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Introduction to the Special Section: Ethics in Developmental Science

The UN Declaration of Human Rights and the ethical principles of research mentioned in the Nuremberg Code, the Helsinki Declaration, and the European Commission on Ethics for Researchers are some of the fundamental guidelines that reflect the ideals of developmental science and how to achieve them. It is our endeavor as developmental scientists to improve the health and well-being of children, families, and communities across diverse settings, and cultural and geographical contexts. Equally important is our shared commitment to ensure responsible conduct of research, openness, and transparency in research practice, and protection of our study participants' rights and welfare. By ensuring this, our research will produce more reliable and robust findings and be able to better inform the public and policymakers.

As mentioned by the European Commission on Ethics for Researchers - 'Ethics is everywhere' and research ethics is crucial across all scientific domains and not just limited to the context of medical research. Empirical and philosophical research in ethics in developmental science has seen a significant increase in recent years. It is important to continue addressing and promoting opportunities for dissemination through a publication such as ours that embraces the vision of the International Society for the Study of Behavioral Development (ISSBD) which is collaboratively working to produce research that reflects multiple disciplines, perspectives, and regions.

For this issue of the ISSBD Bulletin, our special section focuses on 'Ethics in Developmental Science'. We are glad to

have received excellent contributions and start this issue with a paper on ethics in psychological research (O'Malley et al.) which examines the ethics-review process for judging human-subject studies and presents a study of internal review boards (IRB) in universities. The second paper looks into the History and first professional ethical guidelines for psychologists in Germany (Guski-Leinwand). This is followed by a reflection paper on ethical dilemmas in end-of-life care in low and middle-income countries (MIah). The next author (Zirkler) focuses on ethical concerns using artificial intelligence and the final paper highlights navigating ethical dilemmas between adolescents and their parents (Ali et al.). We are hopeful that these papers will offer a richness to our understanding of ethical challenges.

In news from the society, we have notes from the ISSBD President, updates from the Early Career Scholars committee, and a report on the 15th African regional workshop. We would once again like to take the opportunity to thank you for your continued support of our publication. We welcome the ISSBD membership to contribute to the Bulletin by letting us know about the work you are involved in and to consider the Bulletin to showcase your research. We encourage inputs from you to improve the Bulletin and make it more approachable for the members. We would also like to wish you and your families a very happy and safe 2024.

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Ethics in Psychological Research

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Psychological research, like all science, must be done according to rigorous ethics principles, norms, and practices that respect and protect human dignity. This essay examines the ethics-review process judging human-subject studies using a study of internal review boards (IRB) in German universities. We argue, first, that existing practices are best characterized by a scientific peer-review model and are functioning well despite present challenges. Second, the appropriate measures to judge this process are principles of human dignity and human rights, together with relevant laws, codes, and accepted responsible practices. Beauchamp-Childress' four-principle-approach (2019) warrants its general consensus respect. Additionally, international and national ethics codes and guides function well together with the four-principled approach. Third, a performative analysis of review processes aids the goal of maintaining broad public trust in psychological research. Understanding ethics review as a peer-review process, as opposed to merely a compliance assurance, optimally preserves the values of academic freedom and scientific advancement while respecting the four principles of respect for autonomy, nonmaleficence, beneficence, and justice. The peer-review model empowers the community of scholars to advance in responsible ways in light of discoveries and challenges, whereas a merely compliance function reduces the process to a less-reflective administrative role. And fourth, contemporary challenges to the review process can motivate improved integration of ethics into basic psychological research. As in medicine, psychological research has notorious cases of malpractice; memory of those cases appropriately informs and reinforces the review processes that insure continued responsible research.

The good practice of internal review boards in German universities

Internal review boards (IRB), called ethics committees (*Ethikkommissionen*) in Germany, are functioning well even in the face of significant challenges. Three factors support this judgement: first, an examination of the processes recommended by the German Psychological Society (DGPs), second, an experience-based reflection as ethicists and chairs of ethics commissions in the past 10 years; and third, our 2019 survey of German IRBs.

German universities are free to forms IRBs that represent their own research profiles and institutional responsibilities.

No specific laws regulate their size, composition, or processes. Fortunately, many resources support IRBs for psychological research, including DGP's published handbook (2018) of recommendations. This handbook represents decades of collective wisdom and reflects a standard approach to ethics review in Germany. It identifies classic notorious cases (Little Albert 1920, Milgram 1961, the Stanford Prison Experiment 1971) and then outlines an approach to avoid such misconduct. Analogously, memory of the Tuskegee Syphilis Study (1932-1972) informed the Belmont Report (1978) and Beauchamp and Childress' (2019) four-principles approach for bioethics first published in 1979, now in its 8th edition. The DGPs handbook uses the four-principle-approach to organize its well-known guidelines for doing psychological research. The principles guide the IRB ethics discourse without necessarily determining outcomes in new and exceptional cases.

In addition to its handbook guidelines, the DGPs supports IRB chairs who meet regularly and who can consult with one another regarding new and difficult ethics challenges. This availability for consultation shows how the discourse of IRBs is itself a scientific endeavor that strives for understanding, for basic and differentiated ethics principles, and for resolutions of difficult cases that resist easy categorization or resolution in terms of existing guidelines. This is a point of process that is consistent with Charles Peirce's classic argument regarding science – that it is a process of expert consensus-building done by persons of “flesh and blood” (1905). Peirce's seemingly obvious point is critical – and was made a century before the development of artificial intelligence: IRBs' performance of rationality is as important as the principles or rules that guide them. This point reflects our experience as chairs of IRBs and researchers. We can attest to the creative and responsible practical reasoning of IRB scientists reviewing their peers' research endeavors in ways that have clear and defined methods, habits, practices, accountability, and documentation.

In 2019, we conducted a survey of Germany-based IRBs to ascertain “best practices” before revising our university's research-review processes. Inclusion criteria included the following: university based, in Germany, German language, non-medical committees, responsible for psychological research, only one committee per university, and with a website on a university web platform. Website information was collected in a first round of assessment, and on that basis, a survey was sent to the chairs of those committees asking questions about the yearly number and manageability of applications. From websites, 106 universities were identified and evaluated, from which 64 IRBs could be found meeting criteria and presenting data. Thirty-five were associated with specific faculties and 29 belonged to the central university structure. The website



survey showed that committees have 11 members (max. = 45, min. = 3) on average, with a ratio of 7:4 males to females. Of chairs, 48 could be identified from names as male and 14 as female (2 missing information). Most websites (56 of 64) provided forms and documents assisting in the submission of ethics-review proposals. A qualitative evaluation of these forms and guidelines found them lacking uniformity, consisting of checklists, open-ended questions, and yes/no questions. Best practice examples reflected conformity with DGPs (2018) recommendations.

Second-round assessment is based upon surveys sent to 64 IRB chairs, with 27 returned surveys describing yearly rates of ethics-review proposals. Varying from 371 to 3 per year, 80% reported manageable current numbers, with inflation rate jeopardizing future manageability. Insights from this study include the following: Our IRB structure and processes were basically sound, with need for additional IRB faculty members and administrative support. The complexity of research proposals motivated transitioning from an open-ended form to a detailed questionnaire with checklists and specific questions about research design. We revised our process of evaluation to a cloud-based platform where documents are stored, and where IRB members engage in archivable written consultations that can be expanded to include personal communication.

Respect for human dignity

The ethical framework supporting IRBs is built upon the principle of human dignity as articulated in international charters (UDHR), national laws, guidelines of psychological organizations, and which has achieved a distinct recognition and international consensus.

The dignity concept conveys a human subject's recognized status of distinctive worth as well as the subject's status-dependent rights, freedoms, responsibilities, and privileges. These are expressed and thus discernible in law and other relevant codes guiding interpersonal relations within a specified or implicit social area where that dignity is recognized. Human dignity is a non-negotiable principle respected in all responsible research. On the abstract level, there is universal agreement on dignity. In specific cases, however, conflicts can arise between competing priorities. For example, vulnerable populations deserve exceptional protections – and they also deserve autonomy to suspend patronizing protections. The peer-review model is optimally capable of judging measures to respect the dignity of study participants.

