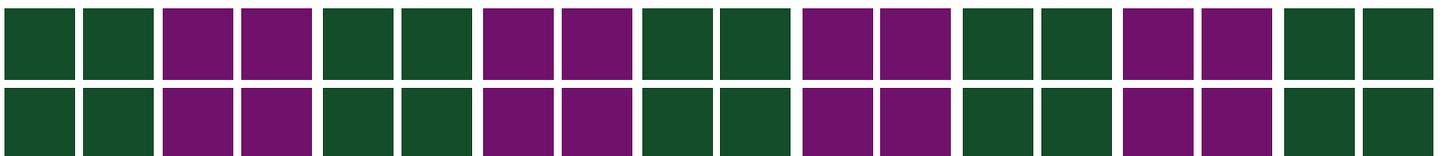# Connecting Science, Engineering, Ethics and Human Rights:
# Beyond Human Subjects Research

June 18, 2012
AAAS Headquarters
Washington, D.C.

Ethics and Human Rights Working Group of the
AAAS Science and Human Rights Coalition

**Preface**

This report is a summary of the views and suggestions expressed by attendees at the workshop on "Connecting Science, Engineering, Ethics and Human Rights: Beyond Human Subjects Research" held in Washington, DC on June 18, 2012. An earlier draft was reviewed by the participants, and their comments and suggestions were considered in preparing this final report. However, AAAS project staff retains full responsibility for the content of the report.

As a summary, the report is not intended to be inclusive of all distinct comments made at the workshop or in reviews of earlier drafts. Neither is it offered as a definitive statement on the issues it covers.

This summary does not reflect the official views or policies of either AAAS or the Oak Foundation, which funded the workshop.

# Workshop Summary

**Mark Frankel,** *American Association for the Advancement of Science*
Mark Frankel, Director of the AAAS Program on Scientific Responsibility, Human Rights and Law, opened the workshop by welcoming all of the speakers and participants. He explained that this meeting was prompted, in part, by the recent merger of two AAAS programs: Science and Human Rights and Scientific Freedom, Responsibility and Law. They were combined to form the Scientific Responsibility, Human Rights and Law Program. A priority of this new program is to discover and examine the synergies between human rights and ethics as they relate to science and technology. More information about this topic can be found in the paper developed by the Ethics and Human Rights Working Group of the AAAS Science and Human Rights Coalition titled *Intersections of Science, Ethics and Human Rights: The Question of Human Subjects Protection.* Frankel explained that the workshop was the next step in exploring this broader theme. Rather than suggesting the topic of human subjects research has been fully explored, this effort aims to stretch beyond human subjects to investigate other areas of overlap in human rights, ethics, science, and technology.

**Robert Albro**, *American University, School of International Service*
Robert Albro, co-chair of the Ethics and Human Rights Working Group of the AAAS Science and Human Rights Coalition, introduced the day's workshop and moderated the first panel. He reiterated that the discussion of the day would take a broad and conceptual approach to human rights and ethics, focusing on the implications of human rights and ethics in order to "apprehend each other in practice." He also noted that the issue of human subjects research concerns science as a form of social practice, an interpretation consistent with the recent rise in activity related to ethics and science. With revisions of ethics codes in disciplines such as linguistics, anthropology and geography, and by revisiting the Common Rule as a backdrop, this workshop would continue conversations about the intersections and overlap of human rights, ethics, science, and technology.

## PANEL 1 – Connecting Ethics and Human Rights: A Conceptual Approach

**Gregg Bloche**, *Georgetown-Johns Hopkins Joint Program in Public Health and Law*
Bloche addressed the relationship between international bioethics and human rights law. He noted that, for the most part, human rights law with respect to warfare is consistent with principles of biomedical ethics. Indeed, biomedical ethics are often the basis for individual rights in some international systems. To illustrate the compatibility of these fields, Bloche pointed to the requirement of informed consent. A pillar of biomedical ethics, informed consent is also part of the foundation of human rights, incorporated into the Universal Declaration of Human Rights (1948) in reaction to the abuse of Nazi doctors during World War II. Informed consent has been extrapolated to a human right not to be subjected to scientific research without consenting to it, as shown in the use of biomedical ethics in human rights cases in courts of law.  However, there exists a some tension where human rights are at odds with scientific ethics.

