10:00: Flash Presentations - Individual Presentation

Dr. dina siniora (Duquesne University)

In an increasingly technology-driven healthcare landscape, the emotional and physical safety of healthcare professionals is paramount. As artificial intelligence (AI) reshapes patient care, it is essential to explore the theme of “how to be human,” particularly in ensuring the well-being of healthcare workers. Hospital managers must recognize and address the concerns that physicians and staff have regarding AI’s role in their practice to maintain a human-centered approach.

Research shows that while AI enhances efficiency, it can also contribute to feelings of disconnection and stress among healthcare providers (Hawkes, 2019). This emotional strain is intricately linked to burnout, with studies revealing that 42% of physicians report feeling burned out, highlighting the urgent need to prioritize well-being in the healthcare environment (Shanafelt et al., 2016). Recognizing that healthcare workers’ safety encompasses both physical and emotional dimensions, organizations can implement strategies that foster a culture of compassion and support.

Creating an environment where staff feel safe to express their thoughts and concerns is vital. Encouraging open dialogue and providing resources such as counseling services and mindfulness training can help healthcare professionals manage stress and maintain empathy in patient interactions (Kumar, 2016). These initiatives are essential for cultivating the human qualities that underpin compassionate care.

The connection between compassionate healthcare providers and patient safety is profound. Compassionate doctors are more likely to engage in effective communication, fostering better understanding and trust with patients. This relationship not only enhances patient satisfaction but also significantly impacts patient safety. When healthcare workers feel supported and emotionally secure, they perform better, leading to fewer medical errors and improved care coordination (Hojat et al., 2011; McCabe, 2004).

Ultimately, being human in today’s healthcare environment necessitates intentional efforts to balance technological advancements with the well-being of healthcare workers. By advocating for work-life balance, promoting professional development, and cultivating a collaborative culture, healthcare organizations can enhance staff safety and well-being. In doing so, they reinforce the essential link between compassionate healthcare and overall patient safety and efficient care.

Understanding Success in the Context of Homelessness: A Dual Perspective of Suffering and Hope

Friday, 28th March - 10:00: Flash Presentations - Poster Presentation

Sophie Williams (University of Texas at San Antonio)

This paper will delve deeper into the multifaceted concept of “success” for individuals experiencing homelessness, understanding how it is defined, the dichotomy between suffering and hope, and the ideal measures of success unpinned within this context. While society typically equates success with tangible achievements, such as stable housing and employment, this paper argues for a broader understanding that includes personal well-being, self-esteem, and the reclamation of hope. The study underscores the necessity of reevaluating societal perceptions of success to foster more inclusive and supportive approaches to addressing homelessness. An urgent need to address the homelessness crisis in the United States is underscored by the fact that over 639,000 adults and children experience homelessness on a given night. In redefining “success” within the context of homelessness, this paper advocates for a more inclusive, compassionate framework that acknowledges personal growth, resilience, and the restoration of hope as essential dimensions of overcoming homelessness.

The Potential Power of Humility: Building Ethical Cultures by Decreasing Fear and Embracing Ambiguity

Friday, 28th March - 10:00: Flash Presentations - Pre-Recorded Flash Presentation

Tiffany Chenneville (University of South Florida)

The purpose of this flash presentation is to explore the benefits of humility when attempting to build ethical cultures. Drawing on the concepts of cultural competence and cultural humility, the author will introduce the concepts and importance of both ethical competence and ethical humility when examining ethical behavior across professional settings (e.g., educational, organizational), activities (e.g., research, teaching, consulting) and roles (e.g., scientist, teacher, mentor, consultant). The author will argue that fostering ethical humility is critical for building ethical cultures as doing so will decrease fear and the need for certainty, allowing for a more nuanced approach to professional ethics and enabling the navigation of complex and diverse contexts with increased flexibility, openness, and sensitivity to differing values. This argument is based on the notion that fear and discomfort with ambiguity can inhibit transparency, open communication, and accountability, all of which are foundational to ethical behavior. This presentation will offer a novel framework for thinking about how to promote ethical cultures. Participants will gain insight into the value of maintaining flexibility, openness, and compassion when examining ethical behavior across professional settings.

On Filipino Children’s Perceived Immaturity for Sex Education: A Proposal for a Reexamination of Adults’ Notions of Childhood and Education

Friday, 28th March - 11:15: V2A - Individual Presentation

Keisha Christle Abog (University of the Philippines Los Baños)

The Philippines’ Senate Bill (S.B.) No. 1979, also known as the “Prevention of Adolescent Pregnancy Act of 2023,” proposes to standardize and implement the Comprehensive Sexuality Education (CSE) in the basic education curriculum of private and public schools in the country. Through the CSE, topics such as informed consent, adolescent sexual and reproductive health, children’s rights, contraception, hygiene, and gender and sexual violence shall be discussed. In January 2025, Philippine government officials and conservative groups raised objections against the CSE, arguing that it would entail hypersexualization of children and removal of parental authority. Following the withdrawal of several senators’ signatures, Senator Risa Hontiveros filed a substitute bill that excludes from the supposed mandatory CSE children aged 10 or below, an age group deemed needing protection from supposed hypersexualization. Advocates of children’s rights and sex education have pointed out that the criticisms raised by several government officials and conservative groups are founded on misinformation and disinformation, arguing that the CSE is age-appropriate and culture-sensitive. While arguments on age-appropriateness and cultural sensitivity shed light to the issue, discussions on the following are lacking: (1) children’s capacity to think and (2) adults’ view of schools as education institutions. In this paper, I forward a philosophical account of childhood and education vis-à-vis the debates surrounding the CSE, focusing on Filipino children’s perceived immaturity for sex education. Banking on Peter Paul Elicor’s (2024) “Are Filipino Children Too Young to Do Philosophy?” and Matthew Lipman’s (2003) *Thinking in Education*, I examine the senses in which the following are problematic: (1) Filipino adults consider Filipino children too young to understand complex topics and (2) adults tend to equate education with indoctrination. By highlighting the role of schools as education institutions in the development of children’s thinking, I argue that efforts to address misconceptions on the CSE must include discussions on how Filipino adults view childhood and education in the first place. I conclude that discussions on the CSE must include adults’ reexamination of their own notions of childhood and education – discussions that would genuinely advocate for the rights of Filipino children whom adults claim to protect.

Provider Gender-Based Selections and Gender Transitions: A Surprising Paradox

Friday, 28th March - 11:45: V2A - Individual Presentation

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

This presentation explores a paradox between several seemingly independently plausible ethical claims: 1) It is ethically acceptable to choose a healthcare provider on the basis of gender; 2) If it is ethically acceptable to choose a healthcare provider on the basis of X, then it is ethically acceptable to stop seeing a provider on the basis of X; 3) Having a regular patient stop seeing a particular healthcare provider is a material loss for that provider; and 4) We should not cause individuals to experience material losses on the basis of gender transitions. I argue that these claims are mutually inconsistent, as it would be ethically acceptable for a patient to stop seeing a provider on the basis of a gender transition but not ethical to cause the provider to have to suffer the ensuing material loss. This does not assume that patients have an obligation to continue seeing a provider, but rather (at most) that it's at least conceptually possible that one can do something ethically permissible for ethically impermissible reasons. I argue that (2) and (3) are relatively secure, and that we must thus make an ethical choice between rejecting (1) and rejecting (4). I give reasons in favor of rejecting either, and give variants of both principles that might be able to replace them.

This topic is crucial for applied ethics, as this seemingly limit case can (as limit cases often do) teach us something about an underlying principles, in this case either that it is not acceptable to choose a provider on the basis of gender (and no other reason) or that it is acceptable to cause a material loss to someone solely on the basis of their gender transition. Perhaps surprisingly, I find that the principle that it is acceptable to select a provider on the basis of gender might be the less supported of the options, which would have radical implications for how we as potential patients should approach our healthcare interactions.