Application of ethics principles and priorities: performative analysis

The ethics-review process is most focused upon protecting the dignity of research participants. Even remote potential of such violation warrants interventions to limit research freedoms. Most psychology research is non-controversial, where the review process involves assurances of proper documentation and application of well-established practices regarding fully informed consent, data protection, post-study care, and such matters. This administrative function is not morally

challenging; it can and should be dealt with in ways that are efficient to reduce IRB burdens. More interesting are boundary-pushing cases requiring IRBs' careful deliberation and prudential judgement.

Autonomy of the research subjects and possible harm to the research subjects

Informed consent required for study participants should detail research purpose, procedures, potential risks and benefits. Deception in research, therefore, requires careful attention regarding methods, protections, and after care. The famous Milgram Experiment minimally informed subjects about its main research question – willingness to follow authority despite participants' own moral beliefs. IRBs today would not allow such personal harm risk. "In situations in which deception may be ethically justifiable to maximize benefits and minimize harm, psychologists have a serious obligation to consider the need for, the possible consequences of, and their responsibility to correct any resulting mistrust or other harmful effects that arise from the use of such techniques." (APA 2017) All cases of deception must provide aftercare proportionate to exposed risk.

Requiring special care are vulnerable populations such as young children, disabled persons, and elderly populations. Two famous US ethicists, McCormick (1974, 1976) and Ramsey (1976, 1977) debated whether such research violated subjects' dignity by treating them as objects of medical research. McCormick used a "presumption of rationality and beneficence" to argue for potentially approving such research. Ramsey countered that consent always requires an explicit act. Their classic years-long debate demonstrates the potential for reasonable disagreement among well-informed ethicists. Likewise, IRBs are often tasked with undertaking such discourse and engaging researchers in providing convincing rationales for undertaking research that pushes boundaries as well as providing for care to protect study participants in such cases. Participants can and must be protected by believable assurances of safety and confidentiality, protections of data associated with them, and their rights regarding the use of collected data.

Balancing risks: beneficence and nonmaleficence

Much psychological research cannot provide direct benefit for the research participants beyond standard compensation. There are cases where studies present at least minimal risks, such as radiation exposure in MRT studies on brain function. Such studies might also present accidental discovery relevant to participants' health like a brain tumor. Even minimally possible scenarios must be considered. In this case, for example, researchers learn to include information in consent forms and to inquire regarding participant wishes. Whereas early research might have required significant ethics discourse, with diligence and experience it is possible to establish principles and practices consistent with responsible research.

Justice

The United Nations and the World Health Organization provide definitions and guidance regarding consensus goals and human rights. *Prima facie*, psychological research is consistent with and fosters common good goals of improved mental health and the equal treatment of all persons. Finding research participants is difficult, however, and the predominance of student recruitment poses many challenges relevant to bias and equality. University students are not representative in terms of cultural identity, education, age, social circumstances, health, political opinions, etc. Here, IRBs can engage researchers to protect established principles of equality, fairness, and other justice-relevant goals. There is a delicate balance for the IRB that may judge the participant recruitment lacking sufficient and proportionate care for equality. The IRB must act without compromising researchers' academic freedom. The IRB is more than a referee for the researchers' game, and the peer-review model best categorizes the discourse and amendment process that can achieve responsible research.

Norms regarding animals

In addition to norms regarding research subjects, there are ethical considerations for animals used in psychology research. Animals with higher sentient capacities are prioritized for protection over lower-sentient alternatives, to the degree that such determinations can be reasonably made. The judgment is that suffering and sentient capacities are correlated, and there is a duty to avoid unnecessary suffering. "Sentient laboratory animals have a level of moral status that affords them some protections against being caused pain, distress, or suffering" (Beauchamp/Childress (2019), 87). Three fundamental norms apply: replacement, reduction, and refinement. Replacement requires that non-human animals should be used in experimentation only if there are no alternatives. Reduction, in cases where replacement is not possible, requires minimizing animals used. And refinement requires most-advanced science to minimize animals' sensory and long-term harm.

Challenges and Opportunities

This final section outlines the challenges for the review process as well as potential paths forward. The 2019 best practice survey identified the ethics-review inflation that is burdening IRBs. This inflation could lead to ethics-review outsourcing, bloated bureaucracy, or processing shortcuts with checklists or packaged ethics-educational certification. The response to inflation requires that research communities design approaches that protect IRB's peer-review core which sustains responsible research. We can also see inflation as a positive development, inspired by publishers requiring certification of review and motivating careful scientific practice. Efficiencies can be achieved on the level of education, such that ethics-approval requirements are clearly identified and achieved in the research design phases. IRBs can easily

identify ethics proposals written just before submitting grant proposals or before data-collection is scheduled. Efficiencies could be achieved by approving research methods repeated in many studies – the "laboratory approval" could be issued for demonstrably non-controversial research.

The EU's data protection rules (GDPR) have forced European universities to unify practices according to clear and achievable standards. Despite criticism, these rules have proven to be effective and a necessary safeguard for academic research. The challenges posed by technological advances are manageable only with analogous structures of responsible regulation and enforcement. With adequate assurances of human-subject protections, technological data collection can move far beyond just online surveys and data evaluation. For the IRB to be able to make judgements on the ethics of technological tools in research, however, they will need to include reviewers with appropriate expertise. Thus, IRBs are by necessity composed of peers from the fields of expertise relevant to the research they are judging.

A final challenge serves also as summary. We are arguing against an exclusively compliance function for IRBs because it frames ethics in research as a limiting and risk-averse restraint upon scientific advancement. A better approach integrates ethics considerations and discourse into the research itself. For example, the do-no-harm commitment of non-maleficence and beneficence principles is praiseworthy insofar as it respects and protects research participants. Yet, there may be participants who are fully aware of risks and nevertheless are motivated to participate in research as subjects for a good cause. These "challenge studies" have received attention in medical research, especially regarding compensation (Grimwade et al. 2020), and are potentially acceptable in psychological research if we are able to do so responsibly. Moving forward in this example and in other research areas involving human-subject research requires, however, significant discourse in a public sphere. Perhaps it is possible to develop a practice of "heroic participation" that is managed with appropriate ways of achieving informed consent, protections, and post-study support. Such consent need not involve consent to bodily harm, but could involve, for example, consent to participate in research with deception. Our argument is that just as there is an obligation to respect well-established ethics principles, norms, and practices, there is also an obligation for science to function in ways that optimally benefit the common good. At the very least, we believe now is a time for robust discussion about such possibilities.

Note

1. All three authors are from Friedrich Schiller University of Jena, Germany. Martin O'Malley is chair of university ethics committee (IRB) and instructor in Department of Applied Ethics. Laura Malik is research assistant in the Department of Intercultural Business Communication. Nikolaus Knoepffler is University Chair of Department of Applied Ethics, and Director of Institute of History, Theory, and Ethics of Medicine.



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History and the first Ethical Guidelines for Psychology: The Case of Germany in the 20th Century

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Introduction

This essay refers to the historical background that led to the first professional ethical guidelines for psychologists in Germany after the first ethical standards were extensively adopted by the American Psychological Association in 1953 (Smith, 2003; The American Psychological Association, 1953). These were preceded by the Universal Declaration of Human Rights in 1948 (United Nations Department of Public Information, 2023/1948). The case of Germany deserves special consideration in this context, because an ethics discussion had already been initiated starting in the late 1940s as a demand to come to terms with the crimes against humanity from a psychological perspective (Baumgarten, 1948, 1949, 1950). It took nearly two decades for the "Professional Ethical Obligations for Psychologists" (Federation of German Psychology Associations/Foederation Deutscher Psychologenverbände, 1967) in Western-Germany to be established. These were published by the two associations for psychologists: The "Berufsverband Deutscher Psychologen" and the "Deutsche Gesellschaft fuer Psychologie" in the West of Germany. In the East – in the German Democratic Republic – no ethics for psychologists were published by the "Gesellschaft fuer Psychologie der Deutschen Demokratischen Republik", which was founded in 1962 in East Berlin under a socialistic orientation and perspective. In West Germany Curt Bondy had published an extensive essay a few years prior on the "Ethical Limits of Psychological Work" (Bondy, 1959), which psychologists living in the GDR might still have taken note of.

