

Welcome to COMPAS Directions: A Decade of Ethical Exploration!



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Commemorating the 10th anniversary of the COMPAS program

February 8 to 20, 2024, The Ohio State University, Hopkins Hall, 128 N Oval Mall, Columbus, OH 43210





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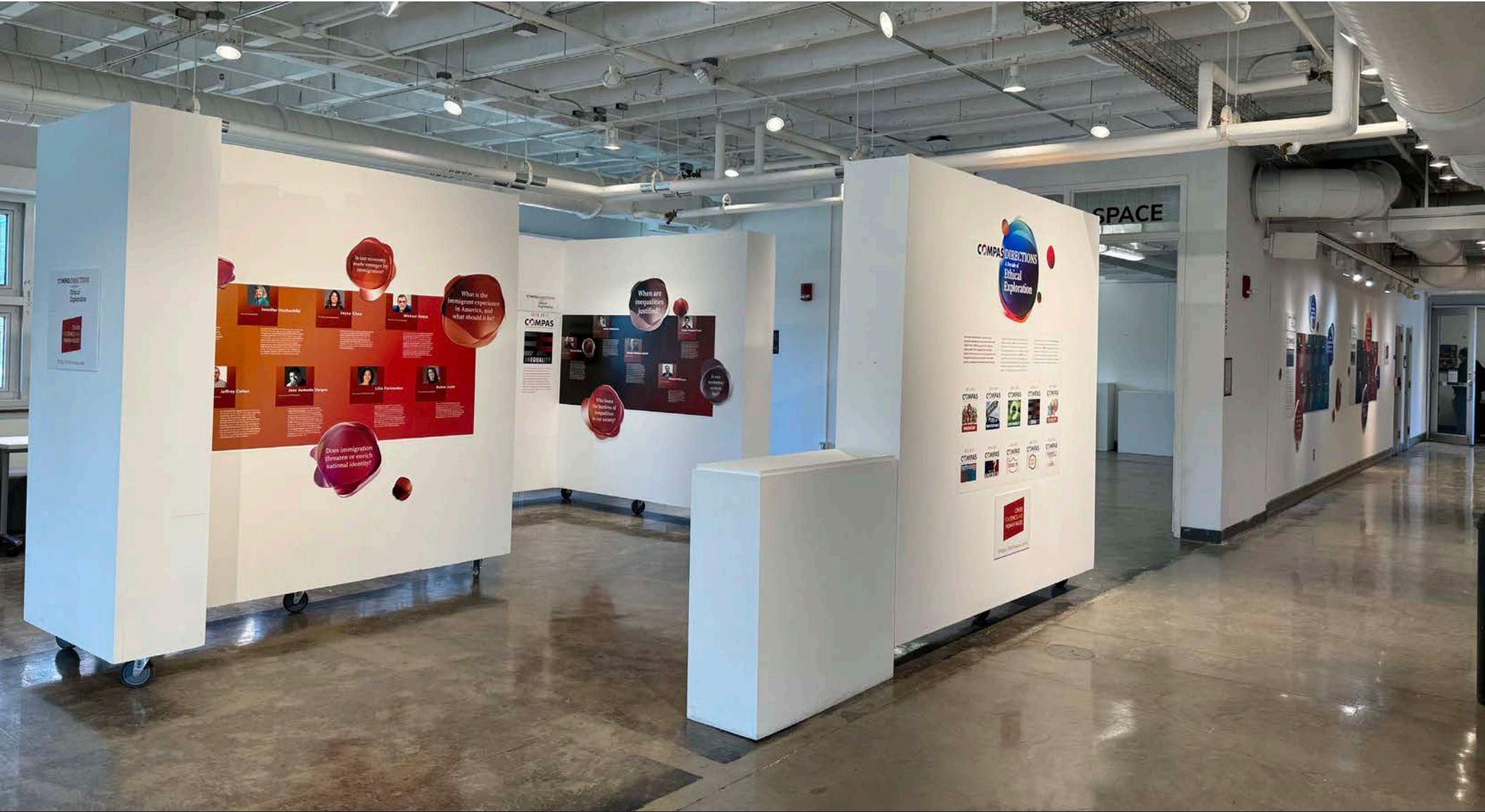
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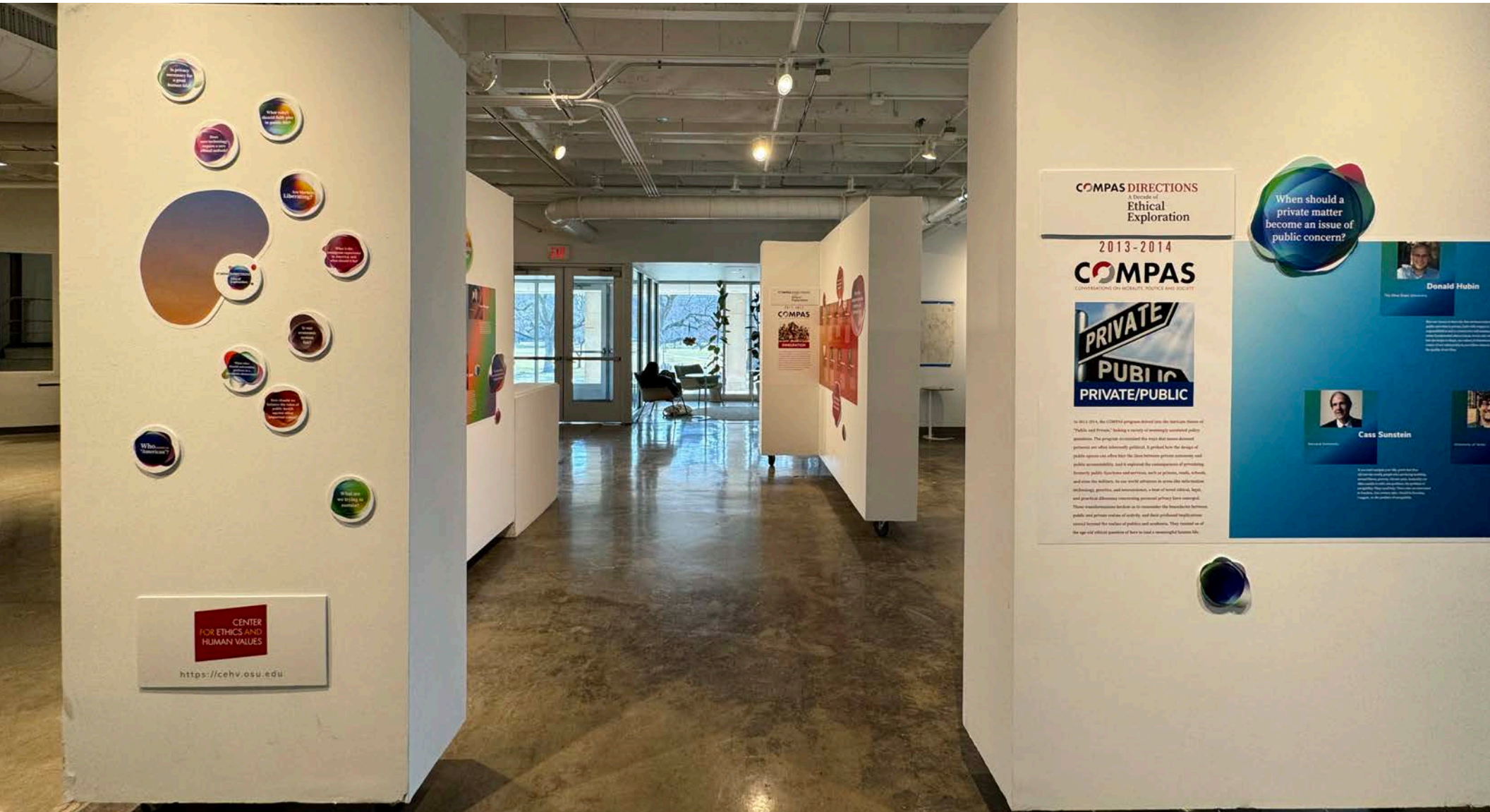
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COMPAS DIRECTIONS
A Decade of Ethical Exploration

