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Society for
Ethics Across the Curriculum

The Inn at Villanova University

October 8-10, 2025

Challenges of Migration in the 21st Century

26th Annual International Conference of the Society for Ethics Across the Curriculum

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Past Conferences

2024 – Nurturing Democratic Responsibility in the Age of Artificial Intelligence (AI), Clemson University
2023 – Designing Just Futures. James Madison University, Harrisonburg, VA
2022 – The Ethics of Engagement. University of Mississippi, Oxford, MS
2021 – Virtual Conference on Environmental Ethics
2020 – Canceled due to the Pandemic
2019 – Race and Justice in America,Villanova University, Villanova Pennsylvania
2018 – Ethics in STEM, Technology, Design and Engineering, Rochester Institute of Technology, Rochester, NY
2017 – Education for Educational Leadership, Grand Valley State University, Grand Rapids, MI
2016 -$ocial Justice & Bioethics: The Rich, The Poor and the Re$t of Us, Utah Valley University, Salt Lake City, Utah
2015 – Ethics Without Borders, Clemson University, Greenville, SC
2014 – Engaging the Future Responsibly, Arizona State University, Scottsdale, AZ
2013 – Conscience, Character, and Culture, Oregon State University, Corvallis, OR
2012 – The Art of Morality: Developing Moral Sensitivity Across the Curriculum, Grand Valley State University, Grand Rapids, MI
2011 – Professional Ethics: Responsible Practice in the Professions, St Louis Community College, St. Louis, MO
2010 – Evolution of Ethics Across the Curriculum, Union College, Schenectady, NY
2009 -Teaching Citizenship and Civility, Rochester Institute of Technology, Rochester, NY
2008 – The Ethics of the Family, Towson College, Towson MD,
2007 – Ethics: Theory and Practice, Milltown Institute, National University of Ireland, Dublin
2006 – Brave New World, The Teaching of Ethics and the Ethics of Teaching, Applied Ethics, Dartmouth College, Hanover NH
2005 – The Arts and Responsibility, Call for Papers, Ringling School of Ars and Design, Sarasota, FL
2004 – Ethics & Organizations, Oregon State University, Corvallis, OR,
2003 – Teaching Ethics/Creating Leaders, St. Edwards University, Austin, TX
2002, Oct. – Science, Technology and Ethics Across the Curriculum, Clemson University, Greenville SC,
2002, Jan. – Cases and Codes, University of Florida, Gainesville, FL,
2000 – Cases and Codes, Utah Valley State College, Salt Lake City, Utah
1999 – Rochester Institute of Technology, Rochester NY

Best Graduate Student Paper

The Society for Ethics Across the Curriculum sponsors an annual award for the best conference paper submitted by a graduate student. The winner receives a $500 cash award and free registration to the annual conference. Submissions for this award are considered for publication in the *Teaching Ethics* journal.

The 2025 Best Graduate Student Paper

Signaling Contempt:
Immigration, social identity, and public contempt expressions

Eric M. Servatius, Graduate Student (Philosophy), Purdue University

Friday, October 10, 2025
3PM

Conference Keynote Speakers

Wednesday, October 8, 2025 1PM

Michele Pistone, Founding Faculty Director of the Mother Cabrini Institute on Immigration, is chair and visionary behind Refugees and Migrants in Our Common Home. A law professor at Villanova University Charles Widger School of Law for 26 years, Michele Pistone speaks and publishes regularly on migration and asylum law, access to justice, technology, and on topics related to legal education, including online and hybrid teaching, student-centered course design, and formative assessment. Pistone is presently an expert advisor to the Holy See Mission to the United Nations on human rights and migration, a Fellow at the Center for Migration Studies in New York, and a Fellow at the Institute for the Advancement of the American Legal System. Pistone was also a Fulbright scholar at the University of Malta, where she helped to launch Malta's first clinical education program in the law faculty. At Villanova, she founded and directed an asylum law clinic and was awarded a J.M.K. Innovation Prize to launch VIISTA (Villanova Interdisciplinary Immigration Studies Training for Advocates) the first-ever online university-based certificate program to train non-lawyers to become immigrant advocates and Accredited Representatives authorized to provide legal representation to immigrants in immigration courts and before US Citizenship and Immigration Services. She was a Rockefeller Foundation Bellagio Resident in March 2024.

Thursday, October 9, 2025 11:30AM

Reece Jones is Professor of Geography and Environment at the University of Hawai'i at Manoa. He is the author of four books: Nobody is Protected (2022), White Borders (2021), Violent Borders (2016), and Border Walls (2012), as well as four edited volumes. He is a Guggenheim Fellow, Fellow of the American Association of Geographers, and editor-in-chief of the journal Geopolitics.

Friday, October 10, 2025 10AM

Lisa Madura is a postdoctoral research fellow in Race and Social Ethics at the University of California, Los Angeles. She specializes in social and political philosophy, critical race and whiteness studies, and feminist philosophy. She is co-editor of the volume *Refugees Now: Rethinking Boarders, Hospitality, and Citizenship* (Rowman & Littlefield, 2019). Her recent research concerns the relationship between habit, social reproduction, and structural oppression.

Schedule Details

Wednesday, October 8 (W)

1PM Welcome & Keynote

Joseph Lennon, Ph.D.
Associate Director for International & Interdisciplinary Initiatives
College of Liberal Arts & Sciences
Villanova University

Michelle Pistone, JD
Mother Cabrini Institute on Immigration,
Villanova University Charles Widger School of Law
(Ballroom)

Session One 2:15 – 3:30

W1A. Room 114 Moderator: Anthony Moretti, Robert Morris University

The borders of the demos: migrant data extractivism and the right to privacy
Marianna Poyares, Georgetown University

Facial profiling technology and discrimination: a new threat to civil rights in liberal democracies
Michael Gentzel, Independent Scholar

W1B. Room 115 Moderator: Gerald Erion, Daemen University

My Proudest Teaching Strategy, Its Fatal Flaw, and Its Surprising Impressive Replacement
Darren Domsky, Texas A&M University

Teaching Ethics at a Catholic College
Christopher Arroyo, Providence College

W1C. Room 119 Moderator: David McGraw, James Madison University

Wearing Two Hats
Wade Robison, Rochester Institute of Technology

Mapping Ethics Across Engineering Curricula: A Framework to Support Contextual Faculty Development
Bono Shih, Pennsylvania State University (presenter)
Ivan Esparragozza, Pennsylvania State University

Session Two 3:45 – 5PM

W2A. Room 114 Moderator: Gary Levvis, Southern New Hampshire University

Economic Migration, Inter-Generational Reciprocity and State Legitimacy
Kate Yuan, Yale University, Graduate
Paul Forrester, University of Pennsylvania (presenter)

Hospitality and Justice: Sacred Foundations for Migration Ethics
Robert Doyle, Felician University

W2B. Room 115 P Moderator: Bono Shih, Penn State University

Teaching a Combined Media Law and Ethics Course
Jack Breslin, Iona University

No Freedom Without the Other: Beauvoir's Ethics in the Immigrant Context
Hui Zhang, Villanova University, Graduate

W2C. Room 119 Moderator: Grisselle Centeno, Florida Southern University

Everyone is doing it, so it must be right
Elaine Englehardt, Professor of Philosophy Emerita, Distinguished Professor of Ethics, Utah Valley University
Michael Pritchard, Professor Emeritus, Department of Philosophy, Western Michigan University
Wade Robison, Rochester Institute of Technology

Session Three 5:15 – 6:30PM

W3A. Room 114 P Moderator: Brian Birch, Utah Valley University

The Indoctrination Paradox: Why Religious Education Is No Different from Any Other Education
Priya Ghotane, Eastern Michigan University

Religion and Morality: Using MAC Theory and Gallup Data in the Ethics Classroom
Cliff Guthrie, Husson University

W3B. Room 115 Moderator: Michael Blake, Villanova University

The UN, UNESCO and Higher Education Academic Exchanges
Anthony Moretti, Robert Morris University

Panglossian Pandemic: The Tragic Ethic of the "Best of All Possible Worlds
Kyle Perreault, West Chester University, Graduate

W3C. Room 119 Moderator: Darren Domsky, Texas A&M University

Fostering Virtues Through High-Impact Co-Curricular XX Events
GN Rivera, University of Mississippi
Deborah Mower, University of Mississippi
Nathan Oakes, University of Mississippi (Presenting)

6:30PM Reception (Montrose Mansion)

Thursday, October 9 (R)

8AM Breakfast (Ballroom)

Session Four 8:30 – 9:45AM

R4A. Room 114 Moderator: Cliff Guthrie, Husson University

We are all Virtue ethicists now: The changing Moral Milieu of AI in Higher Ed
Charles McDaniel, Baylor University

The Migration from Music to Audio Diffusion: Ethical and Anticipatory Ethical Analysis
Eunice Hong, Towson University

R4B. Room 115 Moderator: Nathan Oakes, University of Mississippi

Global Justice Around Climate Migration: Who Bears Moral Responsibility
Jordan Pintar, Duquesne University, Graduate

Engagement with Postdigital Freirean Ecopedagogies: The Importance of Cultural Heritage in Discussions on Climate Migration
Joanne Campbell, Rosemont College

R4C. Room 119 Moderator: Chris Arroyo, Providence College

The learning benefits of being a foreigner—even if for a brief while
Greg Wright, Snow College
Josef Welie, Creighton University
Josh Cox, Snow College

Session Five 10 – 11:15AM

R5A. Room 114 P Moderator: James Waters, Villanova University

Ethical Imperatives in an Era of Fear: How Healthcare Institutions Must Respond to Recent Immigration Policy Changes
Brian Tuohy, Temple Medical School
Emilie Sienko, Temple University
Elyse Gadra, Temple University

Caring for Undocumented Patients: An Evidence-based Approach to Ethics Education for Undergraduate Health Sciences Students
Kathy Ott Walter, James Madison University

R5B. Room 115 Moderator: Mark Doorley, Villanova University

Making A Case for Quantum Ethics on Its Own: Revisiting the Ethical Proliferation Thesis
Kylee Shiekh, Virginia Tech, Graduate

Animal Suffering Renders the Moral Argument Incoherent
Adrian Haagen, West Chester University, Undergraduate

R5C. Room 119 Moderator: Michael Gentzel, Independent Scholar

Anticipatory Ethics and Medicine
Richard Wilson, Towson University
Michael Nestor, Nautica Biological
Benjamin Rosencwaig, Maryland
Eunice Hong, Towson University
Ian Holmes, Towson University

11:30 Luncheon Keynote

Nobody is Protected: The Geography of the Border Patrol's 100-mile Zone

Reece Jones, Professor
Department of Geography and Environment. University of Hawaii (Ballroom)

Session Six 1:30 – 2:45PM

R6A. Room 114 P Moderator: Kylee Sheikh, Virginian Tech University

Equipping K–12 Educators to Add Ethics to Science, Technology, and Pre-Engineering Courses
Glen Miller, Texas A&M University
Kendall McKee, Texas A&M University

A Model for Integrated and Virtue-focused Pedagogy
Ethan Davis, University of Mississippi
Melissa Jones, University of Mississippi

R6B. Room 115 Moderator: Charles Robinson, SUNY-Canton

Human Rights Anti-Federalism: Pedagogy for a Time of Mass Deportation
Gary Levvis, Southern New Hampshire University

Disappearing Immigrants and the Rule of Law
Stephen Scales, Towson University

R6C. Room 119 Moderator: Eric M. Servatius, Purdue University

Using Single-Subject Experimental Design to Illuminate Effective Character Education
Deborah Mower, University of Mississippi (Presenting)
Kate Kellum, University of Mississippi