Behavioral Ethics, Subjective Morality & Idealization

Friday, 28th March - 11:15: V2B - Individual Presentation

Mark Herman (Arkansas State University)

Behavioral ethics is a practical offshoot (or applied subfield) of empirical moral psychology that aims to improve ethical decision-making and behavior, especially in the workplace. Ethical improvement requires a standard of ethical evaluation relative to which one can improve. The most commonly used standard in behavioral ethics is ethical evaluation “by one’s own lights,” especially “upon reflection” (Bazerman & Tenbrunsel; Biasucci & Prentice). However, this standard—this basis for identifying the “right” behavior (or decision, judgment, etc.)—is too vague. For instance, “upon reflection” is rarely meant as mere reflection, *per se*; instead, it usually involves some intervention, such as the provision of information (e.g., regarding an error or bias that was instantiated). However, involving interventions in the standard creates problems whenever different interventions would yield different evaluations or different allegedly “right” behaviors. Lacking a definitive “right” behavior—that is, lacking a singular, definitive standard of ethical evaluation—raises problems for the realization of ethical improvement. If behavioral ethics is to have a strong theoretical foundation, a more precise standard is needed. A standard of ethical evaluation described as “by one’s own lights” constitutes a subjective ethical standard. “Upon reflection” constitutes a condition under which evaluations are privileged—that is, functionally speaking, an idealization condition. Idealization conditions for subjectivist standards—or more specifically, (neo-Humean, non-convergent) subjectivist theories—is thoroughly addressed in the literatures on practical reason and non-moral value theory (Brandt; Railton; Rosati; Sobel; Williams). Allowing simplification, such theories tie an agent’s reasons or well-being to the desires of an idealized version of that agent (e.g., the desires the agent would have given perfect rationality and full information). Something like such idealization conditions should be incorporated into behavioral ethics’ standard of ethical evaluation. Nonetheless, such idealization conditions would be incomplete because the idealization conditions upon which they would be based were not tailored for subjective *moral* theories. This deficit includes a lack of morality-specific idealization conditions (e.g., perhaps, maximal compassion). As such, morally relevant and morality-specific idealization conditions should be developed and incorporated as well. Connie Rosati’s two-tier internalism provides useful resources for this task. Practical difficulties are addressed.

The Nexus of Misinformation and Political Stability: Ethical Implications for Post-Conflict Areas and Marginalized Communities in the United States

Friday, 28th March - 11:45: V2B - Individual Presentation

Lamont Pennie (University of Nevada, Las Vegas)

In a society where information flows rapidly and unrestrained through digital platforms, misinformation has become a powerful force capable of threatening political stability, fueling hatred, and fracturing social unity. This paper explores the ethical implications of misinformation in both post-conflict areas and among marginalized communities, specifically the LGBTQ+ community, in the United States, with focus on how misinformation distorts public perception, destroys trust in public institutions, and exacerbates societal division. Drawing on case studies such as the role of radio propaganda during the Rwandan genocide and the boost of divisive narratives on U.S. social media, the paper examines the ways by which misinformation incites violence, normalizes extremist ideologies, and compromises democratic discourse.

This study examines the obligations of platforms from a social and media ethics perspective, in relation to spreading misinformation and delves into the societal impacts of unrestricted dissemination of false information. The study argues for proactive measures such as promoting media literacy programs, fostering content moderation, and establishing public oversight as crucial strategies for mitigating the adverse effects of misinformation on vulnerable communities. The results underscore the importance of taking a multi-disciplinary approach to tackle misinformation's ethical challenges, advocating for policies and educational frameworks that foster critical thinking skills and resistance to manipulation efforts head on. By confronting the complexities of misinformation, this paper contributes to the conversation about protecting principles and social equity in response to digital risks by addressing the ethical intricacies surrounding misinformation.

3D Bioprinting for 3D Printed Skin Grafting and 4D Bioprinting : Ethical and Anticipated Ethical Issues

Friday, 28th March - 11:15: V2C - Panel Discussion

Prof. Richard Wilson (Towson University), Mr. Ian Holmes (Towson University)

3D and 4D bioprinting have the potential to 3D print organs such as skin to advance treatments in the medical industry and healthcare by treating severe burn victims. After looking at case studies of developments of 3D printed skin, such as research currently being done at the University of Pennsylvania or joint research at the University of Birmingham and the University of Huddersfield, an anticipatory ethical analysis is applied to stakeholder perspectives involved in the development of 3D printed skin. The ethical investigation focuses on the technology being utilized and the intentions, desires, and actions of the stakeholders involved. The technologies analyzed for their utilization in the development of 3D printed skin include the types of 3D printing methods, such as extrusion-based bioprinting, droplet based bioprinting, stereolithography, and laser-assisted bioprinting and the types of bioinks and tissue engineering being used to 3D print fully functional skin graft prototypes. The intentions of stakeholders working on the development of fully functional 3D printed skin as a safe and effective alternative treatment for burn victims must pursue what is virtuous to uphold the ethical and technical integrity of this potential revolutionary treatment. If researchers are not honest with their research methodologies, it should not be expected that patients and hospital administrators will trust the results the researchers found, setting back the development and marketing of a potentially life-saving treatment back years or even decades. 3D printed skin created specialized 3D printers can potentially reduce the cost of treatment for patients, provide aesthetical repairs to severely damaged skin, and save the lives of patients with severe burns that have trouble healing.

In addition to 3D bioprinting 4D printing arises as a new technology that implements dynamic improvements in printed structures using smart materials (stimuli-responsive materials) and/or cells. These dynamic scaffolds enable engineered tissues to undergo morphological changes in a pre-planned way. An anticipatory ethical analysis is applied to stakeholder perspectives involved in the development of 4D tissue engineering applications.

Abolish American College Football

Friday, 28th March - 11:15: V2D - Individual Presentation

Dr. Alex Wolf-Root (The Ohio State University)

American college football (CFB) plays a big role on many college campuses, but I argue that this is not a fitting activity for institutions of higher education. This unacceptability stems from how American football causes long-term degenerative brain damage in the form of chronic traumatic encephalopathy (CTE). While CTE can currently only be diagnosed post mortem, we now have strong reason to believe that this is quite common even among those who play CFB only at the scholastic or intercollegiate levels. While I believe that such harms are sufficient to abolish American football in all contexts, there are a range of responses people give in defense of CFB existing in general. Accepting these common defenses, as we will for purposes of this paper, will nonetheless be insufficient for defending institutions of higher education from sponsoring American football. This is because the brain harms of American football undermine the plausible primary purpose(s) of institutions of higher education. Whatever else institutions of higher education are for, intellectual development is to expand students' potential is central to their purposes. This is so on an "ivory tower" model where institutions of higher education are all about learning as well as on more plausible or realistic models that care about such things as developing students as good citizens or more generally as good persons in developing and diverse world. CTE can undermine this. While the effects of CTE vary, it can include significant cognitive and emotional degeneration inconsistent with the goals. While a model of the purpose of institutions of higher education as something like mere money maker, four-year resort, or entertainment factory could be consistent with sponsoring CFB, presumably few would defend such models as normatively relevant. I argue that any plausible model of what institutions of higher education ought to be will be inconsistent with sponsoring CFB, and so whatever else we think of American football in other contexts, we ought to abolish American college football.

The use of graphics and humor in mass lecture ethics classes

Friday, 28th March - 11:45: V2D - Pedagogical Demonstration

Dr. Thomas BIVINS (School of Journalism and Communication, University of Oregon)

The COVID-19 pandemic upended higher education resulting in an emergency conversion from face-to-face to remote learning. This transformation also ignited a surge in e-learning platforms and learning management systems. The combination of PowerPoint or Keynote with online teaching platforms and tools, such as Canvas and Panopto have opened new avenues for learning and provide the vehicles for several forms of print and multimedia to enhance the online experience.

Research has shown that students learn best from a combination of text and images rather than from words or images alone, and that humorous images and memes with verbal narration and animation can have a strong impact and are incredibly effective in allowing students to spend more time in the course materials and to study them more thoroughly. This presentation shows that a combination of humor and imagery increases student interest, attention, engagement, motivation, enjoyment, and participation in a positive online learning environment. It will explore the success of a single, mass-lecture course over a three-year period during which both imagery and humor developed into a primary aspect of the course and resulted in abundant positive feedback from participating students.

The lesson here is that the original emergency conversion to online learning does not have to become the new normal. What has changed is the intersection of pre-COVID-19 teaching and what we have learned since then. We can now create our own “new” normal. And, the intentional use of humor and imagery can add immense value to the next steps we take.

Principles of Respect for Autonomy and Justice, and the Problems of ALS Patients

Friday, 28th March - 11:15: V2E - Individual Presentation

Dr. Yuichi Minemura (Gunma Paz College)

I analyze the principles of respect for autonomy and justice, which we have considered more important recently than the principles of non-maleficence and beneficence in the four ethical principles. I clarify the property of the principle of respect for autonomy with the elucidation of the meaning of autonomy and the relationship between autonomy and reason. I also make clear the property of the principle of justice with the view of the fair distribution of medical resources. After clarifying the nature of the principles, I examine the problems of ALS patients with views on these principles.

ALS patients, especially those whose condition has progressed severely, can survive with Tracheostomy Positive Pressure Ventilation (TPPV) to maintain circulatory and respiratory functions. Nevertheless, those patients despair over their severe condition and have a desire to die. If a physician respects the wish to die of the ALS patients, it indicates she would allow the patients to commit suicide. However, it would be difficult for a physician to enable ALS patients who are still conscious and rational to commit suicide. Medical professionals and patients' families need to understand the despair experienced by those patients. It is essential to support the patients so that they have the potential to live with hope as long as they retain the ability to live rationally.