2013-2014

COMPAS
CONVERSATIONS ON MOBILITY, JUSTICE AND SOCIETY

In 2013-2014, the COMPAS program delved into the complex terrain of "Public and Private," taking a variety of seemingly unrelated policy questions. The program revisited the most hotly debated questions and asked inherently political. It grappled with the design of public spaces and asked how the government governs economy and public accountability, and it explored the consequences of promoting society public functions and services, such as prisons, roads, schools, and more. The authors, by our world's attention in some like infrastructure technology, genetics, and biotechnology, a host of social issues, legal, and political dilemmas concerning general policy have emerged. These conversations have been so successful that the program has become public and private issues of mobility, and their profound implications extend beyond the halls of public and academia. They extend on of the age and ethical questions of how to lead a meaningful human life.



Donald Hubin
The Ohio State University

Cass Sunstein
Harvard University

CENTER FOR ETHICS AND HUMAN VALUES



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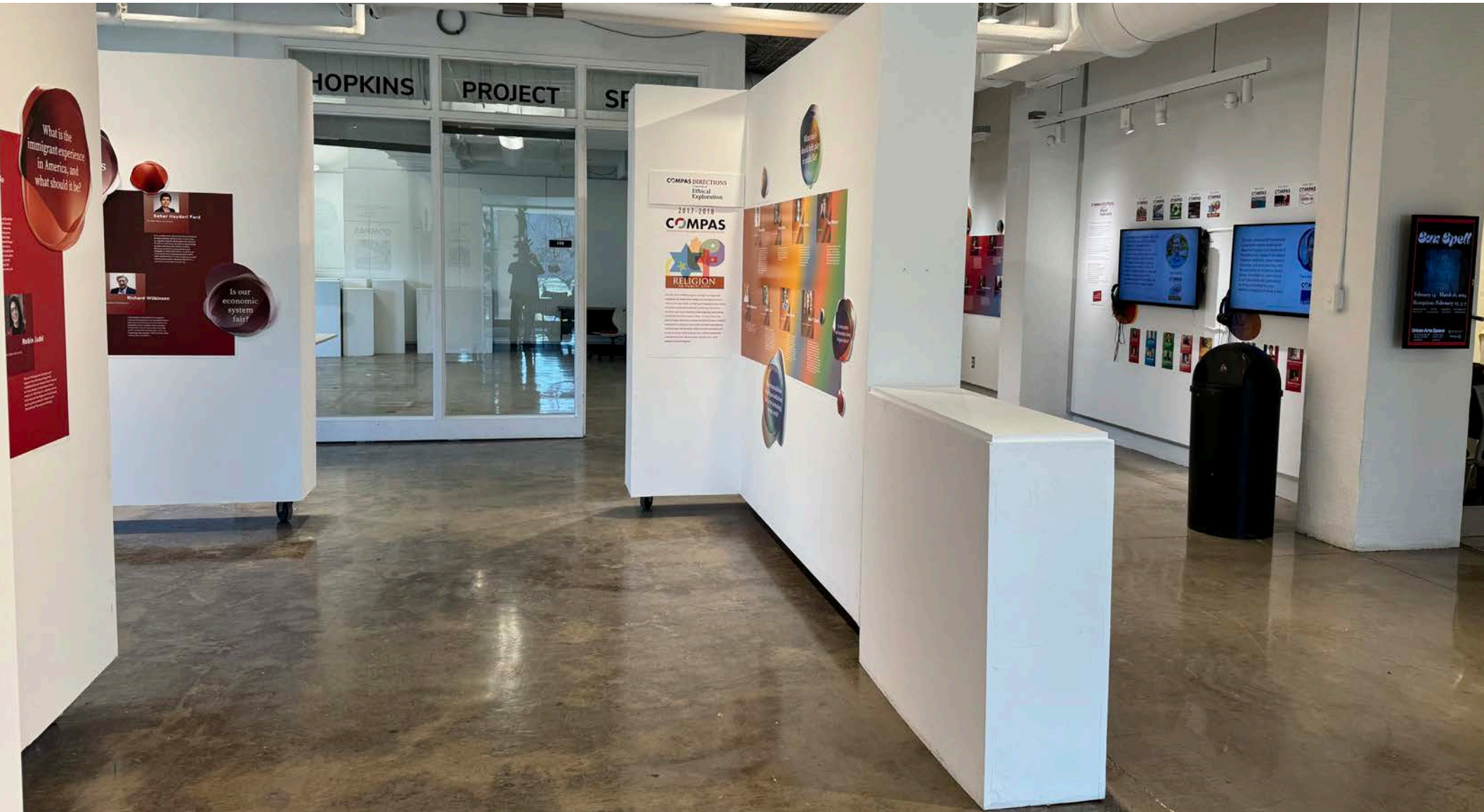
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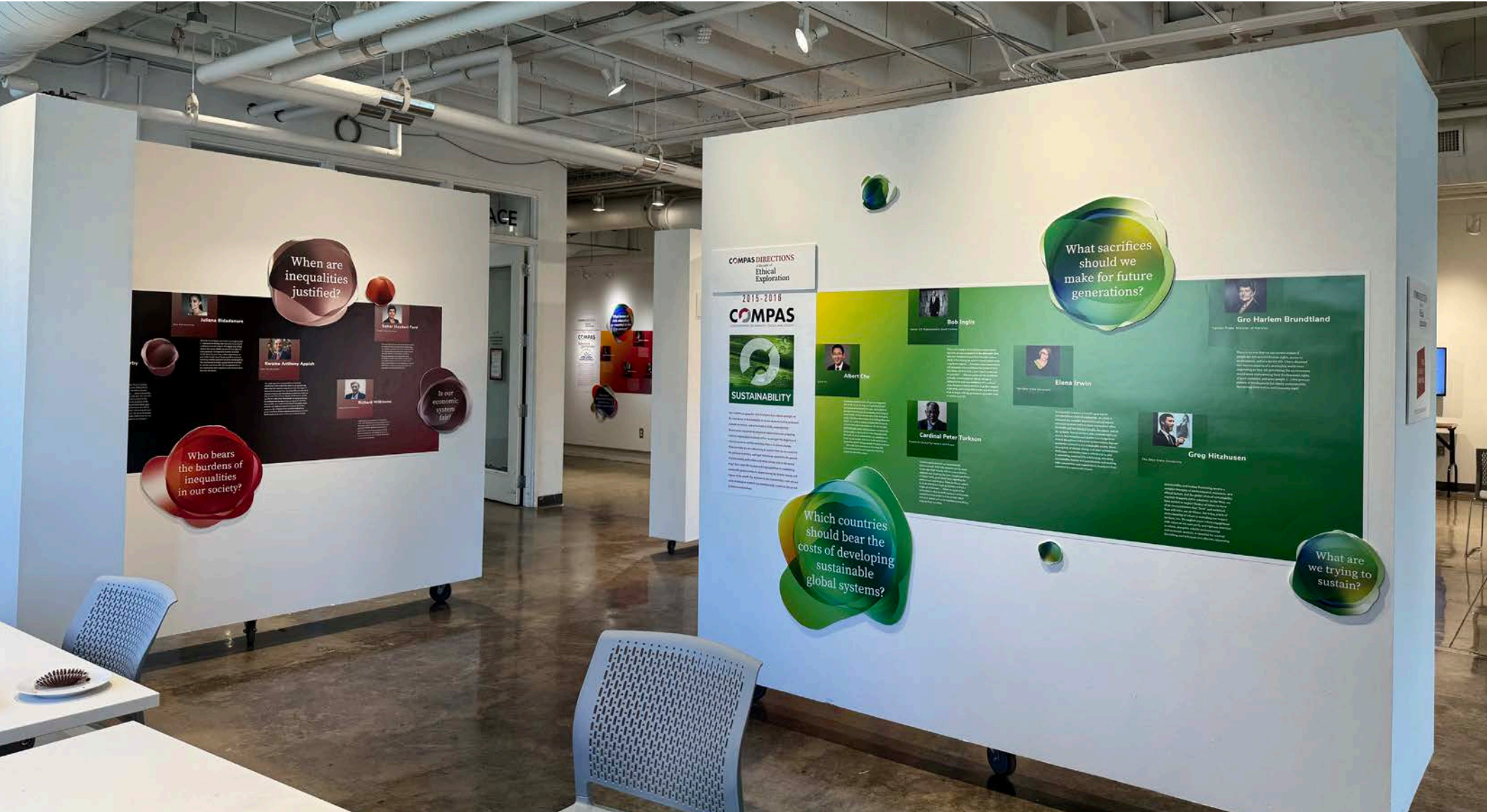
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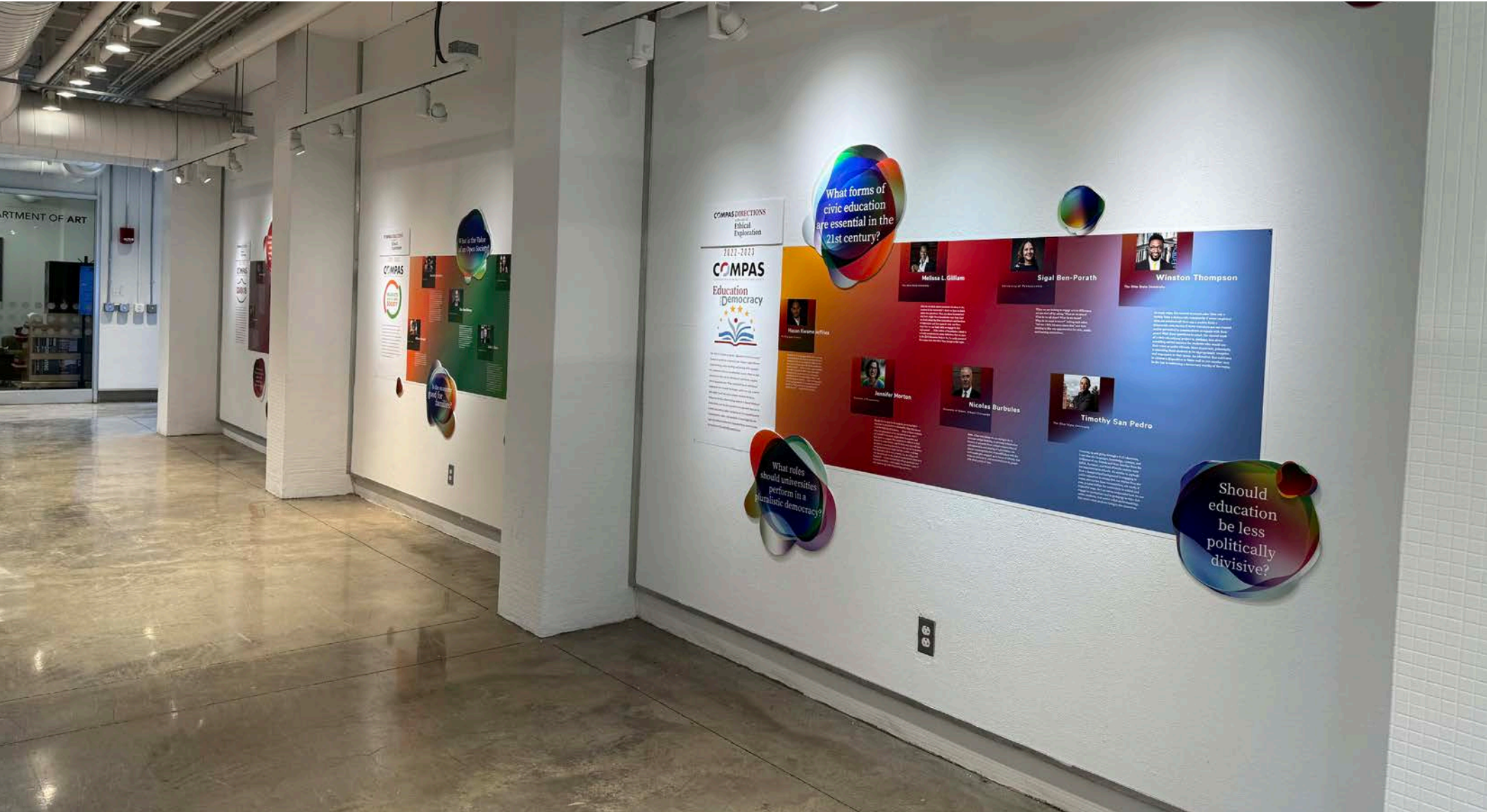
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2018-2019