Ten years after the Reunification of Germany Ethical Guidelines for Psychologists and at the same time professional regulations for psychologists (Deutsche Gesellschaft für Psychologie and Berufsverband Deutscher Psychologinnen und Psychologen, 1999) the Professional Ethical Obligations for Psychologists, published in 1967, were renewed and still contain today a common ethical orientation for all German

Psychologists, focusing on the UN Charter on Human Rights. However, the historical background is not found in this context, therefore requires a reminiscent consideration at this point.

From Nazi crimes to psychological ethics. . .

The crimes against humanity committed by Nazi Germany and the role of psychology in and after the Nazi era are two sides of one coin: This coin could be designated as an awareness of boundary violations of human actions, of which professional psychological behavior are a part. However, this awareness is not self-evident, nor does it come naturally. First of all, the question arises as to why a discussion of professional ethical standards began only after the Nazi crimes were confronted. In Germany – as a special case – psychology detached itself from philosophy with the establishment of a first chair of psychology in Jena in the early 1920s and thus a direct link to substantive ethics discussions was lost. Other chairs of psychology followed in Munich and at other universities in Germany. Psychology in Germany during the 20th century can therefore be described in terms of different periods, which for the first half of the 20th century can be characterized by nationalization, politicization and racialization (Guski-Leinwand, 2010). These tendencies came from both the academic and non-academic spheres. At the beginning of the 1930s a first critical discussion appeared: A critical ethics discussion in psychology in Germany began via criticism of the attitude and to the sense of responsibility of psychologists in their subject-related actions. As examples of the discussion about the ethos of psychologists, the first is the "Declaration" of 1930 by William Stern and others, which was directed against the "Methodik der Menschenbehandlung" proposed by Walther Moede, which presented the human being as an externally controlled object related to work contexts (Vorstand der Gesellschaft zur Foerderung der praktischen Psychologie e. V., 1930). Moede thereby regarded himself and others as "practical psychologists," which was not identical with an applied psychology (cf. Moede, 1930; Stern, 1930). Most of the psychological chairs in Germany during the first half of the 20th century were filled by full professors who held a philosophical doctorate, but who did not deal with ethical-philosophical questions of psychology, but rather devoted themselves to experimental or applied (also called practical) psychology. A practical psychology was



not only dedicated to contents of people's everyday life, but also allowed political references such as "voelkische Psychologie" (Kesselring, 1936), which corresponded to the political guidelines of the Nazis and was intended to help to educate people in this way. Political references like this and others show that psychologists' frame of reference could change heavily.

"Reflexivity" towards historical events related to psychology

A "reflexivity" – understood according to Capshew (2007) about the attitudes and values of psychologists – did not develop as a matter of course. This form of reflection on psychological action began in essence only after the Second World War and towards the crimes against humanity: One of those who initiated a professional discussion was Franziska Baumgarten (later Franziska Baumgarten-Tramer) (1889-1970): In her articles, Baumgarten called for critical reflection and investigation of possible aids by psychologists to the atrocities of the National Socialists or claimed that they were partly responsible for the course of events of the time (Baumgarten, 1948, 1949a, 1949b, 1949c, 1950). Baumgarten stated that psychologists were "in possession of 'mental weapons' for directing, but also for inhibiting, for intervening, that is, for stopping undesirable or even harmful paths of social life" (Baumgarten, 1949, p. 2, quoted in Geuter, 1980, p. 9). Baumgarten's accusations were not investigated, however, but were dismissed wholesale (von Allesch, 1950). In the course of her work as a private lecturer at the University of Bern, Baumgarten had consistently presented "Proposals for Principled Rules of an International Ethical Code for Psychologists" (Baumgarten, 1961). There she demanded, "The freedom of research has its limits where physical or mental suffering is deliberately inflicted on a fellow human being." (Baumgarten, 1961, 178). Analogous to the Hippocratic Oath, she formulated in this context, "Human suffering, wherever and under whatever circumstances it has arisen, must be alleviated. (Baumgarten, 1961, 179). Regarding psychology as a science and the ethos of the psychologist vis-à-vis governmental or ideological aspects, Baumgarten reasoned:

"Only presuppositionless science can flourish; therefore, one should work only on problems that do not serve any imposed theory. (. . .) The psychologist must examine the ideology imposed on society for its social-ethical content and, if the result is negative, reject this ideology. (. . .) The freedom of the psychologist as a scientist should extend to the rejection of orders of the state that are contrary to morality and can bring physical and mental suffering to fellow citizens". (Baumgarten, 1961, 180-182).

Baumgarten saw the task of psychologists as placing themselves "in the service of their fellow man" (Baumgarten, 1961, 177). Comparing Baumgarten's proposals today, their content is consistent with the core statements of today's Principles of Biomedical Ethics, which primarily include a positive obligation to perform actions "that promote the welfare of others, that prevent others from suffering harm, or that redress or compensate for harm or disadvantage suffered by others" (Rauprich, 2005, p. 19 adapted from Beauchamp & Childress, 2001).

Need for a Tool to Inform about Professional Ethics and their History

A discussion of social responsibility of psychologists in connection with coming to terms with the past took place remarkably late in Germany and can also be understood as a late search for identity, which could not be clearly formulated for psychology from the beginning of its independence (cf. Ash, 1980). As discussed above, a "reflective knowledge" (Koch, 2021) is mainly important for the emergence of professional ethical guidelines and for the culturally sensitivity as well as for the professional behavior of psychologists being aware of their history. A necessity for historical knowledge belongs to the "identity of psychology" (Guski-Leinwand, 2015) in Germany, but is not well known as well as not mentioned in the 'Professional Ethical Guidelines' in Germany (Foederation Deutscher Psychologinnenvereinigungen, 2016).

To learn and to know about one's own professional and ethical history requires a structural anchoring in academic teaching in the 21st century, which has not yet been obligatory. The need for a tool to build reflexivity and to train professional ethical behavior of psychologists in Germany according to the national history is indicated, because the emergence of the professional ethics guidelines is closely related to historical events. This, in turn, requires a comprehensive examination of the professional role as a psychologist and can only be developed through specialized training and reflection during the study of psychology related to contemporary challenges and the discussion of sustainability.

Reflecting Psychologists' role in the "Anthropocene"

Being aware that scientists marked a new era as "The Anthropocene" (Crutzen, 2006), psychologists should reflect their role in related contexts of sustainability: From an ethical perspective sustainability refers to a professional psychological behavior that is focused on mental health, welfare and prevention as mentioned above (Rauprich, 2005, p. 19) and leads to an interdisciplinary orientation of ethics. Since the focus here is on mental health, which is also influenced by whether people live in concern for their planet, it is suggested that course content on professional psychological ethics be offered either as stand-alone courses, as is already being done on the part of the author, or offered in conjunction with health psychology. What is referred to as the Anthropocene from a natural science perspective also requires psychologists to engage in past critical reflection in order to be aware of harm to people and failure to help them vis-à-vis psychological integrity in all contexts of professional action in the past and to identify potential challenges in the present and future at an early stage. Psychological sustainability ranges from maintaining mental health to environmentally conscious behavior to resilience in or after challenging life situations. As a technical term, psychological sustainability refers to the professional actions of psychologists, which must be based on professional ethical self-understanding. Under this perspective a discussion of the Hippocratic Oath for psychologists takes on another dimension to that which Baumgarten describes in her discussions. But one dimension does not replace the other.

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Ethical Dilemmas in End-of-Life Care in Low and Middle-Income Countries: A Reflection Paper

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Introduction

End-of-life care refers to the support and healthcare provided to patients with terminal illnesses or long-lasting, severe conditions that are approaching the end of their lives. The main aim of end-of-life care is to improve the quality of life for patients in their final days, offering pain and symptoms management, providing emotional and psychological support, addressing spiritual needs, and assisting with daily activities for the patient and their family members (Rome, et al, 2011). End-of-life care can be managed in hospitals, hospices, or within the patient's home setting.