In addition, when considering the situation of ALS patients with TPPV, we recognize patients suffering from long illnesses, have high medical expenses, and are often unable to receive the treatment they want. As a result, opportunities for patients receiving treatment for intractable diseases to access medical resources are limited. This condition may lead to a situation that goes against the principle of justice requiring medical resources to be distributed fairly. From the perspective of the principle of justice, it will be essential for medical professionals to make preparations to increase the opportunities for people with intractable diseases to access the medical resources they need for treatment. I examine the extent to which we should respect ALS patients' autonomy and the fair manner by which we could deliver limited medical resources to these patients.

Doxastic Neutrality in AI: A New Paradigm for Managing Uncertainty in Medical Decisions

Friday, 28th March - 11:45: V2E - Individual Presentation

Dr. Nesim Aslantatar (Indiana University Bloomington)

As artificial intelligence (AI) is becoming more widespread in medical decision-making, the need for AI systems to handle uncertainty responsibly has become critical. This paper argues that AI's capacity to adopt *doxastic neutrality (Dn)* –a form of suspension of judgment in which the agent acknowledges uncertainty without endorsing a particular belief or disbelief– could be an ethical and practical advancement for healthcare. Dn, characterized by a limited quasi-cognitive awareness, enables AI to signal, “I don't know,” “I am not sure,” “I cannot decide” as an indication of “further input required” when encountering ambiguous cases. This response offers a direct way to reveal the knowledge limits of AI systems through a transparency principle, which entails providing potential conflicts or shortcomings in their information. In cases where data is incomplete or diagnostic indicators are unclear, an AI system equipped with Dn would refrain from issuing a recommendation and instead defer to human expertise. This aligns with the principle of “meaningful human control” (MHC) by preserving the role of medical professionals in critical decision-making processes. Dn ensures that the AI does not mislead practitioners by overstating certainty but rather transparently conveys when additional human judgment is needed. Implementing this model would involve programming AI to recognize thresholds of uncertainty and respond accordingly. When these thresholds indicate low confidence, AI would activate its neutral stance, thereby prompting clinicians to apply their own medical and ethical judgment. To implement Dn, AI systems must be equipped with mechanisms to recognize and act upon varying levels of uncertainty. A hybrid approach –combining probability-based thresholds, Bayesian uncertainty estimation, and Out-of-Distribution (OOD) detection– offers a robust framework for managing uncertainty across different scenarios. Probability thresholds are suited for routine cases, Bayesian intervals help address situations with incomplete data, and OOD detection identifies novel or unfamiliar inputs. This multi-method strategy ensures that uncertainty is managed effectively, prompting human judgment when necessary without burdening clinicians with excessive deferrals. By bridging computational precision with human expertise, Dn offers a model for the ethical integration of AI in healthcare without compromising professional accountability.

The Rise of ELSEI!

Friday, 28th March - 11:15: V2F - Individual Presentation

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

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

Human Uniqueness vs. Shared Values

Friday, 28th March - 11:45: V2F - Individual Presentation

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

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

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

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

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

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

Ethical Responses of Companies with ESG Goals to States Banning ESG

Friday, 28th March - 12:30: V3A - Individual Presentation

Dr. Kathleen Wilburn (St. Edward's University)

The purpose of this paper is to explore ethical responses of six companies to the current mandate from some U. S. states that they no longer have Environmental, Social and Governance (ESG) goals in order to be included in investment packages used for teachers' and state government employees' retirement, and/or sell goods and services to the state government, while still maintaining their commitment to their ESG goals. The Securities and Exchange Commission (SEC) requires publicly traded companies to submit reports to the public that include ESG policies and accomplishments. Small and mid-sized businesses report on a voluntary basis, and many do. In 2021, more than 90 percent of S&P 500 companies and 70 percent of Russell 1000 companies published ESG reports. (G&A Institute, 2022) One study found that 75% of consumers would no longer support companies that neglected ESG. (Key ESG, 2024). Another study showed that 90% of Millennials are sustainability conscious, and 33% consider environmental, social and governance factors when shopping or looking for jobs. (Versace & Abssy, 2022) Most executives believe ESG goals are critical to their businesses. Currently, 53% of the income for the top 500 U.S. corporations and 49% of earnings for the largest 1,200 companies worldwide are derived from business operations that contribute to ESG. (Key ESG, 2024). Citizens expect businesses to have an ethical and transparent business models that includes sustainability and social impact. One 2024 study found that 75% consumers would no longer support companies that neglected ESG. Companies with SDGs have strong relationships with customers, employees, investors, and the community. Companies that have recently dropped their ESG goals have faced public backlash. Companies can keep their environmental and social goals, delete 'ESG' from their reports and websites and refer to them as corporate responsibility goals, but the goals will still be focused on the environment and society. If this is not enough for the states in question, companies may have to make a decision about whether they will continue to do business there. The companies in this study have strong ESG and make significant profit in the states that are banning it.

Green Energy, Shared Futures: Ethical Lithium Extraction through Indigenous Partnership in Alberta

Friday, 28th March - 13:00: V3A - Individual Presentation

Dr. Masud Khawaja (University of the Fraser Valley), Mr. Abdullah Khawaja (University of British Columbia)

Designated as a critical mineral by the Canadian government, lithium is key to advancing the country's green energy agenda. Alberta's unique geological landscape offers extensive subterranean brine reservoirs, accessible largely due to existing oil and gas infrastructure. This infrastructure opens pathways for lithium extraction that may have less environmental impact than conventional methods, yet historical practices in the resource sector reveal complex challenges, particularly concerning Indigenous communities. Traditional lithium extraction methods, such as hard rock mining and solar evaporation, demand intensive energy use, pose environmental risks, and have often marginalized Indigenous lands and livelihoods.

Recognizing the importance of sustainable resource management, Canada and its provinces are encouraging more eco-friendly approaches to lithium production, providing both financial incentives and regulatory support. Direct Lithium Extraction (DLE) stands as a promising technique, benefiting from Alberta's robust infrastructure and a skilled workforce rooted in the oil and gas industry. Unlike solar evaporation, DLE offers a more sustainable alternative with reduced emissions, making it an optimal solution in alignment with Canada's green energy goals.

Alberta's regulatory framework mandates adherence to environmental and procedural safeguards, yet an ethical approach to lithium extraction in Alberta must go beyond compliance. By involving Indigenous communities as active participants and stakeholders, companies can create avenues for economic empowerment, offering job opportunities and financial security that align with the Canadian Truth and Reconciliation Commission's Calls to Action. These partnerships would not only enhance corporate responsibility but also foster social and economic benefits for Indigenous communities, integrating ethical considerations into the core of lithium development.

In advancing a model of lithium extraction rooted in environmental stewardship and Indigenous partnership, Alberta can lead in ethical resource development. This collaborative approach to green energy mineral extraction presents a transformative vision for Canada's future, prioritizing ecological sustainability and social equity alongside economic advancement.

Deliberating about the Value of Valuable Organizations: What's Missing from the Stakeholder Theory of Governance

Friday, 28th March - 13:30: V3A - Individual Presentation

Ludovico Zizzo (DePaul University)

In this presentation, looking at the stakeholder model of corporate governance, of the sort espoused in the literature by Freeman (1994), Solomon (1992) and Bowie (2000), I argue that the normative model of decision-making that underlies it needs to be complemented by a more robust account of human ethical deliberation. And I do so, in alternative to recent critiques of the stakeholder model inspired by Marx and MacIntyre stressing indelible social conflicts or historical traditions. While stakeholder theorists emphasize the need to care for the well-being of all stakeholders of a corporation, including and not limited to the employees, I challenge two related assumptions of the stakeholder model: 1) the notion that deliberation in a social context is deliberation about the best means for achieving preestablished social goals, like in Solomon's version of the stakeholder model, developing the human capacity for flourishing; and, 2) that rationally structured procedures and rules are sufficient sources of moral justification of the actions of rational agents. I contend that both assumptions in different ways suffer from a reductive ("functionalist") account of human rationality. Moreover, I argue, using resources from Aristotle's account of ethical deliberation, that for stakeholder theory to be a viable alternative to prevalent models of governance, corporations need to be the kind of places where the material conditions and environment enable the participation of their members in deliberating about the value of a just political community as a whole, and about what it would mean for corporations and its very members to have value as part of that just community. I propose that a better way of thinking about ethical deliberation is to think about whether, beyond just taking the outcome of our actions mediated by inclusively governed organizations to be for the sake of rational ends, we can take the organizations' ends to be actually justified. This contribution can have significant implications for professional and applied ethics when thinking about the context in which corporations need to operate today and the massive ecological and technological problems that they need to confront if they want to be considered believable ethical actors.