COMPAS
CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY

technology

The 2018-19 Technology COMPAS program delved into the many ways in which technology has reshaped our existence. In a world where claims of technological revolution and disruption have become commonplace, it is easy to overlook the profound changes that have occurred in the blink of an eye. The digital landscape we navigate today, with its ubiquitous smartphones, streaming services, and social media platforms, emerged not too long ago. As technology continues its relentless integration into our daily lives, the need for ethical introspection becomes increasingly urgent. Our series grappled with essential questions that lie at the intersection of humanity and technology, including: How have our personal relationships evolved in the wake of these innovations? What impact has social media had on the very nature of friendship? Does constant digital connectivity enhance workplace productivity, or does it come at an ethical cost? The series also probed the use of big data and the contours of privacy in an information-driven world.

Can technology improve our democracy?

Anita Allen
University of Pennsylvania

Bryan Weaver
The Ohio State University

Dennis Hirsch
The Ohio State University

Michael Lynch
The Ohio State University

Anna Salomons
The Ohio State University

Davon Norris
The Ohio State University

Jeffrey Trimble
The Ohio State University

Ruka Benjamin
The Ohio State University

How swiftly can we adapt to evolving technological circumstances?

Does new technology require a new ethical outlook?

COMPAS DIRECTIONS
CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY

2018-2019

COMPAS
CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY

AMERICA!

What roles should technology play in the global stage?

How do we determine what is real in a digital world?



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Join us as we commemorate 10 years of ethical exploration and dialogue in the Center for Ethics and Human Values' COMPAS program! This exhibition, COMPAS DIRECTIONS, highlights the continuing urgency of these conversations and celebrates the many thoughtful directions our participants have pointed toward in responding to our shared ethical challenges.

Through its various Conversations on Identity, Politics, and Society program, CEHV fosters civil and respectful discussions on controversial topics of public concern. By inviting distinguished guests and colleagues to engage across disciplines and perspectives, COMPAS creates a dynamic space for both nuanced understanding and transformative problem solving. It encourages meaningful interaction among experts and students, providing a platform for critical and constructive group reflection.

These conversations are essential to fulfilling Ohio State's mission as a leading public university and to living up to our Shared Values. COMPAS has propelled faculty research, inspired students, and supported community members' consideration of complex ethical challenges. Together, let's celebrate the power of wide-ranging, interdisciplinary conversations to shape our society's ethical landscape.