Mrs Begum's Story – A Case Study

Mrs Begum, a 70-year-old Muslim woman residing in Lahore, Pakistan, finds herself in a difficult battle against advanced-stage breast cancer, a battle that has brought her to the point of needing end-of-life care. Her husband and their two grown adult children form a close-knit and loving family entity. The connections that unite them go beyond simple family relations; they share a deep dedication to their religious beliefs, which are ingrained in the teachings of Islam. In their worldview, life is held in the utmost respect, a value that influences their actions and decisions.

In this scenario, ethical challenges arise due to religious and cultural differences in beliefs and values. Firstly, there is the issue of respecting Mrs Begum's autonomy and her right to make decisions about her treatment. Equally, her family's cultural and religious values may oppose this principle, as they may feel compelled to make decisions for Mrs Begum. They are touching on the principle of non-maleficence, which involves avoiding harm. The treating healthcare professionals may suggest that sustaining life support could be causing avoidable harm to Mrs Begum, extending her suffering without offering a positive outcome. Furthermore, based on the principle of beneficence, which implies acting in the patient's best interest, healthcare professionals may contend that shifting to comfort care is in Mrs Begum's best interest, relieving her pain and improving her quality of life during her last days.

To address this ethical quandary, healthcare professionals must work closely with Mrs Begum's family. They should talk through the family's concerns and assist them in understanding the justification of the recommendation to remove life support. Additionally, involving a religious advisor or

counsellor may enhance the dialogue and help the family reach a decision that supports their cultural and religious values alongside respecting Mrs. Begum's autonomy. Preferably, the decision to withdraw life support should be made with the consensus of all parties involved, and if feasible, including Mrs Begum.

The dilemmas

End-of-life care is a multi-layered and emotionally intense feature of healthcare that presents numerous ethical dilemmas. These dilemmas become even more distinct when viewed through the lens of low- and middle-income countries (LMICs) (Karnik and Kanekar, 2016. Pauly, et al, 2021). These countries often contend with inadequate funding, scarcities of essential medical equipment and medication, and a shortage of trained healthcare workers. This paucity intrinsically exaggerates the ethical dilemmas encountered by healthcare professionals. Decisions about the distribution of limited resources and how best to assist patients in the end-of-life stage become progressively more complex (Miljeteig, et al, 2019). Furthermore, the cultural diversity in LMICs adds an extra layer of complication to end-of-life care for patients. Different cultures have divergent rituals, beliefs, and customs embodying death and the afterlife. These cultural differences can influence how patients and their families or caregivers distinguish and experience end-of-life care. Healthcare professionals navigating these cultural distinctions whilst respecting the patient's autonomy and values can be very perplexed (Koenig and Gates-Williams, 1995). A critical element in navigating cultural and religious diversity in LMICs is based on the fact that different cultures and faiths often hold distinct beliefs and values relating to important parts of life and death. For example, attitudes towards the acceptance of death, the managing of suffering, and the role of medical interventions can differ markedly from one cultural or religious group to another. Some cultures may incorporate a more enduring recognition of death as a natural part of life. In contrast, others may hold deep-seated convictions regarding the sacredness of life and the necessity to prolong it through therapeutic means (Koenig and Gates-Williams, 1995, Akdeniz, et al, 2021, Jeffrey, 2016). This abundance of viewpoints can generate a difficult ethical situation. Healthcare professionals working in such diverse settings must be subtle about the cultural distinctions that influence patients' and families' decisions about end-of-life care. They must recognize that respect for patients' autonomy and values is utmost. This respect requires not only recognizing the patient's right to make decisions about their care but must also recognize how these decisions support their cultural and religious beliefs (Akdeniz, et al, 2021. Jeffrey, 2016).

Reaching a balance between cultural sensitivity and the best interests of the patient is a complicated progression. It requires open and empathetic communication with patients and their families to comprehend their unique values and wishes. Sometimes, patients may express inclinations that challenge the healthcare professional's ethical or medicinal viewpoints (Moudatsou, et al, 2020). In such cases, healthcare professionals are confronted with the duty of crossing the fine line between cultural and religious beliefs with a view to the patient's well-being. Additionally, adopting cultural and religious diversity in end-of-life care entails a multidisciplinary approach. Ethicists, chaplains, social workers, and cultural associations can play fundamental roles in smoothing communication, providing guidance, and helping healthcare professionals make ethically sound decisions that respect the patient's background and beliefs (Moudatsou, et al, 2020. Koenig and Gates-Williams, 1995).

Healthcare professionals are frequently faced with ethical considerations that extend beyond the medical aspects, delving into the philosophical human experiences associated with death and dying, suffering, and the moral accountability to deliver compassionate and dignified care to vulnerable patients (Akdeniz, et al, 2021). The role of healthcare professionals extends beyond just the medical feature; it comprises the sympathetic, compassionate, and ethical management of patients' emotional and psychological requirements. Providing the best possible care within the constraints of available resources is a profound moral obligation in LMIC settings (Jeffrey, 2016). Limited healthcare resources, including medical equipment, trained personnel, and medications, often lead to disputing decisions about who should receive care and who should not. Should a ventilator be reserved for patients with better prognoses, or should a terminally ill patient receive a ventilator? The value of distributive justice burdens how resources should be allocated equally and justifiably (Savulescu, et al, 2020. Poudel, et al, 2019. Karnik and Kanekar, 2016), which is often challenging in resource-constrained settings.

In LMICs, the lack of access to palliative care can compromise patients' dignity and autonomy. Access to palliative care services in LMICs is far from equitable. Many patients are denied access to psychological support, pain management, or hospice services (Savulescu, et al, 2020. Poudel, et al, 2019. Pauly, et al, 2021). This increases ethical issues about whether patients receive satisfactory relief from suffering. Palliative care is not just about extending life but also about improving its quality.

Valuable communication is key in end-of-life care; patients and their families want correct information to make informed judgements about care options, as well as do-not-resuscitate orders and removing life-sustaining treatments. In LMICs, insufficient communication due to low health literacy, language barriers, or a patriarchal approach by healthcare providers can destabilize patients' autonomy and their ability to participate in decision-making (Poudel, et al, 2019; Swihart, et al, 2023). Healthcare professionals bear a profound moral responsibility to endorse the principles of beneficence, non-maleficence, autonomy and justice. In LMIC settings with limited resources, these ideologies become even more precarious to provide the best possible care within the constraints of available resources

(Jeffrey, 2016. Sleeman, et al, 2021). This includes addressing patients' psychological, physical and spiritual needs, as well as valuing their cultural and religious beliefs.

Societal responsibilities

Societal responsibilities in LMICs focus on governments, policymakers, and healthcare organizations to prioritize end-of-life care, apportion resources gracefully, and invest in palliative care plans. By fostering open conversations within communities and endorsing education and awareness about end-of-life issues, it is possible to diminish the stigma surrounding death and dying (Miljeteig, et al, 2019). End-of-life care in LMICs is minuscule because of the immense healthcare landscape in LMIC countries. It mirrors the intersection of cultural diversity, inadequate resources, and moral and ethical considerations. This reflection paper aims to draw attention to these challenges, encourage debates about honest brilliance, and promote joint efforts among healthcare professionals, providers, societies, and policymakers to ensure that patients in LMICs receive the compassionate and dignified end-of-life care they deserve (Koenig and Gates-Williams, 1995). At the societal level, governments, policymakers, and healthcare institutions must prioritize end-of-life care and have ethical responsibilities in allocating resources efficiently and investing in palliative care programs. Endorsing education and responsiveness about end-of-life topics and inspiring open discussions within communities can diminish the stigma surrounding death and dying (Poudel, et al, 2019).