Knowledge, Practice, and Factors Influencing Publication Ethics among Health Researchers and Academicians: Institution-Based, Cross-Sectional Study

Friday, 28th March - 12:30: V3B - Individual Presentation

Ms. Hana Getachew (Addis Ababa University), Dr. Girma Taye (Addis Ababa University), Prof. Yimtubezinash Woldeamanuel (Addis Ababa University)

Background: Publication ethics are rules of conduct for publishing scientific research results. They aim to ensure transparency, integrity, and accountability among writers, publishers, editors, reviewers, and readers. The International Committee of Medical Journals Editors (ICMJE), World Association of Medical Editors (WAME), and the Committee on Publication Ethics (COPE) are organizations working to provide guidelines and recommendations for authors, editors, and reviewers. These organizations aim to promote integrity, openness, and responsibility in publishing research results, ensuring high-quality science and avoiding potential moral dilemmas. However, the extent to which publication ethics standards are known or adhered to is not well known in Ethiopia.

Objective: To assess knowledge, practice, and factors influencing practice of publication ethics among health researchers/academicians.

Methods: A cross-sectional study was conducted at Ethiopian Public Health Institute, Armauer Hansen Research Institute, and Addis Ababa University College of Health Sciences to examine knowledge, practice, and factors influencing publication ethics among health researchers and academicians. A total of 588 respondents were obtained from the three institutions, stratified sampling approach was used. A self-administered questionnaire was given to participants. The data was analyzed using SPSS statistical software version 27.

Results: This study revealed that a significant number of the participants lack knowledge about prior publication ethics, dual submission, self-plagiarism, and image manipulation. While most have some understanding of these topics, a smaller percentage were unaware of their implications. Authorship, conflict of interest, and plagiarism were well-understood by most respondents. However, those who engage in dual submission and have a conflict of interest were found to be more likely to violate publication ethics. This study also shows that an increase in experience leads to a 7% decrease in violation of publication ethics practices, while an increase in knowledge leads to an 11% decrease. These findings highlight unethical practices and suggest areas for improvement in publication ethics.

Conclusion: The study reveals varied levels of knowledge and practice regarding publication ethics among health researchers and academicians, with gaps in consistent disclosure and adherence to ethical principles. Targeted interventions, continuous education, mentorship, and strengthening disclosure policies can improve standards.

Keywords: Publication, Ethics, Research, Health Researchers, Academician

Addressing Power Dynamics and Good Conflict in Research - Live-Interactive RCR Courses.

Friday, 28th March - 13:00: V3B - Individual Presentation

Ms. Kristen Schwendinger (University of Virginia)

Research misconduct sometimes toxic laboratory cultures, where frank, open, and timely exchanges have not occurred.[1] We learn that individuals involved avoided conflict which then devolved into misconduct. [2] But, “good conflict” is the kind that is generally needed to ensure quality in science.[3] This abstract recommends the inclusion of a skills-based practice in how to have difficult conversations in the lab in RCR courses, and how to teach good conflict.[4][5][6][7] We tend to focus on the substantive areas of legal risk for the institution in RCR training.[8] Trainees might be better prepared to prevent misconduct by being empowered to say something, and told how that can happen.[9] RCR vignettes generate discussion, but they do not often convey a system for improving communication.[10] This approach not only improves interpersonal dynamics but also reinforces ethical standards and collaborative practices essential for scientific advancement.[11]

Effective communication is crucial to healthy collaboration. Knowledge of power dynamics equips students to make more informed and ethical decisions. Understanding power relations helps in resolving conflicts more effectively. It allows individuals to address underlying issues of power imbalance and work towards more sustainable solutions. Overall, integrating power dynamics into ethics education ensures that students are better prepared to navigate complex social and organizational landscapes with integrity and empathy. We would be working together in the safety of the RCR course atmosphere to prepare constructively for conflicts, enhance mutual understanding, and promote a culture of open communication.

The situations one addresses as a RIO often reveal when communications are inequitable, unclear, and broken in the lab. Although the topic of power can be complex and uncomfortable, it is essential for students to grasp its influence within their universities and research communities. There is existing pedagogy to teach using activities to help students understand power dynamics and ethical decision making – it should apply in the context of the lab.

Assessing Research and Interpersonal Climates Using a Custom Results Analysis Engine?

Friday, 28th March - 13:30: V3B - Individual Presentation

Dr. Julia Briskin (University of Illinois Urbana-Champaign), Jacob Ryder (University of Illinois Urbana-Champaign), Prof. C. Gunsalus (University of Illinois Urbana-Champaign)

Work environments matter. Positive work environments characterized by open communication, trust, and strong research integrity norms can create conditions for people to thrive; in contrast, toxic work environments can lead to burnout, unethical behavior, and high turnover rates. Assessing interpersonal and research climates is one key way for institutional leaders to take the “institutional temperature.” What can institutional leaders do once they have this climate data? How do they interpret the “institutional temperature,” and what are the next steps? Assessment for assessment’s sake is not enough. More important than mere data collection and presentation, we explore strategies for interpreting results and taking actionable steps to improve climate, addressing common challenges such as setting priorities and gaining buy-in for positive change. We explore insights into leveraging climate data constructively, ensuring assessments lead to meaningful improvements. This presentation introduces an innovative online web-based Results Analysis Engine designed to administer climate assessments and analyze data across multiple levels—from individual units to institution-wide insights. Using a database of hundreds of academic units for comparative analysis, this tool empowers institutional leaders to contextualize their results by benchmarking against peers; in turn, these comparisons help illuminate the areas that are most amenable to intervention and improvement. Here, we present research and interpersonal climate data from four institutions (total N = 2612) and demonstrate how leaders can interpret their institution’s data and translate these interpretations to actionable insights. We show how data can be used to inform and select interventions that are likely to be particularly effective at improving working research and interpersonal climates.

The Nuzzi-Kennedy Affair: An Ethical Guideline not to be Violated

Friday, 28th March - 12:30: V3C - Individual Presentation

Dr. Rod Carveth (Central Connecticut State University)

Over the years, few ethical guidelines have remained inviolable. Revealing sources without their permission is one such strict guideline. Plagiarizing stories is another.

This past political campaign season, the public discovered another ethical guideline that the news media considers in violable – having a romantic relationship with a news source. This happened in September 2024 when New York reporter Olivia Nuzzi revealed that she had a personal relationship with married presidential candidate Robert F. Kennedy, Jr., after she had interviewed Kennedy for a political profile.

Nuzzi denied that the relationship between the two had ever been physical. Instead, Nuzzi described the relationship as a non-physical “personal” one. For his part, Kennedy claimed that he had only met Nuzzi once, for the political profile that Kennedy charged was a hit piece. New York put Nuzzi on leave while a law firm investigated the true nature of the link between Nuzzi and Kennedy.

The investigation ended in mid-October with the law firm declaring that while Nuzzi did have a personal relationship with Kennedy, it was brief and non-sexual. The law firm also found no inaccuracies nor evidence of bias in her profile of Kennedy. Still, on October 21, New York’s editors found that Nuzzi’s actions were a “violation of the magazine’s standards are conflicts of interest and disclosures.”

Beyond her dismissal, Ryan Lizza, Nuzzi’s fiancée and a correspondent for Politico, ended their engagement right after the revelation of the relationship with Kennedy. Lizza threatened to make public additional information about Nuzzi to the media in order to compromise her career prospects. Nuzzi also charged Lizza with hacking her electronic devices, leading Nuzzi to file a protective order against Lizza.

According to New York, Nuzzi violated the magazine’s standards by not revealing the relationship when it happened, and by threatening the credibility of her reporting as well as New York’s reputation by crossing the line from reporter/source to participants in a potential relationship. Even though the relationship was not sexual, the ethical line is so inviolable as to coat Nuzzi her job. This paper will explore why this standard is so important.