Bloche proceeded to discuss three examples of where human rights law seemed to conflict with biomedical ethics. His first example was the right to health, which exposes the different

perspectives of biomedical ethics and human rights. While Article 12 of the International Covenant on Economic, Social, and Cultural Rights (1966) recognizes "the right to the enjoyment of the highest attainable standard of physical and mental health," it does so on the scale of population health rather than individual health. The focus is on the eradication of disease, improvement of infant mortality rates and early childhood development. Conversely, traditional Hippocratic ethics and modern biomedical ethics focus on the individual patient. This example demonstrates the tension that exists even within biomedical ethics between doctor-focused Hippocratic ethics and the patient-empowering, post-World War II codes. Although goals of beneficence and patient well-being are compatible with both, the emphasis on how to achieve these goals is drastically different.

In his second example, Bloche continued to examine doctors' duties to individual patients on the battlefield. While international law protects medical professionals when they work strictly within the boundaries of their profession, sometimes the laws of war ask medical professionals to stretch or even cross these boundaries. Bloche explained that when medical professionals perform triage, they effectively are required to put to one side their duty to their individual patients in order to act on behalf of the greater good of the group. Thus, again human rights law and the laws of war are in direct opposition with traditional Hippocratic biomedical ethics.

Bloche's final example involved the treatment of prisoners and military detainees. He pointed out that while customary international human rights law requires adequate medical care for detainees and prisoners, in some circumstances medical professionals are asked to go expressly against their Hippocratic ethics. One place where this conflict becomes evident is in interrogation situations, where medical personnel are asked to act in an evaluative role of practices that inflict mental and physical harm. Bloche referred to Article 4 of the United Nations Principles of Medical Ethics (1982), which state that, "It is a contravention of medical ethics for health personnel, particularly physicians, to apply their knowledge and skills in order to assist in the

> *"The challenge is how do we acknowledge these non-Hippocratic roles [of health professionals] and at the same time make a claim that abuse of the sort that happened in the early years of the Bush administration, and for which the foundation remains in place legally, is off-limits."*
>
> *- Gregg Bloche*

interrogation of prisoners and detainees, in a manner that may adversely affect the physical or mental health or condition of such prisoners or detainees and which is not in accordance with the relevant international instruments." Bloche closed with a note from some of his ongoing research with Jonathan Marks investigating such 'enhanced interrogation tactics' in which medical professionals forego their noncombatant status in order to fulfill their role in the interrogation unit, effectively casting off their Hippocratic ethics and the status they hold in international law.

**Lise Dobrin**, *Department of Anthropology, University of Virginia*
Dobrin began by giving a brief history of the discipline of linguistics and how it came to focus on ethical research practices. She explained the field's evolution from a very theoretical approach to the recent creation of an ethics committee (2006) and statement of ethics (2009), which are intended to provide linguists with some guidance for making ethical choices in research. She indicated that the result of these efforts has been an emerging acceptance of collaborative research

as an approach to a more ethical practice. Furthermore, the evolution of linguistics as a discipline over the past 50 years has made the field more willing to tolerate different approaches to field work and academic production.

Dobrin explained that linguistics in the 1960s and 1970s sought to distance itself from the social sciences in favor of a more theoretical, generative and deductive approach. Drawing on Noam Chomsky's work, the discipline remade itself as a science of information by focusing on the innate commonalities shared by all languages. The shift from focusing on human subjects caused parts of the discipline, such as linguistic anthropology, to break off. This "purification" lasted until the 1990s, when issues such as minority and indigenous rights became the subjects of intense public debate. The climate of that debate pressured linguistic societies to consider new ways of performing research, and ethics became part of the discussion. It was recognized that field methods needed to address the power imbalance and conflict built into typical research agendas. Collaborative research, or involving the people who are studied in the design of the research, became the accepted approach to a new, ethical research methodology. Although collaboration is not espoused by every linguist, the discipline has been more open to diversity of research methods and approaches in the wake of such elemental shifts.