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COMPAS DIRECTIONS A Decade of Ethical Exploration

Welcome to COMPAS DIRECTIONS: A Decade of Ethical Exploration!
An past about a decade through the landscape of thoughtful work on ethics and values, we invite you to enjoy our tenth edition of COMPAS DIRECTIONS. We hope that this edition will be a source of inspiration for you as you continue to explore the ethical landscape of which we are all a part.

To make our past experience, we have provided background for your case. We encourage you to use these background articles as a starting point for your own research. We hope that this edition will be a source of inspiration for you as you continue to explore the ethical landscape of which we are all a part.

Please see the background articles for more information.


Exhibition Planning and Design Consultant:
Pamela Turner, Department of Psychology
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Karin Farnell, Center for Ethics and Human Values
Judy Haines, Center for Ethics and Human Values
Karin McFarland, Center for Ethics and Human Values
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Nancy Adams, Department of Design
Helen Morrison, Department of Arts Administration, Education and Public
Mark Coleman, Department of Design




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function and not being manipulated for self-interested gain, its activities must be subject to public scrutiny, and so these activities must be transparent to the public. Saying this makes the role of transparency in a well-functioning democracy clear, but it does not settle how transparency is to be realized. I argue that transparency can be realized in a democracy only by an extra-governmental institution that has several of the familiar




Graham Hubbs



objective than plain old economics. But one need not sacrifice rigor to study how institutions and behaviors intertwine with an objective of building economic inclusion. Likewise, we should recognize that all scholarship is rooted in norms, especially scholarship proclaiming to study production, transaction, and distribution. I believe we should embrace the principles of morality, decency, and economic sustainability in a



Darrick Hamilton




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COMPAS DIRECTIONS
A Journal of
Ethical Exploration

2011-2012

COMPAS
CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY



IMMIGRATION

Our first COMPAS program in 2011-2012 addressed the political and difficult issue of immigration. Cross-culturally, public discussion on complex issues frequently falls short of acknowledging the ethical complexity, limited accountability to singular agendas and limited evidence. We hoped to transcend these limitations and provide public discourse by featuring leading immigration scholars, public intellectuals, activists, and the broader community. As the interconnected nature of these issues spans disciplines, immigration was an ideal broad point for a university-wide academic conversation.

Is our economy made stronger by immigration?

David Miller

Jennifer Hochschild

Joyce Chen

Michael Neblo

Jeffrey Cohen

Jose Antonio Vargas

Lilia Fernandez

Robin Judd

What is the immigrant experience in America, and what should it be?

Does immigration threaten or enrich national identity?



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2013-2014

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In 2013-2014, the COMPAS program delved into the intricate theme of "Public and Private," linking a variety of seemingly unrelated policy questions. The program scrutinized the ways that issues deemed personal are often inherently political. It probed how the design of public spaces can often blur the lines between private autonomy and public accountability. And it explored the consequences of privatizing formerly public functions and services, such as prisons, roads, schools, and even the military. As our world advances in areas like information technology, genetics, and neuroscience, a host of novel ethical, legal, and practical dilemmas concerning personal privacy have emerged. These transformations beckon us to reconsider the boundaries between public and private realms of activity, and their profound implications extend beyond the realms of politics and academia. They remind us of the age-old ethical question of how to lead a meaningful human life.

When should a private matter become an issue of public concern?



Donald Hubin

The Ohio State University

How we choose to draw the line between what is public and what is private, both with respect to responsibilities and to control over information, raises fundamental ethical issues. It not only reflects, but also helps to shape, our values. It determines the nature of our relationship to our fellow citizens, and the quality of our lives.



Jeffrey Sachs

Columbia University

Governments must carry out many core functions to enable societies to prosper. Among these core functions of governments are the provision of social services such as health care and education, the provision of infrastructure such as roads, ports, and power; the protection of individuals from crime and violence; the promotion of basic scientific and type technologies, and the implementation of regulations to protect the environment. Of course, this list is just a brief subset of what people around the world hope for from their governments. In fact, all too often they get the reverse: corruption, war, and an absence of public services.

Is privacy necessary for a good human life?



Jonathan Marks

Pennsylvania State University

The ethical challenges presented by public-private partnerships related to food and health call for a more demanding assessment—both procedurally and substantively—than is often appreciated. The need for such an approach is more evident by the institutional corruption framework which highlights the systemic effects of partnerships on the public partners: in particular, their impact on the integrity of that partner and on trust and confidence in that partner. [...] The approach should also prompt some creative thinking about other ways to verify public health goals. Thinking creatively should involve the exploration of other modes of interaction with the private sector that do not involve partnerships.



Cass Sunstein

Harvard University

If you can't navigate your life, you're less free. All over the world, people who are facing health, mental illness, poverty, chronic pain, inequality are often unable to solve one problem: the problem of navigability. They need help. Those who are interested in freedom, 21st century style, should be focusing, I suggest, on the problem of navigability.



Graham Hubbs

University of Idaho

To ensure that a democratic institution is serving its public function and not being manipulated for self-interest goals, its activities must be subject to public scrutiny, and no decision-making must be transparent to the public. Saying this makes the idea of transparency as a self-functioning democracy clear, but it does not settle how transparency is to be realized. I argue that transparency can be realized in a democracy only by an extra-governmental institution that has virtues of the familiar features of the press.

For which aspects of our society is the "public/private" binary too restrictive?



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When are inequalities justified?



Sahar Heydari Fard
The Ohio State University

If we are blind to the way that diversity is structured by social networks and hierarchical relationships, we will fail to reap the full benefits of that diversity. We will not understand what kinds of interventions can help a diverse society address problems like group polarization and persistent social inequality, or which interventions are likely to be counterproductive. To do that, we need a much better understanding of social complexity, to model individual interactions and group dynamics in a systematic and socially-informed way.