End-of-life care is indeed available in LMICs; however, its availability and quality differ radically depending on the particular region and country. Regardless of these challenges, there have been collaborative efforts to improve end-of-life care in LMICs (Kruk, et al, 2021). The World Health Organization has created strategies for palliative care and end-of-life care in low-resource settings, and many countries have launched palliative and end-of-life care programs and plans to improve access to care. Numerous non-governmental organizations (NGOs) are working to improve end-of-life care in LMICs. These NGOs may provide training, financial support, and support to local healthcare services as they work to raise awareness about the importance of palliative care and end-of-life care. In some LMIC settings, community-based initiatives have been developed to provide end-of-life care to patients in their homes, often with the support of trained volunteers. These initiatives may also provide training and education for families and caregivers on caring for patients in their end stages of life (Sepúlveda, et al, 2002. Kruk, et al, 2021).

Conclusion

Ethical quandaries in end-of-life care in LMICs are multifaceted and complex. The challenges are incontestable, but they should not discourage us from striving for moral brilliance in providing care to terminally ill patients. By upholding equitable resource allocation, cultural sensitivity, and effective communication, we can ensure that even in resource-constrained environments, patients receive the dignified and



compassionate care they warrant. The ethical path progressing entails a shared commitment from healthcare professionals, societies, and policymakers to advocate the values of humanity and benevolence in the face of life's most challenging moments. For those in low resources settings. While there is still work to be done to improve access to end-of-life care in LMICs, there is progress and an increasing recognition of the significance of prioritizing end-of-life care as a vital part of healthcare.

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Ethical concerns using Artificial Intelligence in Scientific Psychology

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Introduction

Artificial intelligence (AI) is an umbrella term for what has become a broad field of technologies and applications (Wilks 2023). It is also increasingly being used in the field of psychology in research, education, and practice (Abrams 2021). The development of AI is comparatively new and progressing rapidly in both quality and quantity. However, it is often not really clear to the users of AI what the respective AI applications do, how they work exactly, and what can be expected by them.

A "general" digital ethics is only emerging (Fuchs 2023; Krieger and Belliger 2021; Beever et al. 2019), and specific ethical discussions about the development and use of AI are largely in their infancy (Deutscher Ethikrat 2023; Becker et al. 2022; Hanna and Kazim 2021; European Commission 2019).

Currently, an intense discussion is underway about whether and how AI can and should be used in science. This discussion was further fueled with the release of the freely available program ChatGPT in November 2022 (cf. De Witte 2023; University of Cambridge n.d.). Several institutions have meanwhile developed regulations or at least recommendations, on the one hand for researchers, but especially for students (Peters 2023; Wood 2023; Garber n.d.).

So far, there has been very little discussion of the use of AI in scientific psychology from an ethical perspective. The aim of the following text is to contribute to this discussion. In doing so, it exempts the ethical requirements that have been existing for some time, particularly for psychological research in the area of human sciences (Panicker and Stanley 2021; Oates 2020).

Artificial Intelligence

Intelligence is generally understood as a bundle of abilities that until recently were attributed to living systems, especially humans: perception, reasoning, learning, problem solving, and the use of language (cf. Copeland 2023). Intelligence is artificial when these abilities can be (at least partially) attributed to an AI system, while its material basis is not organic (living cells), but human made (non-biological) systems, especially computers, which are ultimately based on transistor technology (microchips) and associated programs.

The recent development of artificial intelligence has especially been able to take the learning ability to the next level. The quality of learning capability means that it is no longer simply programs that are processed and commands that are followed, rather such systems have emergent properties, they are generative. Their operational logic can be described analytically and is thus programmable, but it is not determined insofar as their outputs are not predetermined. Artificial intelligence does not function like a pocket calculator, for example, which generates the same output for the same input. Rather, the output depends on the one hand on the input (question, instruction), and on the other hand on the training that the system has undergone. Furthermore, artificial intelligence systems can process complex inputs (questions) whose format does not have to follow a clearly given input scheme. Here is a simple example:

Question: What is two multiplied by two?

Answer (ChatGPT 4): Two multiplied by two equals four.

Question: Any other solution possible?

Answer (ChatGPT 4): In standard arithmetic, two multiplied by two always equals four. There is no other solution for this basic multiplication. If you're asking in a metaphorical or philosophical context, the answer might vary, but mathematically, it's always four.

Question: What is the meaning of 42?

Answer (ChatGPT 4): The number "42" itself is just a numeral that represents a quantity. However, if you're referencing the cultural significance of "42," it's likely you're referring to its use in Douglas Adams' "The Hitchhiker's Guide to the Galaxy." In the book, "42" is humorously stated to be "the Answer to the Ultimate Question of Life, the Universe, and Everything." However, it's noted that no one knows what the actual question is.

The number has since become a popular piece of pop culture and is often used in a humorous or whimsical way to suggest that something is an answer without context or that life's answers might be simpler (or more complex) than we think.

Beyond this cultural reference, the number 42 can have different meanings in different contexts, like in mathematics, science, religion, etc. But in popular culture, it's often associated with Adams' work.

Until recently, artificial intelligence systems were only available for research to a limited extent due to the large computing capacities required for their operation as well as their so far specialized use. This has fundamentally changed since the release of ChatGPT (3) in November 2022 at the latest. Since then, the system has been widely available and can be used freely.



Figure 1. Interrelationship of the seven requirements: all are of equal importance, support each other, and should be implemented and evaluated throughout the AI system's lifecycle (European Commission 2019:15).

Ethics in scientific psychology

A central component of psychology as a science is the production of (new) knowledge in its many sub-fields. Students are trained at universities in how research processes are designed, what "good" research means and which standards must be observed. Of course, these standards also apply to scientists and researchers working in psychology.

The activity as a psychologist has ethical demands and is based on ethical basic principles or deontological requirements, to which the actors may commit themselves. According to the American Psychological Association (2017), these include the following:

Beneficence and Nonmaleficence, Fidelity and Responsibility, Integrity, Justice, Respect for People's rights and dignity.

Those who conduct science have duties that must be observed. Especially the rule based procedure in the scientific process and its careful observance as well as transparent documentation are important characteristics. And he or she has to proceed to the best of his or her knowledge and belief. One is obliged to give reasons.

Violations can result in social sanctions, rejection of certificates or publications, exclusion from professional associations, loss of job, and even criminal prosecution.

However, rule orientation is not sufficient for good science. In addition, there is, for example, the originality of a research question or creativity in research design. These important aspects cannot be provided by AI in the current state of affairs.

The use of AI and its ethical implications

The basic ethical requirements in science also apply when it is conducted with the help of AI. For example, the High Level Expert Group on Artificial Intelligence (European

Commission 2019) formulates the following requirements (ethical principles) for the use of AI:

In the use of AI solutions, one will have to distinguish, with regard to ethical questions, those that relate to the ontological status of AI and those that deal with its end. Furthermore, questions arise about the consequences of its existence and those about the consequences of its use. Further, we focus on the question of what are the ethical implications of using AI systems in scientific psychology.

AI can undoubtedly be very useful and helpful in research. The use of AI as a tool saves time and effort, but also inspires solutions that humans would not have come up with otherwise.

However, there are (at least) two fundamental ethical questions that arise in connection with the use of AI:

1. what means are recognized as legitimate in research (and associated publications) and may be used?
2. what end is to be achieved by the means employed?

For example, the common use of statistical programs to analyze data is undisputed, even if these are not usually AI systems. Search engines for finding publications, whether AI-based or not, are also generally accepted. Translation programs are viewed rather skeptically if the accuracy cannot be assessed by the author in each case. As things stand, AI systems that write entire texts are considered inadmissible.

Means

The quality of a means can be evaluated functionally and morally (Wittgenstein 1965). A chair is a good means if it fulfills the required functions of sitting. A good person is evaluated not only functionally, or at first not at all, but in terms of the morality of her or his thinking and acting.

There are good means and bad means: a bad means would be, for example, the use of torture to explore psychological factors. A good means observes the ethical principles of freedom from harm, benevolence, preservation of freedom and dignity.