> *"Collaborative research can be an extremely beneficial form of scientific practice, but one of the things I find so interesting is that we struggle to justify it to ourselves."*
>
> *- Lise Dobrin*

While advocating for collaboration, Dobrin did mention some of the challenges that such an approach posed for researchers. Obstacles to the method include the concern that collaborative relationships are unstable, that collaboration pushes linguists into projects outside their field of expertise, and that it requires greater investments of time and effort. For example, Dobrin noted that linguists without training in forensic linguistics as an applied field often serve as consultants in legal cases. This role, according to Dobrin, was an opportunity to discuss the broader responsibilities that linguists might experience.

**Mark Goodale**, *Institute for Conflict Analysis and Resolution, George Mason University*
Goodale analyzed the different dynamics of science, human rights and ethics through a framework of "animating principles" and "consequences." Through this more theoretical approach, he sought to expose some challenges in the meaning of those concepts.

In this framework, science is defined by the "logic of discovery" and consequentially produces narrow and discretely defined results. By contrast, human rights, in Goodale's words, "a normative theory of radical equality," are by definition more theoretically based than practically grounded. The consequence of human rights in this case is "the good empire," a benevolent imperialism that seeks to creep into the state and other places where it is not initially welcome until it is too deeply rooted to be removed. Goodale borrowed this image of the "curious grapevine" from Eleanor Roosevelt, who described her own predictions for human rights, then in their nascent stage. He emphasized that in his interpretation, these normative theories had a very intentional plan to supplant previous discourses in their path.

Finally, Goodale argued that ethics are pervasive in many forms as culturally influenced "rulebooks" that govern many aspects of human behavior. Goodale explained that by his definition, it was the adjectives that described "ethics" that really made the difference in a discussion of the intersections of various codes and systems. Because ethics are impacted by culture and circumstance, the applicable rulebook is constantly shifting. The result of this is a "chaotic pluralism" that informs every aspect of life.

> *"When we think of ethics in terms of rule books in which the action is on the adjective, on the different categories of rulebooks and the way in which they come and go, we are living in a time of chaotic pluralism."*
>
> *- Mark Goodale*

With three very different sets of "animating principles" and "consequences," Goodale indicated there was much to discuss in terms of the complexities, and that contradictions between ethics, human rights and science are only to be expected.

**DISCUSSION**

The discussion following the presentations was framed by the understanding that human rights themselves are not stagnant, and that there has been a shift in the way we conceptualize human rights. Therefore, it will be particularly challenging to determine the ways in which science interacts with this changing field.

Many participants discussed how attentiveness to human rights can expand the role of scientists beyond that to which they may be accustomed. As human rights emerge as a foundation for other work, such as development and humanitarian work, collaboration pushes groups and individuals to move beyond traditional areas of training. This conversation was ignited by Lise Dobrin's comments about the broadening responsibilities of linguistic researchers who, when urged to conduct collaborative field research, frequently step beyond their familiar areas of expertise. Doctors also have the opportunity to step beyond their training and become involved in human rights work. These expanding roles demonstrate how the animating purpose of a specified discipline is expanded, and how a morally defensible balance is required between expectations and applied practice.

As the delineation of specific actors becomes less clear, our understanding of international development is equally complicated. As one participant pointed out in the recently adopted Convention on the Rights of Persons with Disabilities there is a provision that explicitly requires international cooperation in context of transfer of knowledge and scientific developments. This is a unique approach among human rights instruments and much work still needs to be done for this requirement to be put into practice. Other participants also recognized development as being at the intersection of human rights and science, asking what could be done to improve implementation of the right to development as defined by the UN Declaration on the Right to Development (1986), which promotes free, active, meaningful participation in development. Participants mentioned both domestic and international development, reflecting the need to assess the progress of both the United States and other nations.