Is our economic system fair?



Richard Wilkinson
University of Nottingham

I think really to understand how inequalities work, and what they do to us, you actually have to think about animal dominance hierarchies, and what they're about. And those start seeing how gender and ethnicity and education, and so on, I sometimes say to people: I think it's more about monkeys than about Marx.



Kwame Anthony Appiah
New York University

The really important moral problem of historical discrimination in the world today derives in my opinion only indirectly from racial inequality as such. The largest of racial inequalities, like that between whites and blacks in the United States, have made too much of a difference to the lives of the people involved to be important. The problem is that when people are trying to remedy racial inequality, they are often trying to remedy the wrong thing. In a world of vast racial inequality, where everyone has sufficient resources to ensure themselves a good quality of life, the only thing that would be worth being pursued is the better cultural and intellectual life, provided it would not be used to undermine political equality.



Juliana Bidadanure
New York University

There is a lot of talk about the need for diversity, but it is often unclear what that means and what it requires. The slogan is simple, but many people assume it is self-evident. In fact, the concept of diversity is often used to justify the status quo, or to justify the status quo in a way that is not self-evident. The problem is that when people are trying to remedy racial inequality, they are often trying to remedy the wrong thing. In a world of vast racial inequality, where everyone has sufficient resources to ensure themselves a good quality of life, the only thing that would be worth being pursued is the better cultural and intellectual life, provided it would not be used to undermine political equality.



Derrick Darby
University of Kansas

The COMPAS program for 2016-17 centered on the theme of Inequality. Moral concern with inequality is about far more than economic disparities. It encompasses a wide array of issues, including political, legal, and educational inequalities, which are complicated by factors such as race, gender, ethnicity, religion, LGBTQIA+ status, geography, and more. Which inequalities matter and why? Is inequality consistent with democracy? We explored interactions and consequences of inequalities in domains ranging from politics to healthcare to the criminal justice system.

Who bears the burdens of inequalities in our society?

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A Decade of Ethical Exploration

2016-2017

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CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY



The COMPAS program for 2016-17 centered on the theme of Inequality. Moral concern with inequality is about far more than economic disparities. It encompasses a wide array of issues, including political, legal, and educational inequalities, which are complicated by factors such as race, gender, ethnicity, religion, LGBTQIA+ status, geography, and more. Which inequalities matter and why? Is inequality consistent with democracy? We explored interactions and consequences of inequalities in domains ranging from politics to healthcare to the criminal justice system.



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2017-2018

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RELIGION IN PUBLIC LIFE

Our 2017-2018 COMPAS program on Religion in Public Life considered the central place religion has occupied in human cultures, serving as both a wellspring of inspiration and a source of tension among individuals and communities. It has been invoked to spur some of history's most important social efforts, but also to suppress others. As work, it has at the heart of many contemporary national and global debates, and challenges introduced by religious beliefs and institutions across the world. This thematic year COMPAS highlighted contributions from a diverse array of perspectives—both religious and non-religious.

What role/s should faith play in public life?

Azza Karam
Columbia University

Hugh Urban
The Ohio State University

Philip Kitcher
Columbia University

Tisa Wenger
Yale University

Andrew Koppelman
New York University

David C. Lahti
The University of New York

Isaac Weiner
The Ohio State University

Ronit Y. Stahl
University of California, Berkeley

Text snippets from the board:
 "I think there is actually very little to compare between contemporary liberalism, to use that as a shorthand, and much of the history of liberalism..."
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What responsibilities do religious institutions hold in an increasingly secular world?

To what extent are American values religious values?



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2018-2019
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University of Pennsylvania

Bryan Weaver
The Ohio State University

Dennis Hirsch
The Ohio State University

Michael Lynch
University of Connecticut

Anna Salomons
Hebrew University

Davon Norris
University of Michigan

Jeffrey Trimble
The Ohio State University

Ruha Benjamin
Purdue University

Can technology improve our democracy?

Does new technology require a new ethical outlook?

How swiftly can we adapt to evolving technological circumstances?





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2019-2020

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WHAT IS AMERICA?

The "What is America?" COMPAS program for 2019-2020 was dedicated to the question of whether there are any values that truly unite us as Americans, despite our differences. Public discourse and civic trust are on the decline. Partisanship and polarization are on the rise. Information "bubbles" and political identities lead us to cooperate fellow citizens as enemies. These problems are exacerbated by a winner-takes-all economic landscape, ongoing debates about American history and immigration policy, and the instability of political leaders to come together to address critical issues even when there is widespread public support for action. Are there common resources to construct a healthier democracy in the future?

Angela Banks
The Ohio State University

Danielle Allen
Harvard University

Piers Norris Turner
The Ohio State University

J.D. Vance
U.S. Senator from Ohio

Michael W. Flamm
Ohio Wesleyan University

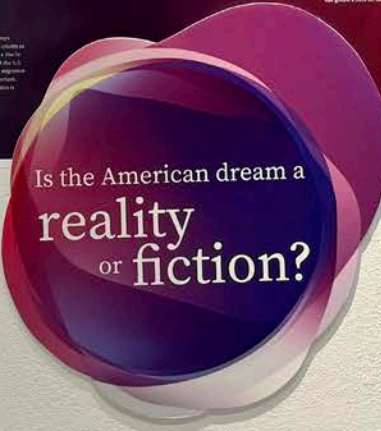
Benjamin McKean
The Ohio State University

What roles should America play on the global stage?

As a nation so engaged from our government's founding, how are we going to define, let alone to engage in, global responsibility? In particular, the post-9/11 world has been marked by a new moral landscape. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape.

Who counts as "American"?

Today, as we work to define a healthier future, there are many questions of ethics, politics, and society that we must consider. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape. In the wake of the 9/11 attacks, the world has been marked by a new moral landscape.