Session Seven 3 – 4:15PM

R7A. Room 114 P Moderator: Daniel Calzadillas-Rodriguez, Penn State University

Climate Change, Immigration and Disparity
Rayne Renney, North Seattle College, Undergraduate

Migrants, Money, and Trust: Teaching Financial Inclusion through a Community-Based Experiential Learning Model
Christine Hagedorn, Rosemont College

R7B. Room 115 Moderator: Wonchul Shin, Villanova University

Collaboratively Designing AI Ethics Education Research with Humanistic Ethics Educators: From Survey to Insight
Kylee Shiekh, Virginia Tech, Graduate
Glen Miller, Texas A&M University
Qin Zhu, Virginia Tech
Deborah Mower, University of Mississippi
Caitlyn Geraci, University of Mississippi

Dinner on your own

Friday (F)

8AM Breakfast (Ballroom)

Session Eight 8:30 – 9:45AM

F8A. Room 114 P Moderator: Brian Birch, Utah Valley University

Indigenizing Ethics: Integrating Native Moral Frameworks into Liberal Arts Curriculum
James W. Waters, Villanova University
Alex C. Thurtle, Villanova University

Reimagining Planetary Care: "Salim" and "Jeong" as Cosmopolitan Ecofeminist Ethics in the Post-Pandemic Era
Jea Sophia Oh, West Chester University

F8B. Room 115 Moderator: Mark Doorley, Villanova University

Coding Ethics: Qualitative Insights into STEM Students' Ethical Development Through Internships
Grisselle Centeno, Endowed Chair in Logistics, Professor of Supply Chain and Analytics, Florida Southern College
Susan LeFrancois, Associate Professor, Data Science and Business Analytics, Florida Polytechnic University
Michelle Hughes Miller, Professor and Department Chair, Department of Women's, Gender and, Sexuality Studies, University of South Florida
Kingsley Reeves, Associate Professor, Industrial and Management Systems Engineering, University of Southern Florida
Elaine Englehardt, Professor of Philosophy Emerita, Distinguished Professor or Ethics, Utah Valley University
Michael Pritchard, Professor Emeritus, Department of Philosophy, Western Michigan University
Robert Myers, Industrial Engineering Doctoral Student, University of South Florida
Aubrey Allen, Computer Science Student, Florida Southern College
Santiago Zuniga, Business Student, Florida Southern College

F8C. Room 119 Moderator: David McGraw, James Madison University

Decolonial ethics and colonial migration of engineers from the U.S. territories
Kevin Kaufman Ortiz, Purdue University, Graduate

The Broken Contract: Rousseau, Locke, and Rawls on Family Separation in Immigration Enforcement
Daniel Calzadillas-Rodriguez, Penn State University, Graduate

10 – 11:15AM Keynote

On the perfect uselessness of knowing the right answer to the wrong question
Lisa Madura, Post Doctoral Research Fellow, Philosophy, UCLA
(Ballroom)

11:30AM Business Meeting (Ballroom)

12:15PM Lunch (Ballroom)

Session Nine 1:30 – 2:45PM

F9A. Room 114 Moderator: Alan Preti, Rosemont College

Book Discussion: A Companion to Doing Ethics (Wiley-Blackwell 2025)
Dan Wueste, Clemson University
Deborah Mower, Univ. of Mississippi
Elaine Englehardt, Utah Valley Univ., emerita
Mike Pritchard, Western Michigan Univ., emeritus
Mark Piper, James Madison University

F9B. Room 115 P Moderator: Jack Breslin, Iona University

Neighbors and the Neighborhood: Applied Ethics in the City Class
Gerald Erion, Daemen University

When Two Colleges Collaborate: Ethics, Character and Care
Amy McKiernan, Dickinson College
Diane Lipsett, Salem College

F9C. Room 119 Moderator: Cliff Guthrie, Husson University

Examining New York Legislation to Secure the United States Border and Strengthen Border Security
Charles Robinson, SUNY Canton

Resisting the Criminalization of Solidarity
Sally Scholz, Villanova University

Session Ten 3:00 – 4:15PM

F10A. Room 114 Moderator: Deborah Mower, University of Mississippi

Using Object Study to Encourage Engineers to Think Critically About Technologies of the Past and Present
Jackie Huff, Pennsylvania State University

In Pursuit of Reasonableness

Michael Pritchard, Western Michigan University

F10B. Room 115 P Moderator: Brett Wilmot, Villanova University

Signaling contempt: Immigration, social identity, and public contempt expressions
Eric M. Servatius, Purdue University, Graduate

Staging Displacement: A Drama-Based Pedagogy on Forced Migration
Wonchul Shin, Villanova University

F10C. Room 120 Moderator: Parker DuVall, Colorado State University

Kant's Spatial Ethics: Territory, Identity, and the Right to Hospitality
David McGraw, James Madison University

Moral Uncertainty: A Decision-theoretic Defense of Opt-out Organ Donation Systems
Adekunle Waris Taofeek, University of Mississippi, Graduate

4:30 – 5:45PM Session Eleven

F11A. Room 114 P Moderator: Peter Fay, Villanova University

Reflections on Wancantognaka and Misericordia in McIntyre's "Dependent Rational Animas"
Christian Early, James Madison University

Engaging Ethical, Religious, and Viewpoint Diversity: A Critical Exploration
Brian Birch, Utah Valley University

F11B. Room 115 Moderator: Alan Preti, Rosemont College

Anticipatory Ethics: CRISPR and Down Syndrome, Tik Tok and Cyberwarfare, and AI and Fast Fashion
Richard Wilson, Towson University
Brooke Sexton, Towson University
Ella Portolese, Towson University

F11C. Room 119 Moderator: Jea Sophia Oh, West Chester University

Moral Complicity in the Work Place
Parker DuVall, Colorado State University, Graduate

The Scarlet Rot and the Spirit of Collapse
Edwin McQuillen, West Chester University, Graduate

6:30PM Banquet & Presidential Address

Reception: Montrose Mansion

Banquet & Presidential Address: Ballroom

ABSTRACTS

Alphabetical order by last name

Christopher Arroyo, Providence College
Teaching Ethics at a Catholic College

Do teachers of ethics at Catholic colleges have special obligations in virtue of working at Catholic institutions? Traditionalist Catholics would answer that question in the affirmative, maintaining that such teachers are (i) required to be faithful Catholics who (ii) accurately present Catholic teaching on ethical matters and (iii) present Catholic teaching on such matters as correct. In this chapter I argue against this traditionalist Catholic position by showing that points (i) and (iii) are inconsistent with what is required to be a good teacher of ethics and with what the Catholic Church requires of teachers in most Catholic colleges.

Brian Birch, Utah Valley State University
Engaging Ethical, Religious, and Viewpoint Diversity: A Critical Exploration

This presentation will explore best practices for engaging ethical, religious, and viewpoint diversity in the classroom—what I will call deep diversity. The first part will examine longstanding assumptions regarding how to teach about cultural and ethical relativism, specifically the argument made by James Rachels (and many others) that we should reject cultural relativism because failure to do so would have negative social consequences. I will (briefly) critique the merits of this approach and argue that it does not treat deep forms of diversity with adequate seriousness and care.
The second part of the presentation will address some implications of this critique for engaging deep diversity in the classroom. I will focus on questions of neutrality and objectivity. While acknowledging that there is no pure form of objectivity, I will explore the question of whether it is desirable, or even possible, to maintain a form of pedagogical objectivity; and, if so, what form it should take. In doing so, I will present examples of different pedagogical approaches and examine them in light of my critique of Rachels.

Jack Breslin, Professor Emeritus, Iona University
Teaching a Combined Media Law and Ethics Course

The majority of undergraduate and graduate mass communication programs offer or require courses in media ethics and media law. At least a third of those programs combine ethics and law into a single course which results in significant challenges for both students and professors. This paper discusses these challenges, then offers theoretical and practical solutions and strategies to develop theoretical and pragmatic approaches to a combined media law and ethics course. In addition, the paper examines the rationale and need for such courses to prepare students for their professional careers and personal lives, while engaging as responsible citizens in our American democracy.

Joanne Campbell, Rosemont College
Engagement with Postdigital Freirean Ecopedagogies: The Importance of Cultural Heritage in Discussions on Climate Migration

The concept of post-digital eco-pedagogy stresses the importance of engaging with both the digital and material worlds in teaching environmental justice. This presentation will explore the work of Rosemont College's Cultural Heritage Gallery (CHG) in co-curating exhibits with students and faculty affiliates that focus on the role of cultural heritage in grounding discussions of climate migration in ethical, inclusive and place-based pedagogy. Discussions on cultural heritage include tangible material culture, landscapes, languages, memory practices and communal knowledge. We will examine how educators can integrate digital storytelling, community archives, oral histories and participatory mapping practices to foster understanding of displacement and center the voices and rights of migrants. In alignment with the Freirean model, power dynamics in education will be reviewed for pathways to co-designed pedagogical practices that ensure reciprocity and reflexivity.

The presentation will include discussions on CHG faculty collaborations in Postdigital Freirean Ecopedagogy presented at the International Visual Sociology Association Conferences in:
-Nairobi, Kenya (2023)
-Xalapa, Mexico (2024)
-Suwon, South Korea (2025)

Daniel Calzadillas-Rodriguez, Graduate Student, Penn State University
The Broken Contract: Rousseau, Locke, and Rawls on Family Separation in Immigration Enforcement

This paper explores how classical social contract theory can illuminate what is owed to citizen children who face family separation due to the undocumented status of their parents. Drawing on the foundations of Locke, Rousseau, and contemporary theorists such as Rawls, the paper argues that the social contract extends a promise of familial continuity as a basic protection to all citizens.

For Rousseau, the family is the first model of society, but under the social contract its bonds are guaranteed only insofar as they are freely chosen and consistent with the liberty and equality secured by the general will. For Locke, the social contract implicitly guarantees the continuity of familial ties because the family is a natural society essential to the preservation and development of children, and because government exists only to secure such natural rights and duties.

For Rawls, the social contract guarantees the family not as a natural right but as a basic institution, which preserves it only insofar as it secures justice, equal opportunity, and the moral development of citizens. When minor and adult citizen children alike are separated from their parents due to immigration enforcement, the state violates these implicit guarantees. This analysis highlights the broader moral and political obligations owed to citizens and calls for a rethinking of policies that undermine the social contract's integrity in a diverse society.

Grisselle Centeno, Florida Southern College (presenting)
Susan LeFrancois, Florida Polytechnic University (presenting)
Michelle Hughes Miller, University of South Florida
Kingsley Reeves, University of South Florida
Elaine Englehardt, Utah Valley University
Michael Pritchard, Western Michigan University
Robert Myers, University of South Florida
Aubrey Allen, Florida Southern College
Santiago Zuniga, Florida Southern College

Coding Ethics: Qualitative Insights into STEM Students' Ethical Development Through Internships

For this National Science Foundation funded project, we investigate the integrated roles of academia and industry as formative elements of a student's professional STEM identity. Our project aims to improve STEM students' ethical sensitivity and reasoning skills by integrating student experiences in industry internships with their academic work. The research questions driving this work are: (1) To what extent do students' pre-existing attitudes, values, and goals

related to ethics and perceptions of the ethical responsibility of STEM professionals change with involvement in professional ethics training? (2) How might instruction in professional ethics, coupled with a co-curricular internship experience, enhance development of the ethical component of a student's professional STEM identity?
In this presentation, we will discuss preliminary findings from our qualitative analysis of the efficacy of our intervention. To analyze essays written by participating students during their internships, we developed a codebook of specialized ethical terms, which we used to identify and interpret their ethical perspectives. Through this analysis, we have been identifying key themes by examining specific quotes and interpreting the author's pre-existing attitudes and values. Our ultimate goal is to compare and contrast the changes in each student's ethical understanding, both before and after receiving ethical training alongside their internship experience, to inform the research questions driving our work.