The means that may be legitimately used in psychological science or research will also be measured by whether the means is functional. Statistical programs may be used to analyze data because we assume to know in principle what they do and perform. We can reasonably have confidence in their functioning, in their reliability.

Applicable means from a moral point of view are those that meet the ethical standards mentioned above: they are harmless to humans, their properties are known and comprehensible (transparency), they are safe (data), to name just a few aspects.

It is legitimate to make life easier for oneself in research as well. Today, nobody will do mean value calculations by hand, although it would be possible. However, it would be expected that the user of the program knows in principle what it is doing and therefore what she or he is doing. The means only replaces the tedious manual work and is thus probably even less error-prone.

Ends

There are good and bad ends: good ends are those that lead to a positive, one could also say life-serving contribution for

people. This refers in particular to health and well-being, but in a broader sense generally to the improvement of the possibilities for shaping living conditions.

The "standard tools" of (psychological) research, such as the statistical programs already mentioned, can be used with good intentions and for good ends, but they can also be used (intentionally or not) in harmful, negligent, or abusive ways. For example, to further one's career via deception and fraud. The use of means, for example, to discriminate against or discredit people would also be an example of bad ends.

On the one hand, intentions or ends would play a role in achieving ends through means, but on the other hand, the consequences of achieving ends would also be important. This can be contradictory. For example, someone wants to definitively defeat a widespread disease, but sets up experiments to do so that predictably harm people.

Where the situation is clear, rules prevail: Torture is prohibited as a means to whatever end. Manipulative questions are not forbidden in every case, but they are morally reprehensible, even if they are intended to serve a (supposedly) good end.

In some cases, the means are banned completely because the risk of using them for the wrong ends seems too high, as in stem cell research in Germany (EuroStemCell n.d.).

In contrast to a pure consequentialist position, the ends never justify the means. Means and ends must be subjected to a joint ethical consideration; they must be examined for their legitimacy and moral goodness. Therefore, it is advisable to involve third parties who are freed from immediate and sometimes unconscious interests. Either way, however, even good means must not be used for bad ends.

Conclusion

At this stage, it can be assumed that AI systems are good functional tools, at least in certain areas of application. However, AI systems, such as ChatGPT sometimes "hallucinate" (Emsley 2023).

It is the use for particular ends and resulting consequences that determines whether it is a good or bad means in the moral sense.

However, further question marks are in place about AI systems as means in that we do not fully know the inner workings of AI; this is one of its characteristics and part of its potency. For example, AI systems are known to exhibit typical biases depending on the training material with which it has been fed. However, these biases are not immediately, if ever, apparent.

There is an increased obligation not to rely on AI, but to critically review the outputs in each case and only use what one can be responsible for. However, the temptations are great to take shortcuts in times of high pressure. This would be negligent at the very least.

The question of means and ends in the use of AI in psychological science needs further clarification. It would be desirable, however, if such clarification were more fundamental and not specific to each conceivable AI system. The resulting moral prescriptions must be for good reasons. From an ethical point of view, these include the principle of utility, of non-harm or risk assessment, of human equality and freedom.

Psychology in particular repeatedly struggles with trust issues (replication crisis, cf. Open Science Collaboration 2015; Simmons et al 2011, The Stapel case, cf. Levelt et al 2012). For trust in science and its processes, it will be important to transparently state what means have been used. This obviously includes the use of AI, and in terms of means and ends. Therefore, at present and at the state of the ethical clarifications that have only just begun with respect to AI, it is imperative to state as transparently as possible in research and publications whether and how AI has been used.

Some of the aforementioned aspects related to AI have not been addressed here and require further clarification. Also, the ontological status of AI system has not been highlighted in this paper. However, as systems evolve, the question of what status can or must be ascribed to AI systems will become more pressing. This includes the question of whether AI systems can develop morality as a basic requirement for moral thought and action, whether consciousness must be presupposed for this and in what way, and what consequences this would have. As yet, this does not seem to be the case. And thus it is clear that the decision about the use of means as well as the responsibility with regard to the ends remains with us humans.

Question: Do moral prescriptions apply to your own mode of operation? Or in other words: do you act morally?

Answer (ChatGPT 4): I myself have no consciousness or sensations, so I cannot "act" morally or immorally in the human sense. However, there are ethical and moral considerations that are incorporated into my development and deployment.

OpenAI, the company behind me, has guiding principles and ethical guidelines regarding the development and use of my technology. The goal is to develop technologies that benefit all of humanity without producing undesirable or harmful outcomes.

When users utilize me, they do so within a framework determined by OpenAI's policies and terms of use. Nonetheless, *the ultimate responsibility for moral action lies with humans, not with the technology*. It's important to recognize that I am a tool controlled by humans and have no inherent moral feelings or intentions (my emphasis).

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1. This paper was developed in the conceptual phase with the help of ChatGPT (4). The system was asked several questions, the outputs were checked by the author and used as source of inspiration for further considerations. In addition, the AI system was asked questions and the answers were used



directly in the article. This is indicated explicitly. ChatGPT was also involved in the development of title variants. The responsibility for this text lies entirely with the author.

2. The basic translation from German to English was also done using AI tools (DeepL, ChatGPT 4). The machine translation was reviewed and adjusted by the author.

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Adolescents and Parents: Navigating Ethical Dilemmas in the Relationship Dynamic

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The quality of family relationships can have a significant impact on an individual's mental health. Family involvement is an important ethical consideration to make when developing mental health interventions for adolescents (Memon et al., 2021). Teenage years are crucial to the development of our relationships over time, marked by a growing struggle of independence and choice. Parents typically play a central role during childhood and are the primary caregivers. During the transition from childhood to adolescence, individuals eventually seek a higher degree of autonomy to establish a greater sense of control in their lives.

Parenting styles are significantly influenced by culture, especially in the Global South. As teenagers begin to develop relationships of their own, they are exposed to different beliefs, often contradictory to their own. This mental conflict can provoke emotions of anxiety, frustration, and confusion. With a generation gap at play, some parents in collectivist societies are fixated on shaping their kids into the best version of their past experiences and elevated expectations. This conflict instigates feelings of cognitive dissonance and can potentially be detrimental to the parent-teen relationship (DeVillie et al., 2020). However, these ethical disagreements can be moderated through healthy discussions between parents and their children to appreciate opposing perspectives (Kang et al., 2017).

Establishing Autonomy & Relationship Boundaries

Traditional parenting values are deeply embedded in cultures of the developing world. For instance, South Asian and Middle Eastern families tend to prioritize obedience to parents in return for the responsibility that parents undertake for their children (Almalki, 2020; Sriram, 2019). Such intergenerational constructs may often threaten the individuality of youth deviating from their cultural norms. Peers are prominent figures of social support during adolescence and significantly influence young people's behaviors. Given their shared ongoing experiences, it is common for teenagers to seek support and share their concerns with peers, particularly when

apprehensive about potential judgement or reprimand from parental figures (Veenstra & Laninga-Wijnen, 2023). Instances where parents dismiss their child's concerns further diminish trust between them. Opposing viewpoints from both ends can instigate an ethical dilemma between providing guidance and granting autonomy to young people. However, listening closely to their needs and giving them the liberty to make their own decisions can be an empowering and transformative moment for an adolescent.

The role of a parent as a disciplinarian also transforms during the childhood-adolescence transition as their offspring develops cognitive and emotional maturity. However, while some cultures prioritize independence at an early age, other cultures – such as in South Asian households – maintain a level of parental authority even into late adolescence (Finlay, 2022; Bhandari & Titzmann, 2017). Sustained toxic authority can become limiting to an adolescent's social and emotional development. Overbearing parental behavior can threaten the individuality of a growing young adult and potentially trigger resentment and angst (Gilbert, 2021). Research shows that the environmental context influences parenting styles. In low- and middle-income countries (LMICs), where poverty rates are high and literacy rates are poor, authoritarian parenting styles are far more prevalent (Dwairy et al., 2006; Dwairy & Menshar, 2006). However, there is considerable evidence from collectivist cultures which demonstrates that communal family structures are associated with positive mental health outcomes for adolescents (Tian et al., 2021). There should be a balance wherein parents remain as an active guide but also encourage their children to exercise a degree of independence in making their decisions and developing their opinions. Any emerging conflicts can possibly be mitigated by healthy and balanced parent-adolescent relationships. Herein lies the importance of ethics to maintain relationships based on healthy boundaries, autonomy, and justice.