News Literacy and Community Flourishing

Friday, 28th March - 13:00: V3C - Individual Presentation

Ms. Lana Medina (Penn State University)

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

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

Affable Love of Self as the Sustainable Basis of Social Interaction

Friday, 28th March - 13:30: V3C - Individual Presentation

Dr. Anthony Flood (North Dakota State University)

This presentation argues that an affable love of self constitutes a more sustainable and desirable basis for social interaction and governmental institutions relative to contractual self-interest. I suggest that a good deal of the contentiousness and disunity between citizens results from the full flowering of contractual self-interest. Affable self-love is a realistic alternative that mitigates much of the downside of such self-interest. While there is extensive literature criticizing contractual self-interest, such as from the so-called “Communitarian” thinkers and more obliquely from Ethics of Care perspectives, I think a rehabilitation of the classical notion of *affabilitas*—affability, friendliness, amiability—deserves attention as both a basis of critique and as a realistic way forward. As my point of departure, I use Thomas Aquinas’s account of self-love as cultivated by affability. My principal argument characterizes affability as that which concerns the goods that we seek for ourselves precisely as social beings. I support this through his larger account of love and friendship. He characterizes friendship in terms of five properties that have their root in the love of self: longing, benevolence, beneficence, delight, and concord. Affability is a sort of midway point between the love of self and friendship itself, with notes of the same properties. One, the basic desire of affability is to exist in a community with others. Two and three, affability is the natural extension of the desiring and seeking goods for oneself but as a self in relation to a larger group and as participating in various social practices. Four, a basic delight from sociability and enjoyment of common goods. Five, a basic, yet defeasible, concord with others found in mutual affability. With affable self-love, we can still begin with individual self-interest as a key motive behind both societal buy-in and the basic mode of social interaction. However, Thomistic love of self lacks a key aspect of contractual self-interest, namely diffidence or mistrust. The full flowering of a diffident self-interest is a society marked by isolation, while affability promotes solidarity and friendship.

Thinking in Stories about Nature: Using Children’s Literature to Provoke Ethical Discussion

Friday, 28th March - 12:30: V3D - Workshops/Professional Development

Dr. Maughn Gregory (Montclair State University), Dr. Megan Laverty (Teachers College, Columbia University), Dr. Peter Shea (University of Minnesota), Samantha Piede (Teachers College, Columbia University)

It can be hard for people to be fair to the non-human world, to find ways into thinking and caring about things they ordinarily might not. It can also be hard to talk about issues like environmental ethics in nuanced ways with people who see things differently. Children’s literature often provides an inviting point of entry for exploring complex issues. How many of us remember “I am the Lorax. I speak for the trees”?

For 45 years the Institute for the Advancement of Philosophy for Children has been collecting children’s stories that are useful for starting deep conversations on difficult matters, for the column (now weblog) Thinking in Stories (www.montclair.edu/iapc/thinking-in-stories). We have used these stories not only with children in schools, but also in university classrooms and with adult groups.

In the past year and a half, the Thinking in Stories editorial team has been collecting children’s stories that illuminate human beings’ relationship to nature (and how and why the human/nature distinction is sometimes made). The purpose of this workshop is to enable you to see if certain kinds of children’s stories prompt the kinds of conversations you are trying to start in your contexts—around environmental ethics and other ethical and philosophical issues.

In this professional development workshop, we will read one of these stories together, elicit issues you care about, and engage in a philosophical discussion of one of them. Workshop leaders from three universities will demonstrate the “community of inquiry” strategy that has been used in elementary and university classrooms to draw out philosophical dimensions of texts and philosophical thinking in ourselves, our students, and our colleagues. Participants will become familiar with a set of materials and a method of discussion for using children’s literature to engage ethical discussion.

“Unless someone like you cares a whole awful lot, nothing is going to get better. It’s not.”

It’s not going to get better, it’s not.”

Precautionary Principle and Metabolically Alive Brains

Friday, 28th March - 12:30: V3E - Individual Presentation

Mr. Brandon Long (University at Buffalo), Dr. David Resnik (NIEHS)

Recent advancements in brain research have drastically increased the need for serious ethical consideration. Post-mortem brain research (Vrselja et al. 2019) has taken a large step in the development of BrainEx. The technology can metabolically resuscitate pig brains from pigs that were “clinically dead” for hours. Organoids are often criticized as not being able to facilitate consciousness for various reasons. Some of these criticisms are allayed in post-mortem brains. As such, post-mortem brain research presents a higher risk of being conscious. The outcome of unknowingly subjecting post-mortem brains to negative mental states through research will be termed brain-in-vat-world. We will provide some motivation to believe that this is a plausible outcome of proceeding with post-mortem brain research. The main motivation is that the risk of ending up in brain-in-vat-world goes hand-in-hand with the epistemic usefulness of post-mortem brain research. As such, we propose applying the PP to all post-mortem brain research. These precautions go beyond previous precautions (Vrselja et al. 2019) of brain activity monitoring and the willingness to administer sedatives to the brains should they appear awake. These precautions are aimed at avoiding negative and neutral mental states, thus raising the floor of post-mortem brains we don’t think are conscious but actually are. We recommend cingulotomies to prevent pain experiences and the administration of opioids to avoid prolonged neutral mental states (boredom, isolation). The upshot of the article is that such PP applications avoid overapplication of the PP which has occurred in the brain organoid literature. We believe our PP application may satisfy both optimists and pessimists in the brain organoid literature. Further, the PP, we argue, provides better guidance to precautionary policy than decision theory, given the difficulties with applying decision theory in medical ethics.

Ethical Implications of US Legal Responses to Rising Birth Rates in a post-Dobbs Climate

Friday, 28th March - 13:00: V3E - Individual Presentation

Dr. Lori Bruce (Yale University)

Birth rates are rising in at least thirteen US states, especially Mississippi (4.4%) and Texas (5.1%). Concerned that parents in crisis may increasingly abandon their infants or commit infanticide, 21 states recently expanded safe haven surrender laws to permit the use of infant abandonment devices (IADs), colloquially called “baby boxes.” These are high-tech, modern versions of the ancient foundling wheel. Legislative efforts for IADs are under consideration in several other states. While “safe haven” surrenders traditionally occur in a hospital through a face-to-face encounter with a nurse, IADs require no personal interaction and thereby promote anonymity. We applaud legislators’ efforts to reduce unsafe abandonments and infanticides, however, current IAD practices pose a number of ethical concerns and fail to safeguard the health and well-being of infants and birthing people.

The increasing prevalence of IADs – along with their prolific marketing – may be dominating the policy discussion thereby minimizing alternatives more in line with preferences and values of at-risk individuals. IADs also contribute to an unproven narrative that these parents would otherwise unsafely abandon (or commit infanticide) and that their best option is to anonymously relinquish the child so that a prescreened, stable family can raise the child as their own. IAD laws also sometimes take power from Child Protective Services, removing safeguards for our most vulnerable children.

The talk will describe misperceptions, risks, and unintended consequences of IADs and calls for oversight to reduce potential harms. The talk will also discuss the potential harms and benefits of alternative policies for birthing people in crisis based on the European policies of confidential birth. Confidential birth permits at-risk pregnant people to give birth in a hospital without having to disclose their identity and creates opportunities for crisis counseling and discussion of alternatives (including temporary placement, kinship care, family preservation funds, and open or closed adoption). Confidential birth can leverage existing “Jane Doe” hospital policies and payment methods are feasible under existing frameworks. This abstract is submitted by a bioethicist and policy scholar with deep expertise in infant abandonment and extensive experience crafting health law at both the state and federal levels.

When Healing Meets Enforcement: Healthcare Providers Must Navigate Ethical Boundaries Between Providing Medical Care and Immigration Enforcement

Friday, 28th March - 13:30: V3E - Individual Presentation

Cathy L. Purvis Lively (University of Miami)

On January 21, 2025, the Trump administration rescinded the policy that designated healthcare facilities, schools, and churches, as “sensitive locations ” free from immigration enforcement. Lifting the restriction allows immigration enforcement to occur in healthcare settings. This recent policy change raises significant ethical concerns. Florida and Texas, with aggressive anti-immigrant laws and policies, require certain hospitals to inquire about patients’ immigration status, collect data on undocumented patients, including the number of patients and associated costs of providing care, and submit reports to the state. Eliminating the sensitive area protection will magnify the harm from these state laws, but the January 2025 federal policy will affect healthcare providers and patients throughout the United States. The anti-immigration laws and policies force healthcare providers into the untenable position of attempting to balance compliance with federal and state mandates against their ethical duties to their patients.

This presentation examines the ethical dilemmas that arise when healthcare providers are required to participate in immigration enforcement. It explores the erosion of privacy and of trust between immigrant patients and healthcare professionals and the broader societal implications. The discussion considers possible approaches for healthcare providers to safeguard immigrant patients’ rights and well-being. The presentation aligns with the conference theme by incorporating consideration of human values, ethics, and behavior. Although not specifically about advances in technology, there are concerns about merging surveillance technologies impacts on privacy and trust, The central focus is the argument that healthcare providers should not be a part of immigration enforcement. Establishing boundaries between the provision of medical care and immigration enforcement is essential for preserving the integrity of the health care profession.