Ethan Davis, University of Mississippi
Melissa Jones, University of Mississippi
A Model for Integrated and Virtue-focused Pedagogy

As part of the Character of Leaders Initiative at the University of Mississippi, the Lott Leadership Institute Bridge Program was revised to better align with the university's creed, which stresses integrity, respect, civility, fairness, and intellectual humility. In particular, the Liba 199: Special Topics class was revised in partnership with The Center for Practical Ethics to focus on character and leadership pedagogy using methods that cultivate these as moral and civic virtues. This paper describes the updated course as a model for character-based leadership education. To better help students identify and navigate complex moral scenarios, they learn moral concepts, values, and theories, grapple with the scenarios through group deliberation, and then learn from moral exemplars how they themselves handled the situation. The course—co-taught by the authors—consisted of three parts: 1) Traditional lecture on theory, 2) In-class talks followed by Q and A from exemplars of ethical leadership, and 3) Hands-on group deliberation of moral dilemmas. Each of these parts took place throughout the term so that the material was fully integrated and not rigidly separated. Assignments stressed self-reflection and moral imagination, requiring the application of the lessons learned to the students' own lives and communities. Using this method allowed students to better understand the importance of providing moral reasons for their actions, engaging in serious deliberation about means and ends, and developing principled foundations for future action.

Robert Doyle, Felician College
Hospitality and Justice: Sacred Foundations for Migration Ethics

Migration is among the most urgent ethical challenges of the 21st century, raising questions not only of law and policy but of justice, dignity, and the sacred call to welcome the stranger. This paper explores how Judaism, Christianity, and Islam provide robust theological frameworks that demand justice for migrants and call us to critically evaluate contemporary migration ethics.
The paper highlights three dimensions of migration discourse: (1) cultural narratives, which shape communal perceptions of migrants; (2) biblical narratives, which recount exile and divine encounter in the lives of Abraham, Moses, and Jesus; and (3) theological narratives, which ground hospitality and care for the displaced in the very heart of faith traditions. These narratives function as ethical touchstones, providing principles that transcend borders and challenge prevailing policies of exclusion.
Across Judaism, Christianity, and Islam, sacred texts and histories converge on the mandate to protect and welcome migrants. In Judaism, the Torah calls Israel to love the stranger in memory of Egypt (Deut. 10:19). Christianity emphasizes Jesus' migrant experience and his teaching that welcoming the stranger is welcoming Christ himself (Matt. 25:35). In Islam, the Prophet Muhammad's Hijra enshrines migration as a defining spiritual moment (Qur'an 4:36).
This paper argues that migration is not only a political or economic issue but also a sacred experience that tests our fidelity to justice, hospitality, and human dignity. Engaging these traditions invites us to see migration as a ethical obligation and a profound ethical calling.

Parker DuVall, Graduate Student, Philosophy Department, Colorado State University
Moral Complicity in the Workplace

"When are employees morally complicit in the immoral actions of their employers? In the first section, I outline how we should understand moral complicity in a broad sense by exploring some existing accounts in the literature. In section two, I argue that an individual is morally complicit in their employer's immoral actions just in case they have strong justificatory reasons to believe that their work is directly assisting the immoral actions of their employers. This explanation contains two criteria. The first of these is the contributory criteria, which states that if an individual directly assists the immoral actions of their employers, they are morally complicit in those immoral actions. The second of these is the epistemological

criteria, which states that an individual is morally complicit if they have strong reasons to believe that they are contributing to the immoral actions of their employer. In section three, I consider the objection that individuals under fear of retribution cannot be held morally complicit as they are in a pragmatic fear of losing their job and were just following orders. My response allows me to introduce a third and final criteria which I call the pragmatic criteria, which states that the individual must be in a position to reasonably withhold contribution to the immoral actions. I respond, in this section, that individuals in cases such as the famous Nuremberg trials, fail the pragmatic criteria, and thus can and should be held morally complicit, thus protecting our intuitions about these cases."

Darren Domsky, Texas A&M University
My Proudest Teaching Strategy, Its Fatal Flaw and Its Surprisingly Impressive Replacement

Regret is a powerful teaching tool. For 17 years, I harnessed it via my proudest teaching strategy. I would warn my students that I give extremely difficult exams; the students would dismiss these warnings and dramatically under prepare for their first exam; many of them would perform terribly on it (the majority would fail); and then they would learn about the (only) secret rule on my class gradesheet: that their overall exam grade would be the average of all four of their exams *or* the average of their next three, whichever was higher. In other words, their first exam could help them, but it could not hurt them. Most of my students would experience this like a death row pardon. They would dramatically increase their effort levels from that point on, and build enormous character. Recently, I was horrified to discover that this beautiful strategy has a fatal flaw, one which forced me to make three dramatic--and depressing--modifications. I hoped the new strategy would at least approximate the beneficial effects of the original. To my astonishment, it has seemed even *more* beneficial. To explain how this could be, I distinguish two kinds of regret: first degree regret (FDR) and second degree regret (SDR), the regret that one will be deprived of an experience of beneficial first degree regret. To my amazement, SDR appears to be more beneficial than FDR. After sharing my evidence for this claim, I share a treasured example of how SDR has benefited me personally.

Christian Early, James Madison University
Reflections on Wancantognaka and Misericordia in MacIntyre's Dependent Rational Animals

In his *Dependent Rational Animals*, MacIntyre argues that two central virtues are necessary for humans to acquire which will enable them to move from dependence on the reasoning powers of others to independence in our practical reasoning in an embedded social context.

Sidestepping conventional understandings and names for the virtues, he draws instead on the Lakota expression ‘wancantognaka’ and Aquinas’s use of ‘misericordia’ to highlight the social aspect of the virtues as the English names tend to background that aspect. The recognition that just generosity (or fairness) and compassionate mercy (or empathy) are central to morality and indeed what it means to be a human animal is not unique to MacIntyre (compare, for example Frans de Waal’s work on the pillars of morality), but MacIntyre situates the virtues in embedded social context, in community and always-already also reaching outside of community for their completion, such that the role of the stranger (we can add migrant) in addition to the more familiar role of neighbor and friend is foregrounded. The paper discusses insights that can be gained from MacIntyre’s proposal and also ways in which it can be extended.

Elaine Englehardt, Emeritus Professor, Utah Valley University
Michael Pritchard, Emeritus Professor, Western Michigan University
Wade Robison, Professor, Rochester Institute of Technology
Panel: Everyone is doing It, so it must be right

The belief that "everyone is doing it, so it must be right" reveals a troubling reliance on social conformity over ethical reasoning. This paper challenges the assumption that widespread acceptance grants moral legitimacy. From children justifying questionable behavior to parents with “everyone is doing it,” to adults excusing ethical shortcuts in the workplace, this mindset crosses generations and environments. Drawing on philosophical insights and real-world examples, the paper examines how this reasoning fuels ethical failures—including corporate fraud, academic dishonesty, governmental abuse, environmental harm, and even reckless driving. When actions are driven by convenience or peer pressure rather than principle, individuals risk compromising personal integrity and eroding public trust. This presentation calls for a renewed commitment to critical thinking, moral imagination, and the courage to question prevailing norms—drawing as well on the theory of obedience to authority, which reveals how ordinary individuals, under perceived pressure from legitimate power, may participate in unethical actions. Ultimately, the paper reminds us that what is commonly done is not always ethically right, and what is ethically right is not always commonly done. By interrogating cultural narratives that equate popularity with virtue, it urges both individuals and institutions to resist complacency and foster ethical resilience in the face of conformity.

Gerald Erion, Daemen University
Neighbors and the Neighborhood: Applied Ethics in the City Class

The concept of neighbor is philosophically rich and complex, with ethical implications that invite across-the-curriculum attention. How, for example, can we help students to consider their neighbors, and to thereby begin to understand the principles and theoretical foundations of neighborly conduct? Our 2025 SEAC Conference theme offers a timely call to address such important questions.
To help open the conversation, this presentation introduces an experimental philosophy course on cities now being developed in Buffalo, NY. Combining deep reading and discussion with site visits and other high-impact learning practices, the course also provides opportunities to explore vital applied ethics issues enriched by lessons from across the curriculum.
We will begin with an overview of the course rationale and design, followed by a survey of interdisciplinary ethical applications introduced by thinkers like Frederick Law Olmsted and Andrés Duany. Then to close, we will consider the high-impact potential of such experiential and interdisciplinary learning in applied ethics.

Michael Gentzel, Independent Scholar
Facial profiling technology and discrimination: a new threat to civil rights in liberal democracies

This presentation offers a novel philosophical analysis of a form of artificial intelligence (AI) which the author calls facial profiling technology (FPT). FPT is a type of facial analysis technology designed to predict criminal behavior based solely on facial structure. Marketed for use by law enforcement, face classifiers generated by the program can supposedly identify murderers, thieves, pedophiles, and terrorists prior to the commission of crimes. In 2016, reports indicated that an FPT company signed a contract with a US homeland security agency. After recounting how FPT resurrects the same moral problems associated with the pseudoscience of physiognomy, I argue that government use of FPT poses a significant risk of committing unjust discrimination against groups of people whose faces happen to match FPT classifiers. A future scenario that results in widespread discrimination based solely on facial structure could be as unjustified and harmful, mutatis mutandis, as discrimination based solely on racial

background. FPT used on both US citizens and non-US citizens in the context of immigration poses similar moral challenges. I conclude by outlining prima facie policy proposals designed to protect classical liberal values if FPT is utilized by governments in liberal democratic societies.

Priya Ghotane, Eastern Michigan University
The Indoctrination Paradox: The Importance of Moral and Religious Education for a Pluralist Curriculum

Globalization and migration have rapidly diversified American classrooms, bringing students into contact with a wider range of moral, cultural, and religious perspectives. Alongside this development, education—particularly moral education—has become a hyper-politicized topic in both right- and left-wing circles. Public debates are dominated by fears of "indoctrination," with religious education often singled out as inherently indoctrinating and thus morally wrong—concerns that frequently intensify when addressing traditions associated with immigrant or minority communities.
This paper examines the conceptual imprecision and political weaponization of the term "indoctrination" and the difficulty of educating students to be genuinely "free thinkers." It argues that if religious education is deemed indoctrinating, then all education must be recognized as such. Omitting moral and religious education from explicit curriculum goals does not eliminate indoctrination; rather, it can enable more subversive forms of thought control while privileging rationalism as the sole legitimate epistemic method. This epistemic dominance marginalizes alternative ways of knowing and undermines genuine pluralism. As migration reshapes classroom demographics and expands the diversity of moral viewpoints students encounter, curricula must adapt to foster authentic pluralism. Intentional moral and religious education can safeguard against both indoctrination and epistemic discrimination. Such an approach equips students to critically and empathetically engage with diverse traditions of morality, religion, and knowledge, better preparing them to navigate an increasingly interconnected world.

Cliff Guthrie, Husson University
Religion and Morality: Using MAC Theory and Gallup Data in the Ethics Classroom

Some of our students are intensely religious, others left (or are leaving) their childhood religious identity, and others may never have had a religious identity at all. These differences

can present a challenge to the ethics classroom that is not easily solved with a quick lesson about Euthyphro.
This presentation draws on recent original survey research with more than 1,500 U.S. adult participants to explore how these three groups prioritize moral values using the Morality-as-Cooperation framework (Curry, 2019) and the corresponding MAC-Q, a short questionnaire. We also use Gallup's long-running questions on moral decline to uncover sharp contrasts in how people perceive cultural change.
Although I will report on our findings, this presentation will focus on how these tools can be used to spark engagement and self-reflection in the classroom, particularly for ethics educators who are interested in drawing on the evolution of morality and moral psychology in their teaching approach. MAC theory can help students understand morality as a set of human solutions to perennial social challenges and is a compelling alternative framework to the more familiar Moral Foundations theory for understanding the evolved landscape of human morality. Similarly, Gallup's moral decline data can open discussion about our conflicted culture and our personal biases. The session will offer concrete ways to adapt these findings into discussions and activities that meet students where they are and deepen their understanding of morality as an evolved capacity for cooperation.