The conversation was grounded by Mark Goodale's remarks that ethics, being culturally-understood, pose the greatest problems when applied beyond borders. By contrast, human rights may be more universal than ethics, at least in their ability to reach across borders. However, one participant echoed Goodale's comments, remarking that despite being international, human rights are often defined in the absence of many stakeholders. Particularly in the context of international development, this can lead human rights to have a culturally charged effect. Another participant reflected that the difference between ethics and human rights can be seen in the divergence of two related concepts: the Nuremburg Code, which provided ethical reasoning to those engaged in the field of bioethics, and the Nuremburg Principles, which are the legal ramifications of the Code and one of the foundations of the human rights movement. As the two intersect, moral reasoning on both sides meets in a discourse of advocacy, philosophy, law, and politics.

## PANEL 2 – Case Studies: Emerging issues at the intersection of ethics and human rights

**George Middendorf**, *Howard University*
Middendorf began his presentation with an acknowledgement that typically ecology avoids dealing with humans. Yet, as he noted in his discussion of the history of ecology, the work of ecologists is inextricably linked to humans, and thus can carry the same ethical and human rights-based concerns as other sciences that are more directly related.

He explained that ecology is an interdisciplinary branch of biology, focused on the relationship of living organisms with respect to each other and their relation to the environment. The Ecological Society of America (ESA), founded in 1914, fosters the discipline, and has been a strong advocate for keeping humans out of ecology. For example, part of its work that aimed to preserve areas uninhabited by humans for study, broke off to become the Nature Conservancy. However, now there is nowhere in the world where there are not anthropogenic influences. Thus, ecologists can no longer ignore the impact of human existence, even while not directly working with human subjects or in areas of dense habitation. This shift is evident, Middendorf explained, in the meetings between the ESA and the Society for Conservation Biology, another previous offshoot of the original ESA.

> *"We have been very successful in moving society in the direction of looking at the rights of humans… [what] we need to consider is how to move beyond human rights and to start to consider the rights of others."*
>
> *- George Middendorf*

Middendorf emphasized that while the ecologists still do not work directly with human subjects, their work is "very important for humanity." For emphasis, he referenced Gandhi's Seven Blunders of the World, saying "science without humanity is like rights without responsibility." In fact, the ESA has added certain sub-disciplinary sections that deal almost directly with humanity, such as urban ecology. However, it seems the rest of humanity has not made the same effort to be as inclusive of ecology. Middendorf ended his discussion with a provocative reference to the U.S. Supreme Court's decision to grant corporations personhood, asking who would represent the rights of nature in the same way.

**John Hutson**, *ENOUGH Project, Center for American Progress*

Hutson spoke about the [Satellite Sentinel Project](#) (SSP), which he helped launch in December 2010. He used this example to analyze the weight of being an observer in crisis situations. He discussed how it seemed that every decision made surrounding the monitoring of a crisis like the violence in Darfur had ethical and human rights implications.

SSP was launched as a collaborative effort of powerful institutions such as the United Nations, the Harvard Humanitarian Initiative, and the Center for American Progress, and was brought together by actor/activist George Clooney. It uses satellites to monitor the violence in Darfur, Sudan in near real-time. The project aims to "deny the deniability" of the complicit government of Sudan by showing evidence of ongoing violence against civilians. However, soon observation was not seen as enough.

The project leaders quickly had to reevaluate their mandate when they saw signs of what looked like the mobilization of forces on the ground near the town of Kurmuk. Did they have a responsibility to warn the civilians of the possibility of an attack? What if the warning caused more harm than good, if civilians fled only to suffer dehydration in towns already crowded with displaced people? These were the kinds of questions the team had to answer with only a few hours and no precedent, ethics code, or international law to guide

> *"The field of crisis mapping really needs an ethical compass… It's really a call for the field to reach out to colleagues and be informed by others, and to say can we quilt together something."*
>
> *- John Hutson*

them. Although it became apparent afterwards that, in fact, some human rights laws were violated (indiscriminant bombardment, for example), their decision to report the movement of forces to humanitarian actors present in the area still felt like a failure because the warning they were able to give lacked structure. He asked, "If we did have a duty to warn, then wouldn't we have had a duty to warn in a very systemic, more sustained way?" Hutson ended his presentation with a call for a more formalized ethical guide for the field of crisis mapping. He spoke of pulling from many fields – law, journalism, science, medicine, etc. – to "quilt together" an ethics code that could satisfy the diverse group of actors involved in such work.