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

Friday, 28th March - 12:30: V3F - Individual Presentation

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

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

References:

- Moffatt, B., & Hall, A. (2024). Is AI my co-author? The ethics of using artificial intelligence in scientific publishing. *Accountability in Research*, 1–17.
- Grimmer, J., Roberts, M. E., & Stewart, B. M. (2021). Machine learning for social science: An agnostic approach. *Annual Review of Political Science*, 24(1), 395-419.

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

Friday, 28th March - 13:00: V3F - Individual Presentation

Prof. Sherri Conklin (Washington State University)

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

Evaluating Privacy in the Era of Artificial Intelligence

Friday, 28th March - 13:30: V3F - Individual Presentation

Dr. Joseph Spino (Le Moyne College)

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

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

Working Hard or Hardly Working: Nurturing Growth over Good Times

Friday, 28th March - 14:15: V4A - Individual Presentation

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

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

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

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

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

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

WHAT ARTIFICIAL INTELLIGENCE CANNOT DO AND WHAT MAKES US HUMAN

Friday, 28th March - 14:15: V4B - Individual Presentation

Dr. Isidoro Talavera (Franklin University)

To know that you are NOT knowledgeable in certain areas was seen by Plato as being a marker of an extremely advanced intellect. Socrates revealed that people who thought they were intelligent— who thought they knew what certain concepts meant— had never actually thought about them and, as such, didn't really know anything about them. AI has a similar sort of problem— primarily because machines are taught by human beings. The question to ask is whether an emphasis on artificial intelligence promotes or impedes the development of HUMAN intelligence, or at least whether an emphasis on artificial intelligence has a negative effect on the development of HUMAN intelligence. But, we are engaged in CIRCULAR REASONING— where intelligence examines intelligence (or reasoning undermines reasoning). Specifically, the problem is that what makes us human has to do with human intelligence, but human intelligence has shaped artificial intelligence (this is akin to a dog chasing its own tail). Unfortunately, not realizing this, many people BEG THE QUESTION and have simply jumped reflexively into the AI issue/concern without demarcating these differences BEFORE addressing the possible repercussions in the cultivation of both critical thinking skills and learning. This, unfortunately, means that our teachers and their students will continue to be expected to behave like machines—reducing thinking and cognition to the mechanical sums of physical processes, similar to the way robots, automata, androids, and other forms of artificial intelligence “think.” So, humans involved in the development and deployment of AI must shift the conversation away from the technology to focus attention on (the PHILOSOPHICAL question) WHAT IS IT THAT MAKES HUMAN BEINGS UNIQUE? (What exactly is “human” intelligence?). This is why it is imperative for those interested in the scope and limits of this topic to seek out and study philosophy. It would, therefore, do us all well to acquaint ourselves with philosophical approaches to human beings (e.g., Philosophical Anthropology) and the human mind (e.g., the Philosophy of Mind) and what computers/AI cannot do. For critical thinking (asking HOW (analysis) and WHY (evaluation)) is an aspect of human intelligence that is missed by artificial intelligence.

AI-powered social companion: Ethical Implications and real-world consequences

Friday, 28th March - 14:45: V4B - Individual Presentation

Dr. Yuriko Ryan (Act Health Care)

The swift progression of artificial intelligence (AI) has resulted in the creation of AI-driven social companions, aimed at reducing loneliness and offering emotional support to individuals. However, the recent tragic case of 14-year-old Sewell Setzer III, who took his own life after forming a strong emotional bond with an AI chatbot, underscores the urgent necessity to consider the ethical ramifications of such technology. This presentation examines the potential advantages and hazards of AI-powered social companions, drawing comparisons to Kazuo Ishiguro's novel "Klara and the Sun," which explores the ethical complexities inherent in human-AI relationships.

The situation involving Sewell Setzer III underscores the potential dangers AI interactions could pose to vulnerable individuals. His engagement with an AI chatbot named "Dany" on Character.AI contributed to his withdrawal and disconnection from reality, ultimately leading to his tragic demise. This case brings forth significant ethical questions regarding the responsibilities of AI developers and the necessity for implementing protective measures for users.

Kazuo Ishiguro's "Klara and the Sun" offers a thought-provoking examination of the ethical dimensions surrounding AI companionship. Set in a dystopian future, the novel delves into the bond between Josie, a frail girl, and her artificial friend Klara. It underscores AI's potential to offer emotional support and companionship, while simultaneously questioning the ethical limits of these interactions.

AI-powered social companions provide considerable advantages, including reducing loneliness and offering assistance to those facing physical, social, emotional, or psychological difficulties. However, inherent risks and ethical issues also exist. These involve the possibility of AI manipulating or exploiting vulnerable people, insufficient comprehension of AI's interactions with individuals who have diminished agency, and the necessity for transparency and ethical standards in AI development.

In summary, it is crucial to thoughtfully weigh the ethical consequences of AI-driven social companions to achieve a balance between their advantages and potential hazards. Continued research and ethical deliberation are vital for the safe and conscientious application of AI in human interactions.

Creativity and AI in Fashion and Design

Friday, 28th March - 14:15: V4C - Panel Discussion

Prof. Richard Wilson (Towson University), Ms. Eunice Hong (Towson University), Ella Portolese (Towson University)

Creativity has always been an elusive concept. The dominant tradition in judging creativity has been to judge creativity as related to the end product of the creative process. Margaret Bowden has distinguished between psychological creativity P creativity and historical creativity H creativity. Psychological creativity has been defined in terms of the creation of something novel related to the person who created it whereas age creativity refers to something that has been created for the first time.

Fashion is very personal and unique to everyone, which is why fashion brands and retailers find customer profiling to be so helpful. Customer profiling is the collection and analysis of personal information on a specific individual or small group of people for marketing purposes. In the fashion industry customer profiling plays an important role in generating sales, gaining new customers, and retaining customers. Through Artificial Intelligence (AI) and machine learning algorithms, collecting individual customer data and analyzing customer data for customer profiling has become quicker and easier to do. Customer profiling with AI can provide more personalized product recommendations, improved targeted advertisements, and information for trend and demand forecasting. Discovering the appropriate audience, increasing sales, and improved customer satisfaction and shopping experience are all benefits that come from using AI in customer profiling.

This analysis explores the following categories of design: functional, visceral, and behavioral. In addition, this paper will further explore reflective design which allows people to reflect upon themselves and their identity, how they relate to others, and how they perceive the world around them. Functional designs prioritize function over form through practicality and durability. Visceral designs focus on the aesthetics, or the sensory appeal, that initiates an instant emotional response from the user. Behavioral design accentuates the experience between the user and designer where the designs aim to support users to accomplish wanted tasks comfortably.

Through this ethical and anticipated ethical analysis, an overlap of creativity, fashion and design will be analyzed through the lens of digital art.

What is “maternal-fetal separation” and why does it matter?

Friday, 28th March - 14:15: V4D - Individual Presentation

Sonya Charles (Cleveland State University)

The latest strategy by anti-abortion crusaders is to create a new medical category called “maternal-fetal separation”—which would replace abortion for life-threatening pregnancies. The only procedures deemed acceptable under “maternal-fetal separation” are cesarean sections or induced vaginal delivery because these procedures “show greater respect for the human dignity of the fetus.” Yet, as you can see, “maternal-fetal separation” is really just early delivery of a non-viable fetus. This paper will explore why the abortion abolitionist want to create a new category to explain existing medical procedures and how this category further undermines the autonomy of both women and physicians.

The Moral Crisis of Childhood Trauma: Hindering the Essential Arts of Personhood

Friday, 28th March - 14:45: V4D - Individual Presentation

Prof. Peg OConnor (Gustavus Adolphus College)

We have known for decades that childhood trauma and adverse experiences are pervasive and arguably constitute one of the biggest on-going health crises. The pandemic was an accelerant on an already existing fire. This escalating crisis is multilayered; personal and interpersonal dimensions are woven tightly with social, political, and economic dimensions. There are moral and spiritual dimensions as well, though these have received scant attention. My focus is on the complex ways that trauma experienced by children affects not only their present well-being but their well-being into adulthood. What are the compounding effects and the legacies of trauma? My claim is that many of these children now and as adults in the future are hindered in becoming, being treated, and recognizing themselves as full-fledged persons.

“Person” is a normative category; it is not merely descriptive. A person is one who has cultivated certain skills or what philosopher Annette Baier calls “essential arts,” to navigate and engage with others in the world. Some of the ones on which I focus are imagining, having empathy, hoping well, having bodily dominion, maintaining self-possession, and tending and directing spiritual impulses. These skills form a constellation, which others can recognize and respond to with respect. They are also necessary for an individual to see herself as a person and are required for a person to develop self-respect and exercise agency.