Christine Hagedorn, D.M., Associate Professor and Discipline Coordinator, Business Department, Rosemont College
Migrants, Money, and Trust: Teaching Financial Inclusion through a Community-Based Experiential Learning Model

This is a presentation about a paper in development. The paper showcases six academic years of a Rosemont College undergraduate business student community-based experiential learning partnership project. Through this partnership project, Rosemont College students discover the role of trust in immigrant banking, the importance of culturally familiar financial institutions, and the ethical responsibility of banks and governments in promoting equitable access to economic opportunity.
Each year, for the past six years, Rosemont College undergraduate students have participated in a semester-long research project in partnership with Philadelphia's Asian Bank, a community bank serving predominantly immigrant communities. This experience offers students direct engagement with the ethical, social, and structural dimensions of financial inclusion. Through interviews, field visits, and original research, students gain knowledge about immigrants' access to financial systems in the United States. Students are challenged to reflect on how identity and migration status shape financial vulnerability or empowerment. This project provides a replicable model for embedding ethics into business

or social science education by connecting classroom learning to the real-life experiences of immigrant communities. This presentation will demonstrate how the project supports student learning in ethical analysis, access, belonging, trust, financial inclusion, cultural sensitivity, and the complexities of economic justice in immigrant contexts.

Adrian Haagen, Undergraduate, West Chester University
Animal Suffering Renders the Moral Argument Incoherent

Within contemporary theology, the moral argument is one of the most frequently cited challenges to the naturalist. Andrew Ter Ern Loke has offered a new formulation to the argument, positioning divine nature as a necessary ontological standard for the mysterious existence of moral realism. However, accepting Loke's notion of an objectively good God reveals a profound tension: the posited deity appears to either arbitrarily determine wrongness or directly violates the very nature that grounds the objective standard through the problem of animal suffering. Suffering for the nonhuman animal is not a simple addition to the experience—it is deeply embedded into their biological structure. Assuming an arbiter of such a system, manufacturing predatory violence upon the animals was intentional design, ultimately creating the mirror image of a glorified Hunger Games—an overwhelming juxtaposition from the ethical depiction of the deity Loke asserts. Available reconciliatory efforts for the problem are expansive, often utilizing the preexistent theodicies offered for humans such as arguments from free will and soul-making. Yet, each fails to carry persuasive weight. This has led to a contemporary approach—neocartesianism and animal automatism—the attribution of moral irrelevance ascribed to a kind of lesser conscious state. Yet, the offered cases present as ad hoc, lacking significant evidence to provide support for the claims. As it stands, a new explanation for the problem of animal suffering is urgently needed to coherently posit the notion of theistic moral realism without an appeal to ignorance. I contend that until these tensions are resolved, the moral argument loses its coherence.

Eunice Hong, Undergraduate, Towson University
The Migration from Music to Audio Diffusion: Ethical and Anticipatory Ethical Analysis

Seated in a red plush chair beneath a sky-high ceiling in a vast concert hall, the orchestra begins with "Symphony No. 2, Op. 27: III. Adagio" by Sergio Rachmaninoff. Attending a concert hall in person to listen to Rachmaninoff holds profound value, attributing to the composer's legacy, but also to the musicians who have dedicated years to master their profession. Yet with the involvement of Artificial Intelligence (AI) in audio, many have

migrated to AI-based software that can generate songs in an instant, diminishing the recognition, creativity and value of the artists. These software platforms primarily use audio diffusion, a process that begins by adding white noise to a pre-existing song until the original singer's voice and melody become unrecognizable. AI then reverses this role through a repeated denoising process, until the audio becomes modified based on patterns it learned through datasets within a convolutional neural network (CNN). With this technique, a new song is "created", but this process does not reflect the traditional process of acknowledging the value of human artistry and authorship. Techniques such as audio diffusion challenge the role of creativity, the concept of craftsmanship, and the rights of the artists in the creative process. Therefore, this ethical and anticipatory ethical analysis will examine how we respond to sound, how audio diffusion recomposes the musical process, and how these drastic shifts unfairly displace the value of artists and diminish the aesthetic value of their work.

Jacquelyn Huff, Penn State University
Using Object Study to Encourage Engineers to Think Critically About Technologies of the Past and Present

The *Ethics & Equity in Engineering Leadership* course at Penn State partnered with the Palmer Museum of Art to develop a project to encourage critical analysis of technology. The curator pulled a collection of art focused on the "promises and perils of technology" and presented it to students who selected one work of art study closely. Throughout the semester, students took inspiration from their chosen object to draw throughlines to current ethical issues in technology. Details of the assignment will be shared along with examples of student work.

Gary Levvis, Southern New Hampshire University
Human Rights Anti-Federalism: Pedagogy For A Time Of Mass Deportation

As a member of the United Nations Human Rights Commission, tasked with drafting the Universal Declaration of Human Rights, Eleanor Roosevelt insisted that the burden of protecting human rights within federal systems of government would often fall upon those nations' internal compartments or states. Whereas she sought to protect *economic* human rights not enumerated within the federal powers, today, we must consider whether the individual states have the power to protect the *civil and political* human rights of non-citizens during a time of mass deportation.

Part One explains why states retain the power to enforce the principle of *non-refoulement* as formulated in the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT). Unlike its formulation under the 1967 Protocol Relating to the Status of Refugees, which has been rendered vacuous by the expansion of the federal government's administration of border 'protection', the CAT prohibition on the expulsion of non-citizens to locations where they may be subjected to ill-treatment is non-derogable.

Part Two describes individual states' capacity to create statutes comparable to the federal Alien Tort Statute, which grants non-citizens the right to bring tort actions against officials who commit atrocity crimes under international law within the territorial jurisdiction of the United States.

Part Three raises the question of how we may facilitate productive discussion around this topic. A lesson plan and suggestions for experiential learning will be provided.

Charles McDaniel, Baylor University

We Are All Virtue Ethicists Now: The Changing Moral Milieu of AI in Higher Ed

The primary ethical theories taught in higher education—utilitarianism, deontology, rights-based theory, and virtue ethics—are commonly presented as "peers," each with relative strengths and weaknesses. Students gravitate toward one or another theory, selecting the system that best conforms to their personal taste or that they believe is best suited to society collectively. This paper demonstrates how artificial intelligence (AI) is disrupting the rather equitable peer structure of ethical systems as they are taught, placing greater priority on virtue ethics because the moral challenges of AI implicate the virtues defined by Aristotle and revived contemporarily by virtue ethicists like Alasdair Macintyre, Martha Nussbaum, and Shannon Vallor. AI likely will dash the "relative equivalence" of ethical systems as they are taught because it places a premium on the virtues of honesty, integrity, prudence, and the intellectual virtue of "nous" or "understanding," which enables individuals to conceive first principles. AI is encroaching upon ethical decision-making that is most amenable to empirical methods. Virtue ethics is resistant to AI's encroachments because the virtues are less empirically replicable than other ethical principles. Ethics professors should anticipate this shift by devising curricula that emphasize virtue ethics instruction and envisioning the ways in which AI will make encroachments upon human moral agency. This paper draws examples from industry, the military, and even education itself to make the case for changing the approach to ethics instruction in response to the challenge of AI.

David McGraw, James Madison University
Kant's Spatial Ethics: Territory, Identity, and the Right to Hospitality

In *Perpetual Peace*, Immanuel Kant affirms a cosmopolitan right to hospitality while simultaneously denying a right to permanent settlement. This tension arises partly from his view that political communities are voluntary associations that could be destabilized by unregulated migration. This paper reconsiders Kant's territorial ethics through the lens of place attachment and national identity theory.

I argue that Kant's distinction between visitation and settlement reflects an implicit awareness of the role that both place-based bonds and cultural belonging play in sustaining civic identity. Contemporary research from geography and political science on place attachment and national identity provides insights that both support and challenge this position. While this research confirms that territorial connections and shared identity ground political belonging, it also reveals that both place attachments and cultural identities are multiple, fluid, and evolving—problematizing Kant's assumption that political membership must be singular and static.

Drawing on interdisciplinary research to illuminate normative tensions in Kant's cosmopolitanism, this analysis reveals both the strengths and limitations of his framework. His emphasis on the moral significance of rooted communities anticipates concerns about social cohesion, yet his categorical restriction on settlement rights overlooks the capacity of individuals to develop new attachments and integrate into host communities.

This perspective suggests a more flexible Kantian approach to hospitality—one that acknowledges the ethical value of place-based communities and cultural coherence without foreclosing the possibility of migration and inclusion. The revised framework holds particular promise for contemporary debates on climate displacement, refugee rights, and the ethics of borders.

Amy McKiernan, Dickinson College
Diane Lipsett, Salem College
When Two Colleges Collaborate: Ethics, Character, and Care

This co-facilitated session pursues two aims. First, we will share what we have learned about the joys and value of cross-institutional collaboration when designing and delivering our respective ethics across the curriculum efforts, viz. the Engaging Ethics program at Salem College and the Ethics Across Campus & the Curriculum program at Dickinson College. Collaboration has shaped our commitment to (i) dialogical approaches to professional development that include staff alongside faculty, (ii) values and virtues as touchstones for

ethical reasoning, and (iii) the relevance for program design in this cultural moment of virtue ethics and care ethics. Second, we will discuss our most recent joint work on the relationship between care ethics and character education. Following Nel Noddings, we will offer some compelling feminist reasons to think critically about virtue-based character education while we also think creatively with conference participants about the important work done by programs focused on the cultivation of moral character. Examples of student art from Salem College will highlight challenges of contemporary migration, thus creating connecting points with the conference focus.

Edward McQuillen, Graduate Student, West Chester University
The Scarlet Rot and the Spirit of Collapse: Elden Ring, Ecological Breakdown, and the Greening of Religion

This paper explores the ethics of collapse through the symbolic architecture of Elden Ring, centering explicitly on the Buddhist concept of dukkha—suffering or inherent unsatisfactoriness. Emancipated from heroic and masculine redemption, Elden Ring declares ultimate resolution moot. The “Tarnished” inhabit a world forever lost, where the Scarlet Rot accounts for relentless suffering, spreading uncontrollably. Drawing on Judith Butler’s What World is This? The Rot is framed as such a force—an expository will, uncovering pre-existing societal inequities and ethical failures. Butler’s analysis of systemic abandonment resonates profoundly with “The Tarnished” isolation in Elden Ring’s own decaying “Lands Between.” Further, Catherine Keller’s insights on apocalyptic consciousness inform this reading, arguing that confronting collapse ethically can provoke meaningful reflection rather than nihilistic despair. Finally, Jea Sophia Oh provides an interfaith integration with ecological ethics which centers this paper’s exploration of interconnectedness and sustainability. Central to the analysis is the Scarlet Aeonia—an enormous flower born from decay in the “Lands Between”—as embodiment of dukkha, thereby being cast as sacred emblem, even approaching the status of Relic. This paper argues that Elden Ring, as interpreted through Buddhist ethic, functions as a contemporary sacred text. Ancient wisdom and modern theory coalesce to inform ethical understanding in times of future crisis. Through the rejection of tired salvation narratives and instead through the embrace of aesthetic Rot, Elden Ring instructs reckoning within a world marked by inevitable suffering.