**Joe Manous**, *US Army Corps of Engineers*
Manous explained that as a "learned" profession defined by specific skills, education and experience, engineering is carefully defined by a licensing process that often – in 35 states currently – includes training in ethics. In this sense the ethics codes of engineering are clearly defined in terms of their application to the job. However, as he went on to argue, ethics is ultimately about individual choices, and thus these codes are more like "aspirational guidelines."

The ethics codes of engineering primarily deal with the safety and well-being of the public. Yet, Manous framed an engineer's reasoning for following the codes as having more to do with upholding professional reputation, and thus making it possible for all good engineers to continue to have the public's trust. Speaking of the many difficult decisions that an engineer may have to make without complete information, Manous said, "we are not entitled to make those decisions, we are allowed." So, in this case ethics is as much about monitoring one's responsibility to a group, the

profession, as it is about monitoring one's own decisions. These might seem like self-serving motives, he admitted, but these were the explanations that resonated most with other engineers.

Finally, on the topic of interdisciplinary and international projects, such as the Satellite Sentinel Project, Manous stressed that despite the intersection of ethics codes, such collaborations do not need a new ethics code as each one contains the goal of preventing long-term ethical issues. For example, Manous described a situation involving nepotism. It is not the moment that someone is hired that can become problematic, he explained. Rather, it is later, once they have already been hired, that a conflict of interest can arise, and at that point the deed (of hiring them) is already done. Thus, ethics is about steering clear of those circumstances wherever they might occur.

## DISCUSSION

The discussion following the case studies reflected the need for ethical guidelines in crisis mapping. Related efforts have already begun, starting with the Sphere Standards, the humanitarian technical standards for delivery of humanitarian aid, which came into effect after the Great Lakes crisis following the Rwandan genocide in 1994. Systematic failures of the humanitarian initiative caused the international community to adopt a rights based approach (RBA) to delivering humanitarian assistance. However, in cases like the SSP, where there is participation by many types of actors (corporate, intergovernmental and humanitarian), codes of conduct tend to clash. In terms of ethical quilting, there are different ethical standards coming together, as well as a distinct absence of ethical standards.

The Sphere Standards do not deal specifically with the communication of an early warning as a form of delivery, such as water and sanitation. However, a participant stated, "information communication can been seen as a human rights act, an early warning act, and an advocacy act. I believe that SSP shows that it [early warning] is a humanitarian act provision." He explained that if

> *"There are two modalities of the ethics here: the ethics of applying science and the ethics of the impact of the application of science."*
>
> *- Participant*

information intelligence is a humanitarian act, there is also a right to information about threats to one's personal security. This claim raises the question of who is held responsible for providing this information, and how such an organization or actor is supposed to exercise this responsibility to inform. Yet, before actors become too concerned with information, the participant from SSP argued, "you do not do HIPPA before you have Hippocrates." He explained that in the field of crisis mapping, HIPPA type questions about privacy and data security are being raised instead of concerns about human rights-based responsibilities.

Another participant from SSP expressed the hope that people will build on their model to create spin offs. However, others expressed concern that promising technology is often applied quickly, causing ethical concerns explored after the fact. "There are two modalities of the ethics here," another participant clarified, "the ethics of applying science, and the ethics of the impact of the application of science." Both of these perspectives raise valid concerns for new applications of technology and science in the realm of human rights, particularly for new and innovative interventions whose impacts we may not be able to anticipate fully.

## CONCLUSIONS

Such a wide-ranging and diverse workshop led to a variety of conclusions and future topics to ponder. In closing, Jessica Wyndham, Associate Director of the AAAS Scientific, Human Rights and Law Program, drew four themes from the panels and their respective discussions: 1) the possibilities and challenges of collaborative research; 2) the broad community of stakeholders now involved in analysis of human rights and development; 3) the increase in transparency and accountability of professional groups, particularly with respect to their own ethical debates; and 4) the emerging opportunities for science and technology to impact human rights.

