Glossary

Absolutism: The belief that there is one and only one truth; those who espouse absolutism usually also believe that they know what this absolute truth is. In ethics, absolutism is usually contrasted to relativism.

Academic Freedom: The liberty or privilege that academics enjoy in regard to teaching, research and publications.

Academic honesty: Academic honesty or integrity is the maintenance of truthfulness and proper crediting of sources of ideas and expressions. Behaviors such as cheating on examinations and lab reports, or plagiarism of course papers and homework assignments, violate academic integrity. Other matters of academic integrity include honesty in writing letters of recommendation and in reporting institutional statistics.

Academic integrity: See Academic honesty.

Accountable: To be accountable is to be answerable or required to answer for one's actions. Used with a moral connotation ("normatively") meaning morally required to answer for one's actions without specifying to whom one is accountable. Also used descriptively to describe the sociological fact that a person or organization in question is required to answer to a particular party by some rules or organizational structure.

Aesthetic values: Non-moral values, such as beauty, which are based on personal perceptions or preferences.

Altruism: A selfless concern for other people purely for their own sake – usually contrasted with selfishness or egoism in ethics.

Applied ethics: The direct and technical application of 'expert' normative ethical theories and principles to guide moral problems in family, work, and community. The term now is often used pejoratively to indicate unscholarly and unreflective, almost ideological, prescriptive moral judgments, sometimes including an abdication of individual responsibility when making moral judgments.

Applied research: Applied research is the investigation of phenomena
    to discover whether their properties are appropriate to a particu-
    lar need or want, usually a human need or want. In contrast, basic
    research investigates phenomena without reference to particular
    needs and wants. Applied research is more closely associated
    with technology, engineering, invention, and development. Basic
    research is sometimes described as "pure research."
Aspirational: A strong desire to achieve something high or great. An
    aspirational code would be intended to reach a higher ethics stan-
    dard that supersedes being in compliance.
Attributes of external environment: The tightness of employment mar-
    ket for scientists and engineers, presence of high profile cases
    of scientific fraud or human subjects risks, political climate for
    science and engineering as reflected in such activities as legisla-
    tive efforts to manage the conduct of science and engineering in
    spheres like data access, new federal rules on oversight of federal
    research grants, degree of public openness, and respect for science
    and engineering.
Autonomy: The ability to freely determine one's own course in life.
    Etymologically, it goes back to the Greek words for "self" and
    "law." This term is most strongly associated with Immanuel Kant,
    for whom it meant the ability to give the moral law to oneself.
Benchmarking: The process of comparing one's ethics climate to that of
    a previously established "best practices" climate.
Blurred Relations: These are relationships between persons, events or
    variables that are unclear or have no definitive boundaries.
Casuistry: Developing general principles of ethics from analysis of col-
    lections of existing real cases with clear and generally undisputed
    judgments. Analogous to case law in the legal system.
Characteristics of scientific societies: The general role of scientific
    society in representing or speaking on behalf of discipline,
    range and types of ethics activities, staff commitments or mem-
    bership involvement in ethics-related work, pervasiveness of
    support for ethical guidelines through presence of code, adop-
    tion of code by academic departments or related disciplinary
    associations.
Common morality: Accepted and usually pluralistic norms of human
    conduct developed through traditions of a society, community, or
    specific social group.
Code of Conduct or Code of Ethics: A central guide and reference for
    users in support of day-to-day decision making. It is meant to clar-
    ify an organization's mission, values and principles, linking them
    with standards of professional conduct. As a reference, it can be

used to locate relevant documents, services and other resources related to ethics within the organization.

Code of Conduct: A listing of required behaviors, the violation of which would result in disciplinary action. In practice, used interchangeably with Code of Ethics.

Code of Ethics: Often conveys organizational values, a commitment to standards, and communicates a set of ideals. In practice, used interchangeably with Code of Conduct. Such standards as are reasonably necessary to promote – (1) honest and ethical conduct, including the ethical handling of actual or apparent conflicts of interest between personal and professional relationships; (2) full, fair, accurate, timely, and understandable disclosure in the periodic reports required to be filed by the issuer; and (3) compliance with applicable governmental rules and regulations.

Code Provisions: The specific standards of behavior and performance expectations that your organization chooses to highlight and address in your code.

Conflict of Interest: A person has a conflict of interest when the person is in a position of trust which requires her to exercise judgment on behalf of others (people, institutions, etc.) and also has interests or obligations of the sort that might interfere with the exercise of her judgment, and which the person is morally required to either avoid or openly acknowledge.