Glen Miller, Texas A&M University
Kendall McKee, Texas A&M University

STEM classroom: Equipping K–12 Educators to Add Ethics to Science, Technology, and Pre-Engineering Courses

This paper describes the pedagogy of a forty-hour interactive workshop designed to help pre-service and in-service teachers add an ethical dimension to their science, technology, and pre-engineering courses. It has been developed with the help of eighteen teachers in three cohorts, with classes ranging from third grade to high school, who have participated in a three week long summer enrichment program hosted by Texas A&M University funded by a National Science Foundation grant. The first section of the paper describes the pedagogy (including objectives, readings, and discussions) used to help instructors develop fluency in the basics of ethics, especially ethics of science, technology, and engineering. The second section of the paper describes the pedagogical principles and approaches that were used to translate these ideas into lesson plans that clearly delineate the learning outcomes, activities, and assessments appropriate for each class. The third section of the paper provides three examples of the lesson plans designed by the K–12 teachers. In this presentation, the insights and reflections of a pre-service 5th–8th grade teacher specializing in math and science will be shared.

Anthony Moretti, Robert Morris University
The UN, UNESCO and Higher Education Academic Exchange

Ask most people to describe the United Nations, and they will most likely first mention its work devoted to reducing political tensions and sustaining peace throughout the world. However, the UN, most especially through the United Nations Education, Scientific and Cultural Organization is heavily engaged in academic exchanges, an initiative also critical to the UN's mission. This manuscript examines efforts relating to academic exchanges across higher education, paying special attention to how these activities align with the UN's commitment to (among other interests) the free movement of peoples across borders and the continued professional development of aspiring and current scholars. It also provides a snapshot of the higher education environment in an effort to understand the importance nations place on educating students at the tertiary level at home and abroad. Finally, this research reviews how aspiring and current scholars under threat because of where they live have been able to migrate to other lands because of UNESCO programs relating to endorsing the scholar's current academic credentials.

Deborah Mower, University of Mississippi
Kate Kellum, University of Mississippi

Using Single-Subject Experimental Design to Illuminate Effective Character Education

Research in character and ethics education typically draws from social psychology and cognitive science, favoring large-N, between-group methods to study the effects of instructional interventions on moral reasoning, decision-making, or intended actions. These lab-based methods offer well-known strengths: robust control of extraneous variables, replication, and statistical generalization across situations, research, and fields. But they also have serious limitations—particularly for ethics educators working closely with students in context-rich learning environments. By relying on group differences, such lab-based methods risk flattening the very changes educators care most about: how a particular student reasons through a dilemma, adjusts their behavior in response to feedback, shifts their perspective, or develops new action plans. For instructors committed to helping students develop more nuanced moral sensitivity or integrity across a semester, these subtle, longitudinal patterns matter. This presentation introduces Single-Subject Experimental Designs (SSED) as an alternative, long used in behavioral and educational sciences, to examine individual change over time. In contrast to group-based comparisons, SSED relies on repeated measurement of an individual (or small group), before and after a clearly defined instructional change. These methods allow researchers—even those working alone in the classroom—to demonstrate causal relationships between teaching practices and student outcomes. Educators seeking to evaluate their pedagogical innovations, track individual student growth, or contribute to research that values the richness of lived experience and character development will learn how aggregated single-subject research—especially when replicated across classrooms—can support broader claims about ethics and character education.

Jea Sophia Oh, West Chester University
Reimagining Planetary Care: Salim and Jeong as Cosmopolitan Ecofeminist Ethics in the Post-Pandemic Era

This study examines salim, a Korean ethic of life-keeping, enlivening, and relational care, as a compelling ecofeminist framework for reimagining intimacy, care, and planetary responsibility amid the post-pandemic planetary crisis. Rooted in the embodied experiences of Korean women—particularly within the salim ecofeminist movement, where domestic, agricultural, and communal labors are recognized as vital acts of nurturing life—salim as planetary care both encompasses and transcends traditional household management, articulating an active ecological ethic of resistance, renewal, and relational sustenance. Grounded in ecofeminist care ethics and process philosophy, this paper reinterprets salim alongside jeong (정/情)—a Korean affective relationality marked by tenderness, empathy,

and enduring connection—as foundational to a planetary ethics of interdependence. These concepts challenge dominant extractive,
commodified, and patriarchal logics permeating sexual and environmental domains. Engaging Whiteheadian process thought, which conceives God not as an omnipotent ruler but as the persuasive lure of love, creativity, and becoming, the study advances a theological vision of divine life consonant with the non-coercive enlivening power embodied by salim. Framed through a comparative, decolonizing, process-feminist lens, this study bridges global ecofeminist discourse with Korean indigenous wisdom, presenting salim and jeong as vital resources for healing fractures between self, other, and Earth. Emphasizing planetary entanglement and intersectionality, it advocates a return to embodied, everyday practices—especially women's care labor—as the locus of ecological and spiritual transformation, fostering the creation of salim culture or broader planetary care. Moving beyond essentialized, gendered assumptions, it proposes an inclusive, cosmopolitan, and transnational meta-ethic that transcends patriarchy and
anthropocentrism for a sustainable future.

Kevin Kaufman Ortiz, Graduate Student, Purdue University
Decolonial ethics and colonial migration of engineers from the U.S. territories

Decolonial ethics seeks to dismantle legacies of colonialism by honoring contextual and historically situated ethical reasoning. Within the United States empire, engineers from Guam, American Samoa, Northern Mariana Islands, U.S. Virgin Islands, and Puerto Rico have seen how stateside-raised engineers do not have enough culturally situated knowledge to implement sustainable infrastructure on U.S. territories. The constant importation of outside engineers may be one of the factors leading to deteriorating infrastructure, improper maintenance, and unsustainable innovation on the islands—issues that can possibly be considered ethical engineering dilemmas related to migration and colonialism. Unfortunately, potential engineering students from three of the U.S. territories are forced to migrate to the stateside United States just to complete Bachelor of Science (B.S.) engineering degrees, emigrants that usually have a good understanding of context and history. Sending institutions do not coordinate with receiving institutions to match contextual knowledge to create a culturally relevant curriculum. In this paper, I argue that there is a need to use the term colonial engineering migration to capture the nuances that aren't captured by the term economic migrants. Colonial migrants experience changes similar to those of international migrants without the nuances of documentation when moving to the United States. Rights, culture, language, and accessibility to home change drastically compared to the changes experienced by internal migrants. Considering the ethics related to these culturally relevant

dimensions throughout the curriculum can push for sustainable engineering practice for all of the U.S. territories and beyond.

Kathy Ott Walter, James Madison University
Caring for Undocumented Patients: An Evidence-based Approach to Ethics Education for Undergraduate Health Sciences Students

Undocumented patients face barriers to safe, timely health care. Health care professionals experience challenges related to professional duty, institutional policy, and legal expectations treating undocumented patients. Preparing future health professionals to navigate these ethical challenges requires instructional strategies grounded in educational research. This session will present an evidence-based, active-learning model that integrates experiential learning, structured role-play, and reflective practice all methods shown to improve ethical reasoning, communication, and cultural humility in health professions education.
The students link professional codes of ethics to the principles of beneficence, nonmaleficence, respect for persons, and justice. Instructional strategies include realistic, progressive case studies involving undocumented patients, structured role-plays, informed by literature on standardized patients, and guided reflective writing.
By grounding ethics instruction in proven pedagogical strategies, undergraduate programs can equip future clinicians to uphold trust, protect vulnerable populations, and strengthen public health. Attendees will learn actionable strategies, review key evidence, and consider methods for assessment and adaptation in various institutional settings.

Kyle Perreault, Graduate Student, West Chester University
Panglossian Pandemic: The Tragic Ethic of the “Best of All Possible Worlds”

Theodicy grapples with the tragic question: If God is good then why does evil exist in the world? Gottfried Leibniz proposed a theory of the “Best of All Possible Worlds” which rationalized the evil in the world as “good-making features” and understood evil to be instrumental to the greatest good which produces the Best of All Possible Worlds. This optimistic assertion has led to much scrutiny, including from Voltaire’s Candide. Through the lens of Voltaire’s biting satire directed at Leibnizian optimism, along with Judith Butler’s concept of the tragic in her work, What World Is This? A Pandemic Phenomenology, I will

reveal a tragic ethic that glorifies the unnecessary sacrifice of others for the sake of Leibniz's Best of All Possible Worlds. Building on this foundation, Butler's work will be further developed as a conversation between herself and Leibniz, positing that Butler's work represents a contemporary, secular account of the question of theodicy under the pressure of the pandemic, using phenomenology to recontextualize the question from a theological position to one of the lived experience that culminates in her question: "What kind of a world is this in which such a thing like this can happen!?" (Butler, p. 12). Through this dialogue between Leibniz and Butler, it will be shown that this tragic ethic measures the Best of All Possible Worlds as one in which the health of the economy is evaluated higher than that of the health of the essential worker.

Alan Preti
Book Panel Discussion: A Companion to Doing Ethics (Wiley-Blackwell, 2025)

In this panel session, participants will discuss their contributions to the recently published edited collection A Companion to Doing Ethics (Wiley-Blackwell). The book aims to provide a comprehensive exploration of the roles, responsibilities, and challenges faced by contemporary ethicists across multiple domains, including academia, business consulting, compliance, hospital committees, public policy think tanks, and other areas. Panel topics include the importance of embedding ethics within the professional identity of engineers in order to ensure that future engineers are both technically competent and ethically responsible; the impact of three literatures from moral psychology, virtue epistemology, and deliberative pedagogy on the practice of public philosophy and moral education; pedagogical approaches for meeting the challenges of motivating students to take ethics seriously; and what it means to do ethics with integrity.

Jordan Pintar, Graduate Student, Duquesne University
Global Justice Around Climate Migration: Who Bears Moral Responsibility?

As climate change accelerates, so too does the displacement of many people due to climate factors such as rising sea levels, desertification, and increase detrimental natural disasters. This paper examines climate induced migration as a moral crisis rooted in global injustices, arguing that affluent nations are those most responsible for historic and ongoing emissions, bear the responsibility to address the consequences. Through the lens of reparative justice, this paper explores how the harms of climate change intersect with existing global inequalities. Philosophical frameworks from Peter Singer, John Rawls, Thomas Pogge, and Charels Beitz provide a foundation for assessing the duties of states beyond their borders.

These supporting frameworks support the claim that wealthy nations have ethical obligation to assist displaced populations and support climate migrants because of their role and complacency in the climate crisis. This analysis of structural injustices suggests that nations benefiting from systemic harms and are perpetuating the current climate crisis are accountable for resolving the fallout. Further concepts regarding issues surrounding postcolonialism and reparative justice are drawn from Indigenous philosophers, such as Kyle Whyte; the paper argues that meaningful responsibility is needed to address both environment and historical harms. Reparative justice entails not only material aid, but policy and legal protections for vulnerable communities. Ultimately this paper calls for a demand for global moral accountability regarding the climate crisis and more specifically climate migrants, through aid and policy

Marianna Poyares, Georgetown University
The borders of the demos: migrant data extractivism and the right to privacy

While philosophers have debated the meaning of a human right to migrate and the limits of obligations of nation states vis-à-vis non-citizens, very little has been said about the conditions imposed on non-citizens by receiving nation states, through their immigration enforcement agencies, for accessing, or attaining, such a right. The lack of attention to the implications of the conditions imposed upon migrants stems from a lack of engagement with the literature on how border and migration enforcement currently operate (Celikates, 2022,2023), namely through an immense infrastructure of new technologies of data capture and analysis. In my presentation I argue that democratic receiving states do not have a legitimate claim on limiting or curtailing the privacy rights of non-citizens for the sake of allowing them to access migration pathways. My presentation consists of a normative inquiry stemming from empirical research about two programs currently operated by Immigration and Customs Enforcement in the United States, namely mandatory DNA collection and retina scanning. Following the work of Cofone (2023) and Véliz (2020, 2023), I argue that in democratic societies, privacy must be understood not as a mere individual right, but as a collective right and, ultimately, as a human right itself. I conclude by showing that, even a theory that imposes strict conditions on migration cannot infringe migrants' right to privacy without jeopardizing the very constitution of the demos.