The potential for collaborative research to resolve certain ethical tensions was introduced by Lise Dobrin on the first panel. Although she spoke about it specifically from the perspective of linguistic scholars doing field work, the broader issues of collaboration spoke to many. On the one hand, collaboration can pose a solution to the cross-cultural challenges and misunderstandings that were frequently brought up in relation to ethics. Having people from different cultures working together can help avoid miscommunication. However, collaborative working relationships can also mean blurred professional boundaries and actors with different ethical mandates working on the same issue.

Another complication in the fields of human rights and science is the increasingly diverse group of actors and stakeholders involved. The Satellite Sentinel Project exemplified this, being the product of academic research institutions, private companies, a movie star, and a humanitarian non-profit. Even George Middendorf's presentation on ecology presents the possibility of new actors – the ecologists and other researchers and advocates for the non-human world – who, he argued, are just as relevant to the human rights field as any others. Although this diversity means access to a greater pool of resources and abilities, it also complicates ethical decisions when there are so many different perspectives involved in one project.

Perhaps in part as an indirect response to the complications of all these fields, academic institutions and associations have become more transparent. Many participants as well as panelists spoke about the need for even more open conversations on ethics and standards. Examples were given of learning across different disciplines – such as anthropology reaching out to learn from linguistics – and across international borders. Many agreed with John Hutson's appeal to look everywhere in human rights work – journalism, law, human rights, science – to "quilt together" an ethics code.

Finally, it became clear that the emerging opportunities for science and technology are numerous and diverse. Participants spoke of recent developments regarding the rights of people with disabilities, the challenges to enforcing the right to development, and relatively new approaches like geospatial technology for monitoring human rights abuses. These and many other technological advances require ethical, human rights-based approaches.

**Report prepared by AAAS Interns:** Eeshan Khandekar, Elizabeth Resor, and Celestine Warren (July 2012)

**Connecting Science, Engineering, Ethics and Human Rights:**
**Beyond Human Subjects Research**

June 18, 2012
9:00am – 12:30pm
AAAS Headquarters, Washington, DC
Abelson/Haskins

**Agenda**

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9:00am    **Welcome and Introductions**

Mark S. Frankel, AAAS Scientific Responsibility, Human Rights and Law Program

Robert Albro, American Anthropology Association and American University

9:30am    **Connecting ethics and human rights: A conceptual approach**

What are some of the emerging features of the landscape for the practice of science today – its changing methodologies, forms of participation and collaboration with counterparts, uses of technology, social contexts and purposes – which might encourage greater attention to human rights frameworks as part of scientific practice? And what could applying a human rights framework contribute in practice to a consideration of the ethical dimensions of science and technology? Panelists will address these questions through an interdisciplinary discussion of the ways that human rights speak to ethics and vice-versa, and as both address the practices of different scientific and engineering disciplines. This discussion seeks to move beyond the more familiar territory of research with human subjects to consider encompassing contexts, associated communities, and conceptions and expectations of social responsibility for the contemporary work of scientists and scientific applications.

Moderator:    Robert Albro, American University

Panelists:    Lise Dobrin, Institute for Advanced Technologies in the Humanities, University of Virginia

Mark Goodale, Institute for Conflict Analysis and Resolution, George Mason University

Gregg Bloche, Georgetown – Johns Hopkins Joint Program in Public Health and Law

10:45am        **Break**


11:15am        **Case Studies: Emerging issues at the intersection of ethics and human rights**

               Panelists will provide separate case studies for discussion, each of which will address new
               and emerging issues at the intersection of ethics and of human rights. The case studies
               come from disciplines for which human rights frameworks are relatively new
               considerations, as integrated into their practice, and where novel applications of science to
               the work of human rights have proven beneficial. For present purposes, cases come from
               the ecological sciences, civil engineering, as well as the application of geospatial
               technologies. Cases consider such questions as the meaning of "basic research," social
               accountability and responsibilities to the public, and the protection of privacy, among other
               considerations.