Consequentialism: Any position in ethics which claims that the rightness or wrongness of actions depends on their consequences.

Contexts of research: Laboratory versus field studies, experimental versus observational designs, individual-investigator versus collaborative projects, high versus low stakes outcomes, studies that are local versus national versus international in scope, insufficient versus adequate resources to achieve the goals of the research.

Corruption: The abuse of public power for private benefit. Perversion or destruction of integrity in the discharge of public duties by bribery or favor or the use or existence of corrupt practices, especially in a state or public corporation.

Counter-Example: An example which claims to undermine or refute the principle or theory against which it is advanced.

Credo: Fundamental beliefs (or a set of beliefs) or guiding principles.

Cross-Situational Behavioral Stability: Consistency of any individual's behavior across several settings: home, workplace, church, community group.

Culture-Agency Dynamic: The changing features of the unfolding interaction between cultural influences and individual's efforts to overcome such cultural constraints.

Decolonizing Research: Studies that were and are designed to reduce the effects of a colonial legacy thus empowering such people to redefine themselves.

Deductive Theorizing: Explanations that move from general to specific.

Deontology: The science related to duty or moral obligation. In moral philosophy, deontology is the view that morality either forbids or permits actions. For example, a deontological moral theory might hold that lying is wrong, even if it produces good consequences. Deductive. A deductive argument is an argument whose conclusion follows necessarily from its premises. This contrasts to various kinds of inductive arguments, which offer only a degree of probability to support their conclusion.

Developmental Research: Constitutive of studies that are intended to inform development activities practices.

Disciplinary culture: Modes of work typically through team or individual projects, normative practices and procedures that encourage consultation or make work processes as well as products transparent, amount of oversight due to presence of external funding or human subjects review, attention to ethics in curriculum.

Dispositional Factors: Qualities that are rooted in and individual's personality e.g. greed, honesty, composure.

Dispositional Orientations: Engagement in actions that clearly reflect features of one's personality e.g. honesty, friendliness.

Ego: That aspect of persons that orient them to think of themselves only.

Emotionality: The range of feelings experienced by an individual.

Emotivism: A philosophical theory which holds that moral judgments are simply expressions of positive or negative feelings.

Empathy: Caring about the consequences of one's choices as they affect others. Being concerned with the effect one's decisions have on those who have no say in the decision itself.

Enlightenment: An intellectual movement in modern Europe from the sixteenth until the eighteenth centuries that believed in the power of human reason to understand the world and to guide human conduct.

Entitlements: Whatever one has the right to receive.

Epistemological issues: Concerns about the nature of knowing; i.e. what does it mean to know? How do we know that we know?

Ethical currents: Invisible vibrations that communicate people's positions on ethical issues to all.

Ethical decision-making: Consideration of the right thing to do – as defined by the values and principles, which apply to a particular situation.

Ethical differences: Situations in which two people agree on a particular value and disagree as to the action to be taken or decision to be made.

Ethical dilemmas: Situations that require ethical judgment calls. Often, there is more than one right answer and no win-win solution in which we get everything we want.

Ethical egoism: A moral theory that, in its most common version (*universal ethical egoism*) states that each person ought to act in his or her own Self-interest. Also see Psychological Egoism.

Ethical values: Desired good – about what is right and wrong, what should or ought to be.

Ethics: The decisions, choices, and actions (behaviors) we make that reflect and enact our values. A set of standards of conduct that guide decisions and actions based on duties derived from core values. The morality of our actions, study of ethical theory and the philosophical reflection on morality's nature and function. Also, a set of moral principles resulting from reflection on morality. Synonyms: ethical theory, moral philosophy, moral theology, or philosophical ethics.

Ethnicity: A person's ethnicity refers to that individual's affiliation with a particular cultural tradition that may be national (such as French) or regional (such as Sicilian) in character. Ethnicity differs from race in that ethnicity is a sociological concept whereas race is a biological phenomenon.

Ethnographers: Researchers who utilize qualitative approaches observations, stories etc. to obtain information from several people on the topic that is being researched.

Ethos of Science: The culture or atmosphere that surrounds a particular discipline, in this case, science.

Functional ethics: Morality of complying to rules, codes, and laws.

Gender: A person's gender refers to that individual's affiliation with either male or female social roles. Gender differs from sex in the same way that ethnicity differs from race: gender is a sociological concept, while sex is a biological one.

Good faith: Based on the belief in the accuracy of the information or concern being reported.

Gray areas: Situations in which the individual's business standards lack clarity. The lack of clarity may be due to an individual's not being familiar with a guideline or a guideline that is vague and subject to interpretation. Guidelines are often written to provide managers with as much latitude as appropriate, and this may create gray areas.