Michael Pritchard, Emeritus Professor, Western Michigan University
In Pursuit of Reasonableness

This paper is an exploration of my decades of pursuing reasonableness, beginning at age 3 and continuing uninterrupted through my current age of 84—with no expectation of ever completing that pursuit. No definition of 'reasonableness' is offered, but some light is shed on what a meaningful pursuit of reasonableness requires even if it is never-ending. Also emphasized is the importance of pursuing reasonableness with others, rather than regarding it as a solitary endeavor. I conclude that not having the last word about what reasonableness involves should not be viewed as a failure. Rather, it is a mark of the meaningfulness of its continued pursuit, especially as a fundamental feature of ethics across the curriculum.

Rayne Renney, Undergraduate, North Seattle College
Climate Change, Immigration and Disparity

This work seeks to address the intersections between climate change, GDP growth, financial disparity, immigration, ethics, and responsibility. Globally, climate disasters adversely affect financially disadvantaged individuals and less-developed countries in greater proportion than the wealthiest people and countries. The lowest socio-economically are the least contributing force to the climate crisis, yet the ones who suffer most because of it. Financial distress correlates with environmental distress.
The disparity encourages immigration from impoverished nations to the US. More than one thing can be true at once, and climate change addressing endeavors and financial disparity endeavors would work best in unison, from the individual acts of the disparaged and the actions of those in positions of power to change the systems enabling advantage. By addressing some small measure of personal responsibility, we can help create a shift that will reinforce hope for bigger, more far-reaching changes which must be enacted upon by those with the power and responsibility to do so. Systematic responsibility and personal responsibility do not carry the same magnitude of affect, nor effect.
Nevertheless, each of us can do whatever we can, being a proponent of whatever good as we are able, while the mantle of public good, of changes to benefit people, countries, and even the whole earth, fall upon the pursuit of ethics in places of national and global power. In the end, it will require more than just systematic or individual responsibility to effect real change, but a change in societal philosophy, especially the redefinition of value.

GN Rivera, University of Mississippi
Nathan Oakes, University of Mississippi
Panel: Fostering Virtues through High-Impact Co-Curricular XX Events

Engaging with others who hold different beliefs, practice different customs, and pursue different policies is a particular need in our complex world. Colleges and universities may claim to develop virtues that enable students to engage well with others across such differences, but struggle to produce clear empirical support for successful programs. This paper details the results of an empirical study on a co-curricular program (*XX*) at the University of XX. XX events are structured as in-person learning experiences featuring small-group discussions led by trained student discussion leaders. Participants engage with selected complex scenarios and challenging moral dilemmas (in the form of APPE Intercollegiate Ethics Bowl cases) in a discussion format. Through the highly structured hour and a half long event, student leaders guide attendees through the scenarios using a set of focused questions, heuristics, and procedures to target and foster the virtues of *civility*, *intellectual humility*, and *integrity* through conversational practice. Although character develops over time, the study assesses how well the event fostered these virtues as a high-impact, co-curricular intervention promoting character development. The study compared event participants and a comparison group of students who engaged with the same cases online, without interpersonal interaction, in a mixed-methods quasi-experimental design with pre- and post-surveys. Key findings offer promising evidence that this kind of high-impact, structured, student-led co-curricular programming can contribute to character development in higher education, and offers a model for the programming of other ethics centers

Charles Robinson, State University of New York – Canton
Examining New York Legislation to Secure the United States Border and Strengthen Border Security

This will be a legal research presentation on New York state's "Green Light Law." The Green Light Law is codified as the Driver's License Access and Privacy Act at Section 201.12 of New York's Vehicle and Traffic Law. Briefly, the Green Light Law blocks federal authorities from accessing the database of the New York Department of Motor Vehicles. Under the Green Light Law, if you are a New York resident whose age is sixteen years and older, then you can apply for a standard non-commercial driver's license or learner permit, regardless of your citizenship or lawful status in the United States. This presentation is relevant to the 2025 SEAC Conference Theme: The Challenges of Migration in the 21st Century, because there are proponents who argue that the Green Light Law hampers efforts to (i) stop human trafficking, (ii) stop illegal border crossings, and (iii) stop criminal activity. There is currently sponsorship for New York Senate Bill S.1427, which seeks to exempt from the Green Light Law the five New York counties along the United States northern border along Canada. The

legislative effort for S.1427 is premised on supporting law enforcement and border security, by allowing information sharing between federal, New York state, and New York local law enforcement. The five New York counties which are located in the northern and western parts of New York state, along the borders with the Canadian provinces of Ontario and Quebec, include St. Lawrence county, Jefferson county, Franklin county, Clinton county, and Niagara county.

Wade Robison, Rochester Institute of Technology
Wearing Two Hats

We all wear more than one hat, and ethical problems arise when what we ought to do because we are wearing one hat conflicts with what we ought to do when wearing another. A classic case is that of the VP for engineering at Morton-Thiokol who voted with the engineers to delay the flight of the Challenger when pressed by NASA to allow the flight and then voted to permit the flight when told by the President of Morton-Thiokol to take off his engineering cap and put on his VP hat. A recent case that is somewhat more complicated involves Senator Murkowski voting for Trump's big "beautiful" bill. She thought the bill was awful, but carved out exemptions for her state and voted for the bill. She voted as the Senator from Alaska rather than as a United States Senator, making it clear that had she voted with her US Senator hat on, she would have opposed the bill. We shall explore some of the ethical issues that arise from wearing more than one hat as well as ways of resolving the conflicts that can arise.

Stephen Scales, Towson University
Disappearing Immigrants and the Rule of Law

The rule of law requires adherence to the principles of "procedural and legal transparency." As part of their attack on the rule of law, budding autocratic attempts often include changes to legal procedures that destroy the presumption of transparency and predictability in legal proceedings. This is especially true when autocrats employ a tactic known as "enforced disappearance" ("when agents of the state (or groups acting with its authorization and support) arrest, detain, abduct or in any other way deprive a person of their liberty, [and then] refuse to disclose the fate or whereabouts of the person concerned."). The psychological objective of "disappearing" people is the creation of terror in the populace; it terrorizes not only the victim and their family, but the entire political community. Autocrats use forced disappearance by "law enforcement" personnel to place themselves beyond the rule of law. When there is no trial, no due process, and no transparency, the state shows that it can

violate basic human rights with impunity, making it clear that we should all be afraid. In this way, the humiliation and dehumanization of the hated (immigrant) “other” who is disappeared is intended to cement the regime’s control over society.

Sally Scholz, Villanova University
Resisting the Criminalization of Solidarity

Activists and scholars have dubbed the *criminalization of support* for migrants making the journey across borders as “crimes of solidarity.” Nongovernmental organizations (NGOs) and individual actors often cite their motivation as merely providing assistance, rescue, or humanitarian aid to fellow humans, but sometimes they appeal to a traditional account of civil disobedience or a contemporary account of remaking citizenship. This paper begins with an overview of the criminalization of solidarity of these three approaches. I then examine the “solidarity” of crimes of solidarity to show how it announces a failure of the government to provide assistance and points to *practices* of civic togetherness that open space for creating a new imaginary for society, extending the benefits of citizenship beyond formal recognition of membership.

Brian Tuohy, Temple University Medical School
Emilie Sienko, Temple University Medical School
Elyse Gadra, Temple University Medical School
Ethical Imperatives in an Era of Fear: How Healthcare Institutions Must Respond to Recent Immigration Policy Changes

Recent shifts in immigration policy in the United States have sparked widespread fear and uncertainty within immigrant communities, profoundly impacting healthcare utilization and public health. The rescinding of "sensitive location" protections, which historically safeguarded hospitals and clinics from immigration enforcement activities, has transformed healthcare spaces from sanctuaries into sites of surveillance. This has undermined trust between immigrant communities and health professionals. This erosion of trust leads to significant ethical and clinical consequences, including delayed medical care, worsened health outcomes, and increased public health risks. Drawing from practical frameworks and established ethical guidelines, this paper articulates the urgent ethical responsibilities of healthcare institutions and professionals in response to immigration enforcement actions.

Central duties include the immediate implementation of clear "front door" policies, designating safe private spaces within facilities, training staff on interactions with immigration authorities, and providing reliable, actionable information to immigrant patients. Additionally, healthcare providers must reinforce their ethical commitments to patient care, confidentiality, and non-abandonment despite intensified enforcement pressures. Bioethicists hold a pivotal role, leveraging their institutional influence to advocate for protective measures, educate stakeholders, and drive policy enhancements within their institutions. Although institutional and political challenges exist, ethical leadership during this crisis is indispensable for upholding foundational healthcare values of autonomy, beneficence, and justice. This presentation urges healthcare institutions and bioethicists to actively resist complicity in immigration enforcement by safeguarding vulnerable patients and thereby fulfilling their ethical obligations amidst challenging socio-political climates

Eric M. Servatius, Graduate Student, Purdue University
Signaling contempt: Immigration, social identity, and public contempt expressions

Contempt permeates modern political discourse and popular media, yet it remains understudied within the psychological and philosophical literature on moral emotions. Moreover, the few existing accounts focus almost exclusively on the dyadic relationship between contemnor and contemned, overlooking the prevalence of contempt expressions directed at third parties rather than targets themselves. This narrow focus obscures the broader social functions of this pervasive and damaging emotion. I argue that public, third-person expressions of contempt serve two primary functions that current literature fails to recognize. First, using anti-immigrant contempt as a primary illustration, I demonstrate how public contempt expressions function as costly signals of group commitment. By expressing contempt for out-group members and their allies, contemnors amplify defection costs while simultaneously binding together their in-group against common enemies and delegitimizing out-group members. Second, contrary to the predominant view that contempt, unlike anger or blame, contributes little to norm enforcement or behavioral modification, third-person expressions of contempt can enforce social norms. Rather than targeting the contemned directly, these expressions deter observers from exhibiting the same behaviors or characteristics, signaling that such conduct violates group norms and will be met with social rejection. This expanded understanding of contempt’s sociality opens new avenues for empirical research and raises important normative questions about the ethics of publicly expressed moral emotions.

Kylee Shiekh, Graduate Student, Virginia Tech University

Making A Case for Quantum Ethics on Its Own: Revisiting the Ethical Proliferation Thesis

As quantum technologies progress from theoretical concepts to real-world applications, they introduce complex ethical challenges that intersect – but do not fully align – with existing domains such as computer ethics, data ethics, and technology ethics. This paper explores whether quantum ethics warrants recognition as a distinct domain of ethical inquiry, using Sætra and Danaher's (2022) critique of the Ethical Proliferation Thesis (EPT) as a guiding framework. While EPT critiques the unnecessary expansion of domain-specific ethics, it also outlines criteria under which such proliferation is justified. While some ethical debate arising from emerging technologies can be addressed by other higher domain ethical fields, as Sætra and Danaher (2022) suggest, there is still necessity to domain-specific ethics beyond answering unique questions. Quantum ethics not only suits the criteria of EPT but also supports the practical needs of the development of quantum technologies. Through analysis of quantum computing, quantum communication, and quantum sensing, this paper identifies areas where ethical concerns overlap with existing frameworks and areas where novel questions arise from the unique physical properties of quantum systems. There are multiple points of commonality: concerns regarding privacy, surveillance, security, and responsibility are comparable across domains. However, the unique ethical challenges posed by quantum technologies arise from their foundational principles (quantum superposition, entanglement, and the no cloning theorem) that are counter-intuitive to classical notions of causality and control. Existing ethical domains remain valuable, but a dedicated field of quantum ethics is necessary to engage with specific concerns and disciplinary audiences involved in quantum research. Establishing a domain-specific area of ethics for quantum technologies makes ethics more adoptable by scientists and engineers, supports interdisciplinary collaboration between ethicists and quantum scientists, and enables ethical reflection in a timely manner. Further, future directions for empirical research are outlined, including expert engagement, literature synthesis, and cross-sector collaboration, to further ground and develop this emerging field.