               Moderator:      Jessica Wyndham, AAAS Scientific Responsibility, Human Rights and
                               Law Program

               Panelists:      George Middendorf, Howard University

                               John Hutson, ENOUGH Project, Center for American Progress

                               Joe Manous, US Army Corps of Engineers


12:30pm        **Meeting adjourned**

![AAAS logo](ADVANCING SCIENCE, SERVING SOCIETY)

## Connecting Science, Engineering, Ethics and Human Rights:
## Beyond Human Subjects Research

June 18, 2012
9:00am – 12:30pm
AAAS Headquarters, Washington, DC

## Rationale

The AAAS Science and Human Rights Coalition is a network of scientific, engineering and health professional associations devoted to facilitating communication and partnerships on human rights within and across these associations, and between these and human rights communities. The Coalition's Science Ethics, Technology, and Human Rights working group seeks to enhance the visibility of human rights principles as part of the practice of science. In the broadest sense, the working group explores connections between international human rights principles and science ethics to enhance recognition of the social responsibilities of scientists and engineers, which have both direct and indirect implications for humans and the world in which we live.

The working group recently completed a policy report on the relationship of human rights to the ethics of human subjects protection in the U.S., *Intersections of Science, Ethics and Human Rights: the Case of Human Subjects Research*. Drawing largely from cases in the social sciences, using comparisons between domestic and international science ethics instruments, and moving beyond established approaches from bioethics, this report identifies several ways that a human rights framework constructively informs the ethical practice of science.

With the present symposium, we now seek to move beyond the narrower discussion of human subjects protection to promote an interdisciplinary conversation about the ways human rights meaningfully inform the methods and practices of science, including its applications, through the consideration of cases of particular relevance to the physical, life, engineering and health sciences. With this symposium, we also are jump starting a new report-writing project on the role of human rights for the practice of science beyond human subjects protection, which we anticipate will be of interest to the overlapping communities of science policy, science ethics, and professional human rights.

# Participant List*

Rob Albro – American University

Tom Arrison – Policy and Global Affairs, The National Academies

Susan Askren – Smithsonian Institution

Tom Baerwald – Division of Behavioral and Cognitive Sciences, National Science Foundation

Gregg Bloche – Georgetown - Johns Hopkins Joint Program in Law and Public Health

Mike Cohen – Statistics Without Borders

Lise Dobrin - Department of Anthropology, University of Virginia

Anita Eisenstadt – US Department of State

Mark Frankel – AAAS Scientific Responsibility, Human Rights and Law Program

Edward Gabriele – Special Assistant to the Surgeon General for Ethics and Professional Integrity

Mark Goodale - Institute for Conflict Analysis and Resolution, George Mason University

Michelle Groman – Presidential Commission for the Study of Bioethical Issues

Theresa Harris – AAAS Scientific Responsibility, Human Rights and Law Program

John Hutson - Enough Project, Center for American Progress

Alicia Karwoski – American Society of Civil Engineers

Eeshan Khandekar – AAAS Scientific Responsibility, Human Rights and Law Program

Joe Manous - US Army Corps of Engineers

Stephen Marks – Harvard School of Public Health, Harvard University

George Middendorf – Howard University

Megan Orcutt – Linguistics Society of America

Ivor Pritchard – Office for Human Research Protections, Dept. of Health and Human Services

KBN Rayana – Institute of Agriculture, Marketing Management and Administration

Nathaniel Raymond – Harvard Humanitarian Initiative

Alyson Reed – Linguistics Society of America

Elizabeth Resor – AAAS Scientific Responsibility, Human Rights and Law Program

Thomas Russell – Office of Integrative Activities, National Science Foundation

Maya Sabatello – Center for Global Affairs, New York University

Barbara Sina – Fogarty International Center, National Institutes of Health

Michael Spires – Smithsonian Institution

Constance Thompson – American Society of Civil Engineers

Celestine Warren – AAAS Scientific Responsibility, Human Rights and Law Program

Jessica Wyndham – AAAS Scientific Responsibility, Human Rights and Law Program

*Affiliation listed for informational purposes only.