Higher Education: The realm of education that should take an individual's level of development, in terms of knowledge, attitude and skills, to a more refined or higher level.

Impartiality: In ethics, an impartial standpoint is one which treats everyone as equal. For many philosophers, impartiality is an essential component of the moral point of view.

Individual attributes: History of professional integrity or lack thereof; exposure to explicit training in ethics or research conduct, track record of haste or careful planning in performing work, magnitude of professional or personal commitments, perception of the importance of a given publication for personal or group advantage.

In-house reporting system: Any system established by an organization to meet the standards of an effective program to prevent and detect violations of law in order to provide employees and other agents with a means to report misconduct to the organization without fear of retribution.

Integrationist: Any position which attempts to reconcile apparently conflicting tendencies or values into a single framework. Integrationist positions are contrasted with separatist positions, which advocate keeping groups (usually defined by race, ethnicity, or gender) separate from one another.

Integrity: Making choices that are consistent with each other and with the stated and operative values one espouses. Striving for ethical congruence in one's decisions.

Intellectual Property: This is the product of the intellect of any individual which may be in the form of a book, journal, poem or any other work.

Intersubjectivity: Interactions between the subjective aspects of the lives of people which happens continuously.

Lacunae: Shortcomings or deficiencies.

Maxims: Short, pithy statements that are used to instruct and guide behavior.

Moral Architecture: The layout and connections between various moral views in any specific place and time.

Moral Autonomy: Freedom to engage in behaviors irrespective of their rightness or wrongness of such outcomes.

Moral ballpark: The domain of actions, motives, traits, etc. that are open to moral assessment, that is, can be said to be morally good or morally bad.

Moral dilemmas: Dilemmas that occur when a person or an organization faces a decision with two or more compelling choices (to act or not to act or two or more courses of moral action) and the right choice is not clear. Moral dilemmas involve decisions with two or more equally compelling moral obligations. Decisions involving moral dilemmas, issues of character, and competing ways of thinking are critical judgments.

Moral isolationism: The view that we ought not to be morally concerned with, or involved with, people outside of our own immediate group. Moral isolationism is often a consequence of some versions of moral relativism.

Morality: Traditional, social, theoretical, or other conventions or belief about what is right and wrong, what should or ought to be. Does not capture the sense of moral reflection embodied in the term ethics.

Moral luck: The phenomenon that the moral goodness or badness of some of our actions depends simply on chance. For example, the drunk driver may safely reach home without injuring anyone at all, or might accidentally kill several children that run out into the street while the drunken person is driving home. How bad the action of driving while drunk is in that case depends in part on luck.

Morals: Values that are attributed to a system of beliefs that help the individual define right versus wrong, good versus bad. These typically get their authority from something outside the individual – a higher being or higher authority (e.g. government, society). Moral concepts, judgments and practices may vary from one society to another.

Moral Standards: Measures of decency or good thought or conduct which can be used to evaluate an individual's past, present and future behavior.

Mean: The arithmetical average of items in a group.

Natural law: In ethics, believers in natural law hold (a) that there is a natural order to the human world, (b) that this natural order is good, and (c) that people therefore ought not to violate that order.

Newcomer Socialization: Exposure of new appointees to the rules, regulations and ways of 'doing things' in any specific setting e.g. workplace.

Norms: Behavior patterns that facilitate preventing or detecting research misconduct (e.g., sharing of research data, replication studies, specification of research procedures, record keeping requirements such as documentation of interviews or detailed laboratory books, journal publication policies regarding review).

Objectivity-Subjectivity: Struggles within the self between efforts use reason or use feelings.

Ombudsman: A designated neutral or impartial dispute resolution practitioner whose major function is to provide confidential and informal assistance to managers and employees and/or clients of the employer: patients, students, suppliers or customers.

Phenomenological reduction: Interpreting all experiences in terms of their meanings.

Pluralism: The belief that there are multiple perspectives on an issue, each of which contains part of the truth but none of which contain the whole truth. In ethics, moral pluralism is the belief that different moral theories each capture part of truth of the moral life, but none of those theories has the entire answer.

Practical ethics: The reflection on morality by people in their everyday vocations of work, family and community.

Prima facie: In the original Latin, this phrase means "at first glance." In ethics, it usually occurs in discussions of duties. A *prima facie* duty is one which appears binding but which may, upon closer inspection, turn out to be overridden by other. stronger duties.

Professor: One who is an authority and provides leadership for the further development of a discipline, department or faculty.