Kylee Shiekh, Virginia Tech University
Glen Miller, Texas A&M University
Qin Zhu, Virginia Tech University
Deborah Mower, University of Mississippi
Caitlyn Geraci, University of Mississippi

Collaboratively Designing AI Ethics Education Research with Humanistic Ethics Educators:

From Survey to Insight

This session aims to foster collaborative knowledge-building and seek cross-disciplinary insights as part of a three-year research project establishing a national baseline on AI ethics education in US higher education. The presenters will provide an overview of the major goals and methodological framework of this project, which includes two surveys designed to capture how faculty and administrators approach AI ethics education, followed by in-depth interviews to further explore their perspectives. Participants will then work in small groups on two tasks: (1) reviewing the faculty survey and brainstorming promising lines of analysis, including potential hypothesis for the research team to consider from the faculty survey data; and (2) proposing questions for the follow-up interview protocol, aimed at deepening insights into faculty perspectives on AI ethics education. This interactive session engages ethics educators to explore how their instructional expertise advances this mixed-methods study investigating faculty perceptions of AI ethics education in the United States.

Bono Shih, Penn State University
Ivan Esparragoza, Penn State University
Mapping Ethics Across Engineering Curricula: A Framework to Support Contextual Faculty Development

While integrating ethics into engineering curricula has followed several paths, including teaching ethical theory, addressing ethical issues, and introducing professional codes of ethics, the practical implementation remains fragmented. Common approaches include “bookending” ethics in introductory and capstone courses in the curriculum or inserting standalone ethics lectures or modules into otherwise technical courses.
To contextualize this curricular pattern, we argue that engineering ethics is both conceptually broad and practically nuanced. Teaching ethical theory and professional codes of ethics alone is now widely regarded as insufficient. Authentic ethics instruction requires engineering instructors to identify the ethical dimensions most relevant to their teaching context and to align their pedagogical strategies accordingly.
Recognizing the need for a clear framework that maps various forms of engineering ethics knowledge for faculty development, we analyzed course descriptions across multiple engineering programs at our university. From this analysis, we identified five recurring categories of ethics-related content: (1) explicit ethics, (2) engineering and society, (3) design considerations, (4) managing priorities and uncertainties in practice, and (5) domain-specific ethical knowledge.

Our findings reveal that ethics is often embedded within practical or design-oriented aspects of engineering, and that different engineering disciplines emphasize distinct ethical concerns, such as safety, sustainability, or regulatory compliance. The findings suggest that engineering ethics instruction can evolve organically within engineering departments by leveraging ethical reflection in relevant technical content, rather than relying solely on external theoretical philosophical models.

Wonchul Shin, Villanova University
Staging Displacement: A Drama-Based Pedagogy on Forced Migration

This pedagogical demonstration introduces and explores a drama-based pedagogy developed for my Race, Migration, and Justice course (Villanova, Spring 2025). In the classroom, my students enacted a short drama entitled *Relocation of the Garden of Ancestors*. Students embody three stakeholder blocs—the university president's cabinet, an international student's association, and a business school expansion committee—whose competing claims over a campus garden culminate in its coerced relocation. Improvised dialogue, donor pressures, and hasty legal justifications echo the logics of the 1830 Indian Removal Act and land dispossession and forced migration of indigenous communities in the US. Anchored in Augusto Boal's Theatre of the Oppressed, the exercise moves learners from spectatorship to ethical action: they must weigh authority, protest, and moral repair while feeling the costs in real time.
At the SEAC conference, I will recreate a ten-minute excerpt of the simulation so participants can feel the stakes firsthand, then narrate the preparatory framing and post-drama reflection that transform a role-play into rigorous moral inquiry. I will share adaptable scripts, facilitation cues, and post-reflection prompts. Then, I will reflect on how this method can illuminate other twenty-first-century migration crises—climate-driven migration, refugee encampments, urban gentrification—by turning classroom space into a theatre of forced migration. Staging displacement, rather than merely describing it, equips students to confront migration's moral complexities with imagination and solidarity.

Adekunle Waris Taofeek, Graduate Student, University of Mississippi
Moral Uncertainty: A Decision-Theoretic Defense of Opt-Out Organ Donation System

This paper defends the ethical preferability of the opt-out over the opt-in organ donation system in cases of moral uncertainty by appealing to decision theory. Opt-in systems are often justified on the grounds of respect for individual autonomy. Yet, they systematically fail

to secure consent from willing donors due to status quo bias. Opt-out systems face the objection that there is a risk of retrieving organs from someone who would have opted out if they had the opportunity. However, I argue that under conditions of uncertainty, moral evaluation should be guided by expected utility, considering not only the possibility of misattributed consent to the donor but also the magnitude and probability of resulting harm to potential recipients. I engaged the deontological constraints. It is generally accepted that it is wrong to kill or harm an innocent, non-consenting person intentionally, even if doing so would maximize good outcomes. This is why non-consequentialists typically reject the use of decision theory to justify such acts. However, organ retrieval under opt-out policies is not analogous. The retrieval agent does not intend to harm and, more importantly, does not even foresee that harm will occur. One does not know whether the retrieval violates the deceased's wishes, so neither the intention to violate autonomy nor the foreseeability of such a violation is present. The risk is epistemic, not volitional. Therefore, opt-out systems are ethically preferable under uncertain conditions because decision theory yields superior expected moral outcomes while remaining consistent with plausible moral constraints.

James W. Waters, Villanova University
Alex C. Thurtle, Villanova University
Indigenizing Ethics: Integrating Native Moral Frameworks into Liberal Arts Curriculum

Robin Kimmerer (2013) argues that the great Anishinaabe exemplars Nanabozho and Sky Woman were not always Native but were once immigrants. Indeed, they became Indigenous by integrating and contributing to the new world they found themselves in.

Kimmerer's presentation of these two central exemplars in her best-selling book is often underdiscussed, possibly because she suggests something uncomfortable in offering these stories to a predominantly white audience: an invitation to think of themselves as immigrants who can become Indigenous to a place. Instead of conquerors or consumers of nature and others, this requires a moral orientation that primarily privileges reciprocity between human and nonhuman groups and persons. Kimmerer and many other Indigenous thinkers are pressing for an Indigenization of our thinking and teaching—a process where power is rebalanced, and Indigenous ways of knowing and doing are perceived as equal to Western ways, fostering a culture of respect and bilateral exchange. Educators and artists who address ethical issues on Turtle Island have a moral responsibility to participate in this rebalancing.

This presentation explores how scholars and artists might aid Indigenous thinkers like Kimmerer in moving the broader population from an immigrant-colonizing mindset toward an Indigenous disposition to their home, neighbors, and ecological context. We argue that

carefully incorporating Native ethics and concerns across the liberal arts curriculum can contribute to this shift. Our presentation provides a framework for this work and highlights one example of how Indigenization might be practiced across the curriculum via a recent Villanova Theatre production.

Richard Wilson, Towson University
Michael Nestor, Nautica Biological
Benjamin Rosencwaig, Undergraduate, University of Maryland, College Park
Eunice Hong, Undergraduate, Towson University
Ian Holmes, Undergraduate, Towson University
Panel: Anticipatory Ethics and Medicine

1. An Introduction to Anticipatory Ethics for Medicine and Biomechanical Engineering
The purpose of this analysis is to introduce audiences to anticipatory ethical analysis with the intention of introducing the 3 presentations following this introductory presentation. The development of anticipatory ethics in practical ethics has been recognized by several influential philosophers as critical to keep pace with development and influence of technology in all its forms (Kenneth Pimple, 2014). Anticipatory ethics focuses on attempting to identify ethical issues surrounding developing technologies and then strategies for identifying and resolving potential ethical problems with these technologies before they arise. (Phillip Brey, 2012, Deborah Johnson, 2010).

This discussion will focus on three versions of anticipatory ethics. The overview presented here will allow for a survey of the definitions, conceptions, and the focus of different versions of anticipatory ethics. The three forms of anticipatory ethics and the insights developed by the authors of each of these variations are all related to the general development of technology and to the design, development and use of technological artefacts. From a historical perspective, many of the difficulties in properly building a sound ethical analysis around developing technologies have their roots in thee evolution of philosophical systems and ethical analyses examining the development of technology and its artefacts. Because of the way ethicists treat technologies in ethical analyses, ambiguities related to what it means to be an “agent” and what it means to “act” have hampered the development of a clear roadmap that can be used to apply classical philosophical ethics to quickly evolving and cutting-edge technologies.

2. *AI Assisted Technology Detects Nanoparticles in Water: Ethical Considerations for Human Health*

Benjamin Rozencwaig, University of Maryland, College Park

Introduction

Plastic, one of the most preferred materials in today's industrial world is posing serious threat to environment and consumer's health in many direct and indirect ways. Exposure to harmful chemicals during manufacturing, leaching in the stored food items while using plastic packages or chewing of plastic teethers and toys by children are linked with severe adverse health outcomes such as cancers, birth defects, impaired immunity, endocrine disruption, developmental and reproductive effects etc. Promotion of plastics substitutes and safe disposal of plastic waste requires urgent and definitive action to take care of this potential health hazard in future.

Although the polymeric materials that make up Micro- and Nanoplastics that are found in the environment may be biochemically inert, these materials may be ingested by numerous organisms which may result in these materials working their way up the food chain, where they may eventually affect human health.

Micro-and Nanoplastics are known to be widespread contaminants. The human body is exposed in a variety of ways to microplastics. The body is exposed to microplastics through ingestion of food containing microplastics, inhalation of microplastics in the air and by dermal contact of these particles, contained in products, textiles or in the dust. This analysis will focus on medical issues with plastics that relate to human health.

3. *Face Recognition Based Applications and Disease Diagnosis: Ethical and Anticipated Ethical Issues*

Eunice Hong, Towson University, Undergraduate

Our faces tell stories, and technologies are learning to read them. What began as a way to unlock smartphones has evolved into powerful diagnostic tools capable of detecting disease. With advancements in artificial intelligence, particularly through convolutional neural networks (CNNs), facial recognition systems can now analyze 3D facial scans to identify subtle markers of disease. Three-dimensional CNNs, are designed to process and interpret complex visual data, which are at the core of the diagnostic tools, identifying features linked to conditions such as endocrine disorders or acromegaly, with reported accuracy approaching 97%.

The face is a unique marker of bio identity for human beings in that it provides information about people related to regards to age sex race consciousness emotion and health status. Face recognition techniques in conjunction with AI has now been employed to identify a number of diseases including inherited genetic disorders. Various diseases manifest not only as internal structure and functional abnormalities but they also have facial characteristics and deformities diseases with facial manifestations are mainly in doctrine and metabolic disorders genetic syndromes and neuromuscular diseases some of which are complex and rare diseases. Early diagnosis and differentiation of these diseases are essential for timely therapy and better prognosis to identify typical facial features as part of the traditional diagnosis path and largely depends on expertise and experience
Attempting to understand some of the basic issues related to agency and ethical responsibility in the context of face recognition based on applications for disease diagnosis requires an application of concepts that would be taken to be very basic in more specialized fields of study.