Good parenting can have lasting positive effects on adolescents' mental health, acting as a protective barrier to serious mental health issues. Research has shown that positive parent-child relationships and strong family connections make youth less likely to develop serious mental illnesses such as depression (Gallagher et al., 2018).

Maintaining Confidentiality

Any perceived threat to a young person's privacy and confidentiality in their relationships can be detrimental. Poor peer and parental relationships can weaken the quality of an adolescent's support system and may even lead to the pursuit of attachment in harmful ways. Teenagers with low levels of



perceived parental support are at a greater risk of adopting unhelpful thinking patterns and risk-taking behaviors (Macalli et al., 2018; Oppenheimer et al., 2018) (e.g., substance abuse and self-harm). These unhealthy behaviors have dangerous implications in the long run. Some common risks include poor academic performance, delinquency, or lack of motivation, which culminates in declining overall emotional and mental health (Kushal et al., 2021). This makes it essential for researchers and clinicians to maintain confidentiality and protect the privacy of these individuals when planning support interventions and rehabilitation programs. One caveat worth considering when designing parenting interventions is the sensitivity to cultural differences. Given the impact of environmental factors on parenting styles, evidence from Western research may not be generalizable to all cultures and settings. Ethical parenting interventions in LMICs must be guided by the needs of the local context and should be inclusive of cultural norms and traditions (Morelli et al., 2018).

The Ethical Framework in Building Strong Family Bonds

It is essential for parents to give their child the opportunity to form their own identity. Setting adequate boundaries strengthens trust in the relationship and eases adolescents' journey into adulthood. Encouraging young people to form meaningful external social connections can help them build a strong network of support and eventually cultivate a sense of independence. Cultural discrepancies are evident in varying parenting behaviors which strongly influence communication approaches and relationships in youth. For example, unlike their individualistic counterparts, youth in collectivist cultures are more likely to value social cohesion (Xiao, 2023). Despite the hierarchical structure commonly observed in LMIC contexts, it is important for children to consider their parents as support and not authority figures in their lives. Strong family bonds and harmonious relationships are known to have positive outcomes for overall youth wellbeing. It may be beneficial for parents in collectivist cultures to create a safe space for their teens so that they may share their concerns without any judgement or consequences (Jordan, 2023; Cribb et al., 2019). Offering young people the right support to access mental health care is also important to prioritize their overall wellbeing. Communicating with children about mental health resources (e.g., support groups, counselling, therapy) and ways to practice self-care can be a great tool in making them feel safe and establishing trust (Aguirre Velasco et al., 2020; Radez et al., 2021).

Growing adolescents can also take steps to prioritize their mental health by practicing self-help strategies such as meditation, journaling, exercise, socializing with friends, connecting with family and loved ones (virtually if in-person meeting is not possible). The role parents play in the lives of their teens is impactful in shaping the direction of their mental health journey. Any authoritative parenting strategies or neglect may impede the positive development of adolescents. Healthy family relationships can be maintained by embracing young people's individuality and allowing them to explore their identities, while simultaneously providing active guidance (Hochberg & Konner, 2020). Maintaining a balancing act

between the values of individual autonomy and family support is crucial to develop healthy parent-child relationships.

A robust support system can equip young people with resilience and high self-worth to overcome mental health challenges and times of adversity (Martinez & Opalinski, 2023). Cultivating these strong family relationships is integral to supporting the mental health of adolescents. The role of researchers is in recognizing the ethical dilemmas that families often face while raising children, in order to devise strategies to combat these issues and eventually support adolescents through their journey into adulthood.

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Notes from the President

Dear ISSBD Members,

Thank you for your continued commitment to the ISSBD.

I hope you are well and have stayed safe amid the ongoing instability that has challenged the wellbeing and fundamental rights of children and families around the world.

In the face of such adversities, the ISSBD continues to embrace its vision and responsibility to foster a new era of caring developmental science. Today, I write to update you on significant news from the ISSBD regarding its goals of advancing knowledge, uniting developmentalists, creating research-practice networks, and informing local and global policies for positive human development.

As an organization, we are perpetually facing inward and outward. Looking inward, the ISSBD Executive Committee has reached several organizational milestones and significantly contributed to organizational growth over the past months. For example, we created and launched a new ISSBD website, integrated our Sage membership system within, and streamlined our membership registration process. New and existing members can now create an account on this new website. For the first time in ISSBD's history, we hired dedicated staff for supporting our organization. Please join me in welcoming Dr. Karen Castillo, our new Membership and Network Manager, as well as Patrick Njoroge, our new Communications Manager, who will help us by maintaining and increasing positive exchanges and networking opportunities between members! We are also delighted to welcome our newest addition to our growing team of regional representatives, Dr. Sawsan Abdulrahim, who is our first representative for the Middle Eastern region.

Looking outward, the ISSBD is steadily progressing along its mission of nurturing people, places, and practices. To nurture people, the Executive Committee created the ISSBD 2 x 2 Grant: a new opportunity for early career developmental scholars of all backgrounds to conduct collaborative research across different countries or regions. I invite you to visit our website to find out more about this funding opportunity, and I encourage you to apply.

We have also continued our longstanding tradition of nurturing places. Thanks to the local organizing team, the ISSBD successfully hosted the 15th African Regional Workshop in Kampala, Uganda. Over 120 participants from across Africa came together to discuss topics on the workshop's theme, "Positive Parenting for Contextually Relevant Childhoods in Emerging Contexts: The Role of Intervention Research." The workshop also marked the first time that over 10 practice

organizations from the early years sector participated, which created unique opportunities for local research-practice connections.

Lastly, in terms of nurturing practices, our new Optimizing Capacity Committee is developing a strategic plan to grow ISSBD's tradition of capacity building by identifying priority areas and opportunities to internationally expand our research-practice networks. Our new Global Policy Committee will soon begin the related process of identifying the best ways to translate our organization's developmental science into local and international policy efforts.

We also have much to look forward to at next year's general meeting in Lisbon, Portugal. I encourage members to visit the conference website to find out more and submit your abstracts prior to the December 31 deadline. Thank you to the local and international organizing teams for creating a stellar environment for our upcoming Biennial!

I reflect on our progress with deep appreciation for the remarkable work of our members, staff, and leadership. As we take pride in our inward- and outward-looking achievements, we also look *onward* because we still have much to offer. I look forward to continuing our joint journey of advancing an international developmental science that cares. As always, I welcome your thoughts and feedback, and I encourage you to communicate with me directly by email (tina.malti@utoronto.ca) or request an office hours appointment. I promise to respond to all messages, and I look forward to hearing your input and cooperating as an ISSBD community.

Thank you to all of you for uniting us and remaining committed to our vision and mission. I look forward to seeing and hearing from you soon.

Warmest wishes,



Tina Malti, ISSBD President
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News from the Early Career Scholars Committee

Introductory message from the outgoing ECS Representatives Cinzia Di Dio and Given Hapunda

The ISSBD Early Career Scholars Committee works with the aim of fostering unity and enhancing connections among the Society's members, who are in the early stage of their career. So far, these objectives have led to multiple initiatives that have been positively received by ECSs. In this spirit, the Committee is determined to continue and expand these proposals, of which the achievements described below for the months of October and November are a concrete example.

October 2023

“Child Well-Being in Formal and Informal Care and Education Contexts: New Perspective on Intervention”

On Friday 27th October, in a determined effort to encourage the exchange of ideas and knowledge among psychology and education professionals, an international Workshop titled “Child Well-Being” organized by the Department of Psychology, headed by Professor Antonella Marchetti (ISSBD EC member), and the Faculty of Education Sciences of the University in partnership with renowned associations, including the International Network of Psychologists Associations (INPA), the Italian Association of Psychologists (AIP), the European Federation of Psychologists' Associations (EFPA), and of course, the International Society for the Study of Behavioural Development (ISSBD).