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2020-2021

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COVID-19

The 2020-2021 COMPAS program confronted the multifaceted ethical and political challenges raised by the COVID-19 pandemic, including for our healthcare system, the economy, and democracy. The crisis taught stark lessons regarding inequities in access and affordability in the American healthcare system. How should we balance the imperatives of public health against cherished values of liberty and privacy? The pandemic also illuminated strengths and vulnerabilities in our interdependent global economy. What is the quantifiable worth of a human life, and how should we weigh human and economic risks in the face of a relentless pandemic? Finally, the pandemic served as a crucible through which our community evaluated the merits of federalism and democratic decision making. COMPAS sponsors reflectively navigated the uncharted waters of the pandemic era, seeking insights, solutions, and a shared vision for a resilient, healthy, and just world.

During a pandemic, what is the proper role of expertise and emergency powers in a democracy?



Elizabeth Goitein
Bronxville Center for Justice

Emergency powers present a difficult ethical dilemma. When a crisis arises, it is often necessary to restrict individual liberties in order to protect the public good. The challenge is to ensure that such powers are used only when necessary and for a limited time. The pandemic has shown us that such powers can be used to protect the most vulnerable, but it has also shown us that they can be used to restrict the rights of the innocent. The proper role of emergency powers is to protect the public good while respecting the rights of the individual.



Dana Howard
The Ohio State University

In the face of the COVID-19 pandemic, the United States has seen a re-evaluation of its federalist structure. The pandemic has shown us that the federal government has a role to play in protecting the public good, but it has also shown us that the states have a role to play in protecting the rights of the individual. The proper role of the federal government is to protect the public good while respecting the rights of the individual.



Paul K. J. Han
Western Carolina University

There are actually good reasons to promote "lockdowns" and other emergency measures. The goal is to protect the public good while respecting the rights of the individual. The proper role of emergency powers is to protect the public good while respecting the rights of the individual.



Sridhar Venkatapuram
King's College London

If you just remember anything else, I want you to remember these three things. One is that the pandemic is a socially created problem. Two is that we have a duty to care for the most vulnerable. Three is that we have a duty to care for the innocent.



Yolonda Y. Wilson
St. Louis University

One challenge of care in the U.S. health care system has to be the tension with which certain actors engage patients who do not share their values. The people who have the most difficulty in our system are those who are most vulnerable. The challenge is to care for the most vulnerable while respecting the rights of the individual.

What obligations do individual persons have in response to a global pandemic?

How should we balance the value of public health against other important values?



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COMPAS DIRECTIONS
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2021-2022

COMPAS
CONVERSATIONS ON MORALITY, POLITICS AND SOCIETY

MARKETS AND THE OPEN SOCIETY

In 2021-2022, COMPAS took on the intertwined challenges of living in a market economy and open society. As engines of economic growth, markets extend the frontiers of human well-being. As sites of innovation, markets expand the bounds of human capabilities. However, markets also pose difficulties for an open society. The intrusion of markets into areas like education, health care, and criminal justice threatens to undermine the distinct ends that those institutions are designed to promote. How should we balance the benefits and limits of markets in a pluralistic society?



Darrick Hamilton
The New School

The core political question in our struggle has become an alternative, as if our choice had failed to be a reasonable one, and we believe that there are no alternatives. But our world has not changed in any way that would make us more comfortable with an approach of making a decision based on utility. In other words, we should recognize that all individuals in need to some extent, especially in our society, are entitled to a certain level of well-being, and we should ensure the provision of such provision, resources, and distribution. There are many ways to ensure the provision of such provision, and we should ensure that we have a way to address such provision in public policy. There are many ways to address such provision, and we should ensure that we have a way to address such provision in public policy.



Allison Stanger
Middlebury College

We all know that this country is deeply divided, not only on fundamental issues but on the very nature of what we are. That's especially true when it comes to the open society. The economy is designed to promote growth and innovation, but it also threatens to undermine the public health of our society.



Eric MacGilvray
The Ohio State University

Market freedom that is defined by economic means of exchange in the terms of market freedom that we have. How do we measure freedom defined by economic means of exchange in the terms of market freedom that we have? How do we measure freedom defined by economic means of exchange in the terms of market freedom that we have? How do we measure freedom defined by economic means of exchange in the terms of market freedom that we have?



Lyn Tjon Soei Len
The Ohio State University

In recent years, the law has become the type of market relation that a society considers acceptable. The law is a market relation that a society considers acceptable. The law is a market relation that a society considers acceptable. The law is a market relation that a society considers acceptable.



Julie L. Rose
Barnsbury University

When we're asking whether a society that is characterized by economic growth only, with little or no social and wealth is also for its citizens, we're asking whether a society that is characterized by economic growth only, with little or no social and wealth is also for its citizens. We're asking whether a society that is characterized by economic growth only, with little or no social and wealth is also for its citizens.