4. *3D Printed Skin and Artificial Intelligence: An Anticipatory Ethical Analysis*
Ian Holmes, Towson University Business Administration

Reconstructive surgery to correct trauma to skin from injury or disease is often imperfect and not aesthetically pleasing. Researchers of 3D printed skin seek to correct this problem by implementing full thickness skin onto a patient. 3D printed skin would be used to correct deep wounds that would take a long time to heal on their own. 3D printing in medicine is not new, and the potential to 3D print organs, such as skin, has been researched for over 2 decades now. Additionally, other revolutionary technologies such as artificial intelligence [AI] are being used in medicine to help advance the developing medical field of 3D bioprinting. AI in medicine is also not new and has been implemented into numerous medical fields over the past few years, but the convergence of AI and 3D printing opens a promising horizon for the field of organ transplants, as the shortage of organs available for transplant is a cause of thousands of deaths worldwide each year. My research would look at how AI and specialized methods of 3D bioprinting can be used to potentially create 3D printed skin. This convergence of technologies will give us a background to analyze the central ethical and technical problems of 3D printed skin in an anticipated clinical setting. While 3D printed skin has not been used as a fully functional treatment for patients, researchers are developing 3D printed skin to be a viable, functional treatment that will successfully interact with a patient's healthy skin. This interaction would seek to have the patient's wound be fully healed while also being aesthetically pleasing. To conduct my analysis of 3D printed skin, I will be

employing the Belief-Desire-Intention (BDI) model of rational agency as the foundation for using anticipatory ethics on the possible future effects of 3D printed skin on humans.

Richard Wilson, Towson University
Brooke Sexton, Towson University
Ella Portolese, Towson University
Panel: Anticipatory Ethic: CRISPR and Down Syndrome, Tik Tok and Cyberwarfare, and AI and Fast Fashion

1. An Introduction to Anticipatory Ethics
The purpose of this analysis is to introduce audiences to anticipatory ethical analysis with the intention of introducing the 3 presentations following this introductory presentation. The development of anticipatory ethics in practical ethics has been recognized by several influential philosophers as critical to keep pace with development and influence of technology in all its forms (Kenneth Pimple, 2014). Anticipatory ethics focuses on attempting to identify ethical issues surrounding developing technologies and then strategies for identifying and resolving potential ethical problems with these technologies before they arise. (Phillip Brey, 2012, Deborah Johnson, 2010).
This discussion will focus on three versions of anticipatory ethics. The overview presented here will allow for a survey of the definitions, conceptions, and the focus of different versions of anticipatory ethics. The three forms of anticipatory ethics and the insights developed by the authors of each of these variations are all related to the general development of technology and to the design, development and use of technological artefacts. From a historical perspective, many of the difficulties in properly building a sound ethical analysis around developing technologies have their roots in thee evolution of philosophical systems and ethical analyses examining the development of technology and its artefacts. Because of the way ethicists treat technologies in ethical analyses, ambiguities related to what it means to be an “agent” and what it means to “act” have hampered the development of a clear roadmap that can be used to apply classical philosophical ethics to quickly evolving and cutting-edge technologies.

2. *CRISPR, Down Syndrome and the future of Gene Editing: Ethical and Anticipated Ethical Issues*
Overview of Down Syndrome
Down syndrome, also known as trisomy 21, occurs when an individual has an extra copy of chromosome 21, leading to developmental delays and various health

challenges. It affects approximately 1 in 700 live births, and until now, treatment options have primarily focused on managing symptoms rather than addressing the underlying genetic cause.

CRISPR-Cas9 Breakthrough

Recent studies, particularly from researchers at Mie University in Japan, have demonstrated the potential of CRISPR-Cas9 technology to remove the extra chromosome 21 in lab-grown human cells. This technique, referred to as trisomic rescue, allows for the precise targeting and elimination of the surplus chromosome without affecting the normal chromosomes.

This analysis will focus on ethical and anticipated ethical issues that could arise due to the development of genetic interventions such as trisomic rescue.

3. *Tik Tok, Information Warfare: Ethical and Anticipated Ethical Issues*

Brooke Sexton

This project examines TikTok as an influential instrument in the realm of information warfare and the ethical concerns surrounding its influence. Information warfare involves manipulating information to shape perceptions, behaviors, and decisions in ways that benefit the attacker's interest, often without the target's awareness. TikTok, which Beijing-based ByteDance owns, leverages a sophisticated algorithm capable of amplifying divisive content, suppressing alternative narrative, and subtly influencing cultural and political landscapes. Its capacity to foster polarization, erode cultural values, and impact democratic processes represents a new issue in social media-driven warfare, surpassing earlier examples such as Russian interference in the 2016 U.S. election. Anticipatory ethics is also applied emphasizing the need to integrate ethical analysis into technological development before harmful consequences emerge. By highlighting TikTok'ss role in advancing post-truth narratives and enabling extremist ideologies, this research underscores the urgent need to recognize and address the risks posed by emerging social media technologies to democratic values and social cohesion.

4. *AI and Fast Fashion: An Anticipatory Ethical Analysis*

Artificial Intelligence (AI) is a rapidly growing field with the potential to change entire industries as we know them. With the advent of AI, many industries will be faced with drastic changes, the fashion industry is no exception. This project explores a key question: What are the ethical implications of Artificial Intelligence on the fashion industry as it pertains to fast fashion? AI has already made its way into many different parts of the fashion industry. Fashion is largely an under-studied field; which this

research aims to address by analyzing how AI presents ethical issues in the fashion industry. Over time it has become clear that as a business the fashion industry has a large influence on areas of contemporary existence such as the economy, culture, and the environment. With the looming issues of waste, pollution, exploitation, etc., this research explores how fast fashion with the advent of AI, has the potential to drastically accelerate said issues.

Anticipatory ethics is used throughout this project to understand the potential negative consequences, as well as potential uses of AI to alleviate issues associated with fast fashion. Ethical analyses are completed for each of the identified ethical issues regarding fast fashion and AI. Application of different ethical theories in conjunction with the identification of stakeholders and moral agents which allows a clear ethical understanding of what AI implementation in the fast fashion industry means for the industry's future.

Greg Wright, Snow College
Joseph Welie, Creighton University
Josh Cox, Snow College
The learning benefits of being a foreigner—even if for a brief while. A review and discussion of an intensive study-abroad seminar as a required part of an undergraduate bioethics course.

The politicization of nearly all aspects of American life has rendered students averse to engaging in critical conversations. Students prefer the perceived comfort and safety of their social bubbles, where their beliefs are affirmed and reinforced. These developments are particularly daunting for ethics educators, for this discipline requires students to be (emotionally) comfortable with being (intellectually) uncomfortable.
Ethics teachers have various tools they can use to draw students out of their bubbles and help them engage with uncomfortable ideas and consider alternative worldviews. These tools include incorporating literary texts and films into a course or integrating more direct and active assignments that require students to interview strangers or help at a food bank. In spring 2025, we took a novel and extreme approach: we required students enrolled in a semester-long ethics course to spend ten days in an academically rigorous study-abroad program in Italy, asking them to intellectually and geographically leave their bubbles.
Our panel will first provide context for our approach (e.g., the course was taught at a rural, two-year college, class dynamics, etc.). We will then explain the project from its inception at

an ethics educators' workshop to its fulfillment at an awards ceremony. Finally, we will examine student learning outcomes and discuss the student experience.
Though we lack solid, quantitative data to make bold claims about the success of this hybrid course, we feel confident that the competencies gained by students justify the added costs in time, energy, and money that the students, faculty, and institution bore.

Kate Yuan, Graduate Student, Yale University
Paul Forrester, Wharton Business School, University of Pennsylvania
Human Capital Drain, Intergenerational Reciprocity, and State Legitimacy

The brain drain debate is lopsided: it fixates on what emigrants owe while largely ignoring whether destination countries must offset the harms their recruitment creates. That focus persists because it fits a strong fairness intuition that publicly financed training should not be lost, gives poorer states a lever they control, and seems administratively straightforward. Yet it is also problematic: it risks infringing the basic human right to leave and adds burdens to people already disadvantaged. Although scholars acknowledge destination-country responsibility, the discussion often dissolves into vague calls for global justice or resignation that nothing effective can be done. Our view breaks this impasse by treating brain drain as a cross-border failure of intergenerational reciprocity: families, markets, and states co-produce human capital; when high-income countries capture its returns, they owe a compensating fiscal transfer to low-income countries, quantified by a formula tied to actual public training costs and the tax-base gains generated by migrants.

Hui Zhang, Graduate Student, Villanova University
No Freedom Without the Other: Beauvoir's Ethics in the Immigrant Context

Traditional models of the relationship between state citizens and immigrants—from exclusionary nationalism and conditional hospitality to cosmopolitanism—fail to address the systemic and existential dimensions of oppression. This paper critiques these paradigms by exposing their ethical limitations, particularly in terms of freedom, responsibility, both in recognition and action. Drawing on Simone de Beauvoir's The Ethics of Ambiguity, I argue that these models inadequately grasp the ambiguity of human existence and the complexity of moral responsibility. Beauvoir's typology of evasion—from the sub-man to the serious man, nihilist, adventurer, passionate man, the artist and the writer—can illuminate the spectrum of citizens' attitudes toward immigrants and their complicity in structures of harm. I propose an alternative generosity-based model, rooted in Beauvoir's concept of reciprocal freedom and mutual transcendence. This model offers a foundation for reimagining

citizen–immigrant relationships as ethical, political, and co-constructive engagements aimed at a shared, open future.

Presenters

Christopher Arroyo **(W1B)**
Brian Birch **(F11A)**
Jack Breslin **(W2B)**
Daniel Calzadillas-Rodriguez **(F8C)**
Grisselle Centeno **(F8B)**
Joanne Campbell **(R4B)**
Ethan Davis **(R6A)**
Darren Domsky **(W1B)**
Robert Doyle **(W2A)**
Parker DuVall **(F11C)**
Christian Early **(F11A)**
Elaine Englehardt **(W2C)**
Gerald Erion **(F9B)**
Michael Gentzel **(W1A)**
Priya Ghotane **(W3A)**
Cliff Guthrie **(W3A)**
Adrian Haagen **(R5B)**
Christine Hagedorn **(R7A)**
Eunice Hong **(R4A)**
Jackie Huff **(F10A)**
Gary Levvis **(R6B)**
Charles McDaniel **(R4A)**
David McGraw **(F10C)**
Amy McKiernan **(F9B)**
Edwin McQuillen **(F11C)**
Glen Miller **(R6A)**
Anthony Moretti **(W3B)**
Deborah Mower **(R6C)**
Nathan Oakes **(W3C)**
Jea Sophia Oh **(F8A)**
Kevin Kaufman Ortiz **(F8C)**
Kathy Ott Walter **(R5A)**
Kyle Perreault **(R5B)**
Jordan Pintar **(R4B)**
Marianna Poyares **(W1A)**
Alan Preti **(F9A)**
Michael Pritchard **(F10A)**
Rayne Renney **(R7A)**
Charles Robinson **(F9C)**
Wade Robison **(W1C)**
Stephen Scales **(R6B)**
Sally Scholz **(F9C)**
Eric M. Servatius **(F10B)**
Kylee Shiekh **(W3B & R7B)**
Bono Shih **(W1C)**
Wonchul Shin **(F10B)**
Adekunle Waris Taofeek **(F10C)**
Brian Tuohy **(R5A)**
James Waters **(F8A)**
Richard Wilson **(R5C & F11B)**
Greg Wright **(R4C)**
Kate Yuan **(W2A)**
Hui Zhang **(W2B)**

We hope you enjoyed your time at The Inn at Villanova University

Please return your name badge holder to the registration table

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See you next year!

2026 Society for Ethics Across the Curriculum
27th International Conference
To Be Determined Soon