Professional: An individual who prioritizes quality service to customers and all that would enhance same paying attention to the highest ethical standards.

Public ethics: Ethics associated with the public arena – public policy, institutional, external organizational ethics, and parts of professional ethics.

Rationality: Willingness and ability to reason.

Reciprocal Relationships: A mutual sharing and caring between individuals.

Relativism: In ethics, there are two main type of relativism. Descriptive ethical relativism simply claims as a matter of fact that different people have different moral beliefs, but it takes no stand on whether those beliefs are valid or not. Normative ethical relativism claims that each culture's (or group's) beliefs are right within that culture, and that it is impossible to validly judge another culture's values from the outside.

Religious ethics: Moral theology and theological ethics; reflects ethics based in religion or a religious tradition.

Research misconduct: A is a term used rather narrowly. It does not include all violations of standards of research ethics. In particular, it is not applied to ·violations of the norms for the use of human or animal subjects. In the United States the three actions that have been the focus of misconduct definitions are fabrication, falsification, and plagiarism. In 1995 the Congressionally mandated Commission on Research Integrity issued a report, "Integrity and Misconduct in Research," arguing that FFP did not cover all serious deviations from accepted practices, and proposed a broader definition of research misconduct as misappropriation, interference, and misrepresentation, but this definition was not adopted. After extensive public debate the U.S. Office of Science and Technology Policy in 2000 issued the following common definition: "Research misconduct is defined as fabrication, falsification, or plagiarism in proposing, performing, or reviewing research, or in reporting research results."

Rights: Rights are entitlements to do something without interference from other people (negative rights) or entitlements that obligate

others to do something positive to assist you (positive rights). Some rights (natural rights, human rights) belong to everyone by nature or simply by virtue of being human; some rights (legal rights) belong to people by virtue of their membership in a particular political state; other rights (moral rights) are based in acceptance of a particular moral theory. Rules-centered code of conduct: Frequently takes the form of a list of behavioral requirements, the violation of which could result in disciplinary action.

Self as an object: That state when individuals are acted upon continuously, that is, external factors consistently shape and influence them.

Self as a subject: A phrase used to describe that state when individuals initiate actions and may make things happen.

Skepticism: There are two senses of this term. In ancient Greece, the skeptics were inquirers who were dedicated to the investigation of concrete experience and wary of theories that might cloud or confuse that experience. In modern times, skeptics have been wary of the trustworthiness of sense experience. Thus classical skepticism was skeptical primarily about theories, while modern skepticism is skeptical primarily about experience.

Sources of standards of conduct (e.g., promulgation of codes of ethics, mentors who have integrity, coursework that stresses good methodology and integrity).

Subjectivism: An extreme version of relativism, which maintains that each person's beliefs are relative to that person alone and cannot be judged from the outside by any other person.

Subjectivity: That which is reflected in situations where individuals allow their personal views, perceptions or feelings to influence their thoughts, interactions, research.

Subjectivity-to-objectivity: The shift from emotion-driven actions to rationality-driven behavior.

Transparency: Sharing information and acting in an open manner. A principle that allows those affected by administrative decisions, business transactions or charitable work to know not only the basic facts and figures but also the mechanisms and processes. It is the duty of civil servants, managers and trustees to act visibly, predictably and understandably.

Utilitarianism: A moral theory that says that what is morally right is whatever produces the greatest overall amount of pleasure (hedonistic utilitarianism) or happiness (eudaimonistic utilitarianism). Some utilitarians (act utilitarians) claim that we should weigh the consequences of each individual action, while others (rule utilitarians) maintain that we should look at the consequences of adopting particular rules of conduct.

Value freedom: Decisions that are not influenced by the values and beliefs of individuals.

Value judgments: Decisions that were or are influenced by an individual's values and beliefs.

Value neutrality: Used to describe a situation where individuals are neither for or against something.

Values: The core beliefs we hold regarding what is right and fair in terms of our actions and our interactions with others. Individual or shared conceptions of the desirable, goals considered worth pursuing.

Whistle-blower: A person who takes a concern (such as a concern about safety, financial fraud, or mistreatment) outside of the organization in which the abuse or suspected abuse is occurring and with which the whistle-blower is affiliated.

Whistleblowing: Informing on unethical behavior. Whistleblowing is made up of four components: (1) An individual act with the intention of making information public; (2) the information is conveyed to parties outside the organization who make it public and a part of the public record; (3) the information has to do with possible or actual nontrivial wrongdoing in an organization; (4) the person exposing the agency is not a journalist or ordinary citizen, but a member or former member of the organization.