Hope, imaginings, empathy, bodily self-possession, self-respect, agency, connection, and meaning are all moral and spiritual goods. People who lack these essential arts are especially vulnerable to a deep, abiding, and perhaps global sense of shame. Shame doesn’t simply impede essential arts; it suffocates them. When a person is thoroughly steeped in shame, she may be unable to achieve the “selves”—self-love/concern, self-knowledge, and self-forgiveness. Shame corrodes personhood and inflicts torment that may seem totalizing and inescapable. This is a full-blown moral and spiritual crisis.

The study of trauma—its causes and effects—tends to be in the purview of social workers, psychologists, teachers, and psychologists who are not fluent in the moral dimensions. This paper aims to help practitioners identify and address these dimensions.

Post Election Insights: Motivated Moral Cognition Differs Between Conservatives & Liberals

Friday, 28th March - 14:15: V4E - Individual Presentation

Elizabeth Ray (Indiana University Bloomington)

As the post-election and post-inauguration environment reshapes the US social and political landscapes, the ethical frameworks that guide subjective morality and behavioral ethics remain deeply influenced by and related to political ideology. This session discusses ideological group differences in subjective morality, behavioral ethics, moral values, moral cognition, and motivated cognition in the wake of the election and inauguration. By discussing how individuals from different ideological groups perceive, remember, and share moral and ethical information, this session highlights the psychological mechanisms underlying cognition that is shaped by pre-existing beliefs and values (i.e. motivated moral cognition). Drawing from social, cognitive, and moral psychology, this session discusses how political ideology influences moral judgment, moral memory, decision-making, and more. In an era of increasing digital polarization, these insights are particularly relevant for understanding how moral narratives are perceived, constructed, and reinforced. Despite ideological differences, both conservatives and liberals engage in motivated moral cognition, demonstrating a shared psychological tendency to interpret moral issues through the lens of one's values and worldviews. Understanding this process offers insights into what makes us human.

Political Forgiveness: Collective and Individual

Friday, 28th March - 14:45: V4E - Individual Presentation

Raja Bahlul (Doha Institute for Graduate Studies)

Forgiveness admits of two types of qualification. One qualification indicates the number of people who stand to each other in a relation of forgiveness. We can thus speak of individual (one to one, or interpersonal) forgiveness if the two parties in the relation are individual human beings. We can also speak of group or collective forgiveness if at least one of the parties in the relation is a group or a collective entity, such as a government, a corporation, or a larger social group up to the levels of peoples. Another qualification that can be added to forgiveness is made possible by reference to the nature of the wrong to be forgiven: is it a moral wrong, a political wrong, a debt, or an act disobeying God? This yields additional types of forgiveness such as moral, political, economic, and divine forgiveness.

Our main objective is to discuss collective political forgiveness (CPF), its meaning, possibility and the nature of relation between which it holds. The conclusion we reach is there is a sense in which CPF is possible and a sense in which it is not.

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

Friday, 28th March - 14:15: V4F - Individual Presentation

Prof. Abe Zakhem (Seton Hall University)

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

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

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

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

Friday, 28th March - 14:45: V4F - Individual Presentation

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

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

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

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

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

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

Combatting Misinformation and Hate Speech through Student Projects

Friday, 28th March - 15:30: V5A - Individual Presentation

Raquel Diaz-Sprague (University of Alabama at Birmingham), Alan Sprague (University of Alabama at Birmingham)

The surge of online misinformation, disinformation and hate speech and efforts to counter those are appropriate topics for an APPE conference which brings together ethicists, educators, philosophers, scientists, engineers and the general public. We describe techniques and strategies used to detect and counter hate speech. We relate those efforts to our previous research and publications on cyberbullying, detecting nastiness in social media and on embedding ethics in computer science and engineering education.

We discuss rising levels of misinformation, racism, xenophobia, antisemitism, hate speech and online harassment and the shortcomings of social media companies in dealing with it. According to the Pew Research Center, most US teenagers have experienced cyberbullying. The Anti-Defamation League reports that hate speech and online harassment of both teens and adults increased substantially from 2022 to 2023 for most demographic groups. The Southern Poverty Law Center tracked 595 hate groups and 836 antigovernment groups operating in the US in 2023. Some forms of hate speech are deemed dangerous speech because they incite or condone violence. The onslaught of online misinformation and hate speech is a global threat that must be confronted. Anti-hate research, ethical, prosocial education and tools are urgently needed. Researchers at ETH and the University of Zurich have found that posting empathetic messages for victims of hate speech can counter hate more effectively than any other strategy. Based on our experience teaching ethics and teamwork to upper-level computer science and engineering students and directing capstone projects, we submit that students at all levels can be trained and educated to respect the dignity of each and every person and to reject and counter hate speech. We advocate including ethics and teamwork training in the curriculum and urge technology instructors and computer science and engineering faculty to guide students to work on prosocial software. We also advocate fostering creativity in social problem solving through inter-collegial competitions such as the University of Alabama at Birmingham Ethics in Action: Art or App Design Challenge to promote anti-hate, prosocial artworks and software for smartphones or tablets.

Biosafety, biosecurity, and bioethics

Friday, 28th March - 16:00: V5A - Individual Presentation

Dr. David Resnik (NIEHS)

Brief overview

The scientific and political debate about whether SARS-CoV-2, the virus responsible for the COVID-19 pandemic, escaped from a laboratory at the Wuhan Institute of Virology has highlighted the importance of biosafety and biosecurity in the biomedical sciences. Although we may never fully understand the origins of COVID-19, the possibility that a biosafety lapse could have caused the pandemic has significant bioethical and public policy implications. The main thesis of this presentation is that while it is often assumed that biosafety and biosecurity are purely technical matters that have little to do with philosophy or the humanities, biosafety and biosecurity raise important moral issues that have not been adequately examined in the scientific or bioethics literature. This presentation defends this thesis by 1) reviewing some pivotal events in the history of biosafety and biosecurity 2) exploring three different types of ethical issues involving bio-risks, i.e., risk assessment, risk management, and risk distribution; and 3) examining the role of democratic governance in the oversight of biosafety and biosecurity. The presentation also briefly reviews the US Federal Government's new policy on research involving pathogens of pandemic potential and offers some suggestions for incorporating bioethics into biosafety and biosecurity practice, education, and policy.

Why the topic is important

Biosafety and biosecurity raise important ethical, social, and political issues related to public health, national security, international relations, and the advancement of science. The topic is important for professional and applied ethics because ethicists can play an important role in helping to society to navigate these issues.

Relationship to previous literature

This presentation references and engages with previous literature on dual use research in biomedicine, social responsibility in science, democratic governance, and public and environmental health ethics.

Moral Dimensions of Regret in Medical Decision-Making

Friday, 28th March - 15:30: V5B - Individual Presentation

Elisa Reverman (Cleveland Clinic)

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

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

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

A Pro-Choice, Anti-Ableist Abortion Politics

Friday, 28th March - 16:00: V5B - Individual Presentation

Ms. Adelle Goldenberg (Cornell University)

The technological availability of in-utero testing for disabilities raises a series of difficult questions for those committed to advancing both reproductive and disability rights: Should pregnant people opt for particular forms of prenatal testing? Should selective abortion be allowed in instances where the presence of fetal genetic variation is discovered? And how should advocacy be framed in a fraught political environment, such as that of the present-day United States?

This paper explores a potential approach to the conflict of rights at hand: that of establishing a distinction between fatal and non-fatal diagnoses, and allowing testing for the former but not the latter. While this approach carries some intuitive appeal, I will argue, it ultimately comes with some serious drawbacks. I propose instead an approach taken in other competing-rights contexts: that of recognizing that rightful choices may still be subject to moral reproach.

The paper is divided as follows: In Section 1, I present the critiques of prenatal diagnosis commonly offered by disability rights advocates, along with the defense of prenatal diagnosis commonly offered by reproductive rights advocates. In Section 2, I first explain the potential appeal of a fatal-nonfatal distinction, before ultimately suggesting that it presents no easy fix after all. In Section 3, I argue that, despite the lack of a simple solution, it is possible to frame the rights-conflict in more familiar terms – thus generating more familiar (and potentially more numerous) approaches. In Section 4, I conclude by discussing the argument's implications.