Richard Reeves
The Brookings Institution

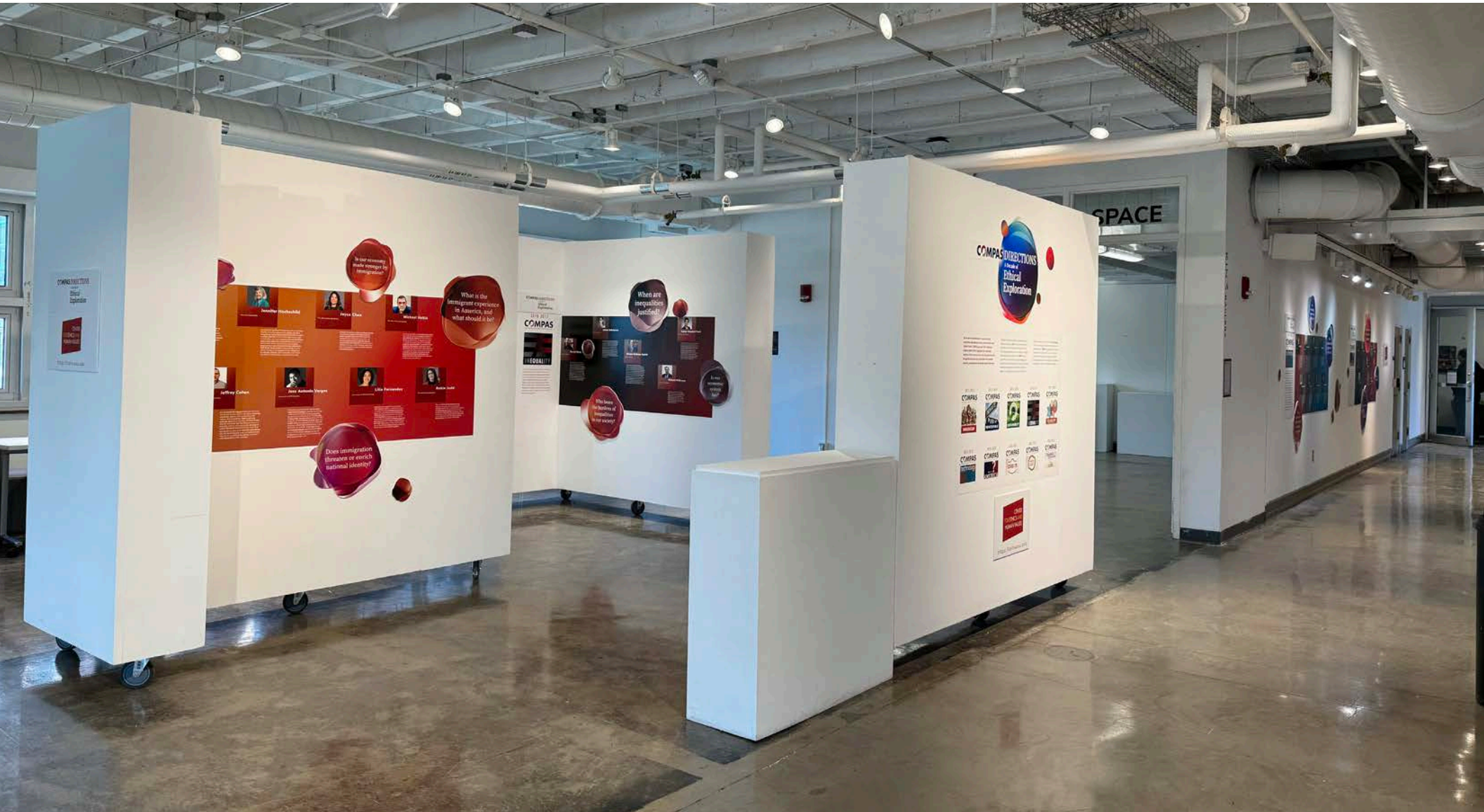
The idea of economics as a separate discipline is a very recent one. It is a very recent one. It is a very recent one. It is a very recent one. It is a very recent one. It is a very recent one. It is a very recent one.





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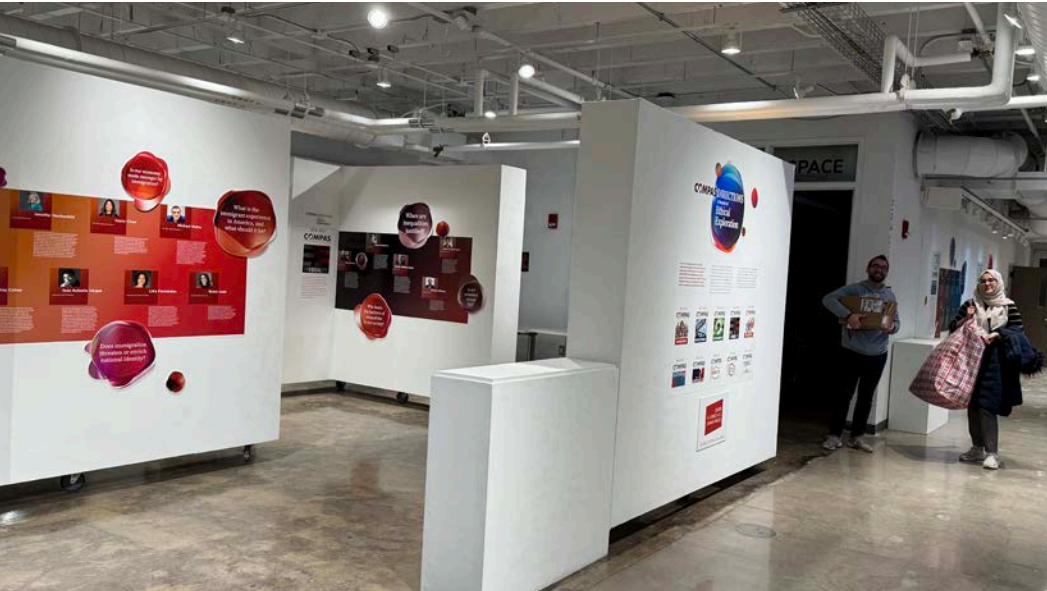
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... together, let's recognize the power of diverse moral insights and social perspectives that have collectively shaped our society's ethical landscape.

Exhibition Planning and Design Committee:

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Winston C. Thompson, Department of Educational Studies

Aaron Yarmel, Center for Ethics and Human Values

Sally Moore, Center for Ethics and Human Values

Kate McFarland, Center for Ethics and Human Values

Peter Kwok Chan, Department of Design

Taylor Olsen, Department of Design

Noor Murteza, Department of Arts Administration, Education and Policy

Mark Celestina, Department of Design

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