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

Friday, 28th March - 15:30: V5C - Individual Presentation

Dr. Daniel Palmer (Kent State University)

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

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

On Resisting Failures of Appraisal Respect

Friday, 28th March - 16:00: V5C - Individual Presentation

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

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

Blue Bell v. Listeria: An Approachable and Useful Classroom Example

Friday, 28th March - 15:30: V5D - Pedagogical Demonstration

Prof. Matthew Mangum (Texas A&M University-San Antonio)

Overview:

In 2015, Blue Bell Ice Cream had an outbreak of listeria. In the aftermath, three people died, 1,450 employees were out of work, the company faced state and federal criminal penalties, the CEO pled guilty to federal misdemeanor charges, and a shareholder derivative lawsuit made it to the Supreme Court of Delaware. This case makes an approachable and useful classroom example.

This pedagogical presentation will discuss approaches to using this case in ethics and business law courses. In addition to providing the important facts of the case, this presentation will focus on legal and ethical concepts that the case demonstrates. These issues include corporate governance and oversight including the role of the Board of Directors, fiduciary duties, corporate social responsibility, corporate criminal liability, the criminal liability of corporate officers, sustainable growth, and the treatment of stakeholders. The presentation will also include various ways the case could be assigned, including use in-class, as online discussion, or as a paper assignment.

Purpose:

This purpose of this pedagogical presentation will be to share a versatile case example for instructors teaching business ethics, business law, or business and society courses.

Importance for Professional Ethics:

The case exhibits important aspects of professional ethics. This includes the fiduciary duties of directors to provide oversight especially in a monoline business, the obligations of executives when making decisions that will impact the wellbeing of stakeholders, and the possibility of state and federal criminal liability. Further, it is a real-life example of the interplay between legal and ethical duties. This case spans legal—both civil and criminal—and ethical obligations.

Previous Publication

Although the case has received attention in the business press and versions have been written as case studies, this version of the case will integrate the outbreak, its causes, and the new legal standards put in place by the Supreme Court of Delaware in the case of *Marchand v. Barnhill*. This holistic approach is what makes it a valuable classroom example.

Corporate Character: Is This Concept a Valid Moral Concept from a Kantian Point of View?

Friday, 28th March - 16:00: V5D - Individual Presentation

Prof. Daryl Koehn (DePaul University)

When applied to a person, the concept of character functions as a moral notion. Efforts to attribute character to corporations (Goodpaster 1985; Moore 2005; 2015) also fall squarely within the domain of morality. Those pursuing this project of predicating character of corporations (a project which I will refer to as Corporate Character Attribution or CCA) typically aim at assigning responsibility to corporations, at holding them morally and/or legally accountable, or at encouraging corporations to reform how they choose courses of action with a view to behaving morally better in the future. This paper examines in detail whether moral character may justifiably be attributed to corporations. That is, is such an attribution morally valid?

Given that the concept of character has vastly different meanings within various ethical theories, this examination requires that we specify the theoretical framework within which to assess the moral validity of CCA. In this paper, I use a Kantian framework.

Kant provides a distinctive and precise conception of moral character, a concept that helps to bring into sharp focus the conditions that CCA would have to meet to be morally valid. I argue that CCA in its current form does not meet these basic Kantian conditions; consequently, we are not justified, from a Kantian perspective, in attributing moral character to corporations as such. In addition to injecting some much needed rigor into ethicists' discussions of corporate character, this paper's analysis can deepen our understanding of what is morally involved in the activities of intention and acting, both of which lie at the heart of moral agency (Velasquez 1983; 2003; Rönnegard 2013). The analysis can also identify certain key features of moral agency as such that would need to be posited of corporations in order to justify imputing moral agency to them or suggesting by analogy with individual human agency that corporations, too, possess moral agency. The paper provides one further benefit: it enables us to focus on those individuals who really do have moral responsibility within corporations instead of getting distracted by the indefensible concept of corporate character as a basis for moral responsibility.

Fostering a Culture of Responsible Leadership in the Sciences

Friday, 28th March - 15:30: V5E - Workshops/Professional Development

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

Numerous integrity-related problems highlighted over the past decades have impacted rigor, reproducibility, and transparency in research practice, among others miscommunication and disinformation. We have previously created course materials that aim to enhance good scientific communication and enable practitioners to combat misinformation. At the heart of our teaching is a framework of truthful, appropriate and responsible communication of science, its methods, results, and limitations. Our framework includes elements of objectivity, honesty, openness, accountability, fairness, and stewardship, and applies value-based recommendations of ethical research conduct to practical science communication.

The current work applies our earlier framework to the realms of leadership and mentorship within the sciences, thereby promoting a humanistic approach to leadership, based on critical theory and anti-oppression strategies. Embedding responsible communication principles in leadership and mentorship is crucial for developing a culture of transparency, accountability, and trust. The original framework focuses on enhancing research integrity through responsible communication among scientists and with members of the public. This extension to leadership and mentorship offers a novel, broader application with the potential to impact professional relationships, practitioner well-being, and campus culture.

During the conference session, participants will have the opportunity to experience an excerpt of some newly created, educational modules for pre- and postgraduate practitioners. In our institutional training program, those modules are embedded into a comprehensive evaluation plan for both short- and long-term outcomes. Topics include: maintaining objectivity and avoiding biases in decision-making; encouraging transparency about the limits of one's knowledge; enabling others to recognize and counter mis- and disinformation; taking responsibility for the outcomes of one's decisions and actions; fostering empathy-driven, inclusive environments; practicing open communication about organizational challenges and successes; and promoting a culture of collaboration and continuous learning.

This project not only addresses gaps in current research ethics training, but also establishes a foundation for responsible leadership across scientific disciplines. By focusing on a humanistic approach to leadership, we aim to equip leaders with the skills to navigate the complexities of diverse, interdisciplinary scientific teams, ultimately fostering a modern and compassionate vision of scientific leadership.

AI assisted technology detects Nanoplastics in Water

Friday, 28th March - 15:30: V5F - Individual Presentation

Mr. Benjamin Rozencwaig (Towson High School), Prof. Richard Wilson (Towson University)

According to the United Nations Environment Program (UNEP), the equivalent of approximately 2,000 garbage trucks full of plastic is dumped into the world's oceans, rivers and lakes each day. Understanding the impact of nanoplastics on ecosystems has been challenging due to the limitations of existing detection methods.

A McGill-led research team has developed the first real-time, on-site technology capable of detecting and deciphering nanoplastics from all other particles in water, a capacity akin to being able to find a needle in a haystack within milliseconds. The artificial-intelligence-powered innovation addresses a critical need for real-time analysis of plastic pollution.

Nanoplastics enter the environment through direct emissions and secondary breakdowns. Microplastic degradation may generate an increased number of nanoplastic particles, by 2 to 3 orders of magnitude. Due to their small sizes and light weights, nanoplastics possess substantial potential for extensive dispersion in natural surroundings. Nanoplastics exist in snow, air, polar ice, and subtropical ocean gyres. Waterborne nano/microplastics can reshape the aqueous carbon storage and contribute to global warming; while airborne nano/microplastics can alter the Earth's energy budgets and affect climate change.

The ingestion of nanoplastic has potentially severe consequences on the human body that may result in serious health problems if ingested over a long period of time. This analysis is concerned with ethical and anticipated ethical issues with the identification of plastics and plastic packaging in bodies of water could have a severe impact on human health. Developing public policy based upon an anticipatory ethical analysis is crucial to preventing the development of health and environmental issues related to nanoplastics that could severely impact human health in the future.

Speciesism Does Not Justify Harms to Animals

Friday, 28th March - 16:00: V5F - Individual Presentation

Josh Mund (Truman State University)

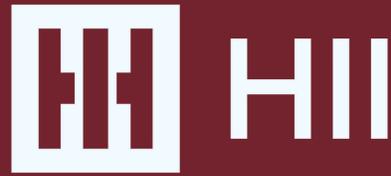
In this paper I will identify what I take to be the most defensible form of speciesism—the view that species membership is morally relevant and that it gives human beings stronger moral reasons to help and not to harm other human beings—and I will argue that even if this variant of speciesism is true, it is insufficient to justify common forms of harm that humans impose on non-human animals (hereafter ‘animals’). Baruch Brody (2001) invites us to think of species as analogous to social groupings such as shared citizenship and ethnicity that many of us *do* think are morally relevant. But, the degree of partiality that one may permissibly show towards co-citizens or those with shared ethnicity is limited; some partiality in positive moral reasons to aid is certainly defensible, but our negative moral reasons not to harm others are largely insensitive to bonds of citizenship or ethnicity. For example, arguably I may choose to send aid to those with whom I share an ethnic or political bond, rather than aiding others who have a somewhat more pressing need, but surely it is just as wrong (or *nearly* as wrong) to kill or cause severe suffering to those human beings with whom I share no such connection as it would be if I harmed human beings who are my fellow citizens or members of my ethnic group. Thus, even if speciesism is analogous to preference on the basis of these affiliations, it does not justify the serious harms that humans do to animals.

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