The Workshop, aiming to foster a collaborative environment where industry experts can share ideas, skills, and innovations, was organized under the scientific guidance of Professor Antonella Marchetti, head of the Department of Psychology and the Research Unit on Theory of Mind, and Professor Davide Massaro, Professor of Developmental and Educational Psychology and Vice-President of AIP. Actively involved in the event's organization were also Professor Cinzia Di Dio (ISSBD ECS Representative) and Dr. Federico Manzi (ISSBD EC member), with invaluable support from PhD students Laura Miraglia and Chiara Lovati.

Introducing the proceedings was Professor Christoph Steinbach, President of the European Federation EFPA, an association that promotes the European Semester of Psychology of which the Workshop is a key component. This was followed by a presentation from Professor Tina Malti, a leading figure in the field, a professor at the University of Leipzig, director of the Leipzig Research Center for Early Child Development (LFE) and President of ISSBD.

By joining this initiative, ISSBD helped forge an international network, actively and financially supporting the participation of researchers from Europe and Africa who discussed their studies with a shared focus on psychological and educational factors influencing child well-being, youth development, and social issues. The presence of speakers from both national and international backgrounds further enriched the event, providing a valuable intercultural perspective on intervention methodologies and care approaches in educational settings. The event's international nature highlighted the importance of a cross-cultural view, vital for developing more effective strategies and approaches considering the diverse realities daily life presents.

The event was a golden opportunity where researchers, academics, and professionals came together to share theoretical perspectives, aiming to inspire novel approaches in child care and education. The daily challenges faced by on-the-ground professionals can direct research towards more targeted inquiries, underscoring the significance of synergy between theory and practice. We are proud that the ISSBD wholeheartedly embraced and substantially contributed to this initiative, truly supporting one of the goals that guides our mission: building international relationships to foster mutual developmental growth.

November 2023

“Meet the founders: Jacobs Foundation research opportunities and fellowship programme I”

A further achievement of the ECS Committee was the organization of the online event 'Meet the founders: Jacobs Foundation research opportunities and fellowship programme', that was held on 14th November 2023.

The webinar, dedicated to ECSs, but also of general interest for the whole Community, covered how to effectively apply for research findings within international organizations, with a particular focus on the Jacobs Foundation Research Fellowship Program.

The keynote speaker was Dr. Gelgia Fetz Fernandes, Co-Lead of the Learning Minds Portfolio for the Jacobs Foundation, who dealt with “Advancing Evidence-Based Learning Opportunities For Every Child: Introducing the Jacobs Foundation Research Agenda and Research Fellowship Program”. As part of the leadership team, Dr. Fetz Fernandes develops the Minds portfolio towards improving the level of collaboration and influence among Jacobs Foundation supported researchers, the level of researchers' influence on practice, and the level of researchers' influence on policy. She was instrumental in setting up the Jacobs Foundation's Klaus J. Jacobs Awards, the



Research Fellowship Program and CRISP, as well as the LEAP program. Prior to joining the Jacobs Foundation in 2007, Dr. Fetz Fernandes has worked as a trained newspaper journalist, covering events and stories national and international in scope. In that role, she reported out of Tel Aviv where she finished her studies in Social Anthropology and focused on the political socialization of Israeli youth. Dr. Fetz Fernandes holds a graduate degree from Zurich University where she studied Social Anthropology, Media Studies, and International Relations with an emphasis on the Middle East.

To make the event even more involving and formative for the ECS, Stephen Asatsa (Senior lecturer in the department of Psychology at the Catholic University of Eastern Africa), Pamela Wadende (Developmental Psychologist at Kenya's Kisii University), and Ivy Kesewaa Nkrumah (Lecturer at the University of Cape Coast, Ghana) also took an active part in the discussion by sharing their experiences as successful past applicants.

Discussant for the event was our ISSBD President, Prof. Tina Malti, who supported the initiative by taking an active role.

Keeping in line with ECS Committee's main aims, i.e. to create networking and give practical support to our fellows, we are very grateful to our keynote speaker Dr. Gelgia Fetz Fernandes and our guests Stephen Asatsa, Pamela Wadende, and Ivy Kesewaa Nkrumah for graciously sharing their expertise and experience with us.

In conclusion, the ECS Committee is persistently working to strengthen the ECS Community through networking and structured activities. Besides the mentioned initiatives, there will be further opportunities for seminars and global events. The Society is dedicated to backing young researchers and those facing challenges in advancing and publishing their research. The '2x2' project promoted and sponsored by ISSBD (now online) is one of the examples through which the above objective is to be achieved.

With this proactive attitude, the aim is to foster a global community, and the hope is for everyone to approach the future with hope and unity.

On behalf of the ECS Committee - *Lilian Ayiro, Ella Daniel, Federico Manzi, Zelma Mokobane, Yao Sun*

Cinzia Di Dio and Given Hapunda

Highlights from the 15th African Regional Workshop

The recently concluded 15th ISSBD African Regional Workshop, held at Kyambogo University in Kampala, Uganda, from 10 to 12 August 2023, was a gathering of African scholars, researchers, and practitioners. The workshop had presentations on diverse topics. The sessions were engaging and interactive and thus were a great platform for knowledge exchange and collaboration for all participants. Among the participants were Jacobs/ISSBD PhD Fellows and ISSBD African Professional Development Fellows. In total, the workshop had 120 participants drawn from 23 Universities across Africa and 10 early childhood intervention research implementers. Participants from outside Africa came from the United States, Canada, and Germany.

Preliminaries

During the opening remarks, Prof. Godfrey Ejuu, the Workshop Convener, emphasized its significance as a platform for African scholars to contribute to the global discourse on human development. Prof. Joyce Ayikoru Asimwe, the Chair of the 15th ISSBD Africa Region 2023 Organizing Committee and Dean of the School of Education at Kyambogo University, stressed the workshop theme's relevance in addressing evolving challenges children face in an interconnected world. She underlined the need for contextually relevant parenting approaches and resilient family bonding practices. Representing Kyambogo University's Vice Chancellor, Prof. Maria Musoke praised the workshop's focus on nurturing early-career African scholars and noted that the poster presentations were quite innovative. Prof. Tina Malti, ISSBD President, emphasized the need to equip researchers with the necessary skills to support parents in successfully caring for children. In her opening remarks, former president and current ISSBD fellows' faculty, Prof. Anne Petersen, noted that past ISSBD African regional workshops had positively impacted the research and practice of African scholars.

Workshop sessions

The workshop sessions began with a keynote address by Prof. Therese Tchombe. She talked about how parents could creatively use technology to support their child-raising duties in the ever-changing digital era. The presentation called for a balanced integration of traditional parenting values and digital resources to address the challenges posed by the digital age, which threaten to move parents to the periphery of their children's development.

Next, there was a panel presentation on Participatory Action Research led by Kisii University's Dr. Pamela Wadende and her colleagues Dr. Henriette Zeidler and Patrick Njoroge. They showcased the potential for communities to engage in

research processes that actively drive meaningful change. They explained that their research project recruited and actively involved teachers, parents, and community volunteers in all its steps.

Dr. Chukwuorji, a Fulbright scholar at Cleveland State University, Ohio, USA, introduced attendees to scoping reviews as an evidence synthesis approach, offering insights into navigating existing literature in ways that bring together information from a range of sources and disciplines to inform debates and decisions on specific issues. He explained how to conduct scoping reviews and how they can inform interventions, among others.

Prof. Tina Malti's keynote address was based on a community-based intervention to improve human relationships. She noted the importance of recognizing and working with every child's unique capacities and strengths, which is essential in promoting positive growth. Children vary in abilities, and paying close attention to their attributes is crucial. Nurturing these strengths in each child is critical to building caring communities that support children to reach their full potential.

Caroline Nyuguto, a partner who works for Innovations for Poverty Action, shared insights on effective researcher-practitioner engagement in low- and middle-income countries. She based her presentation on her organization's work to eradicate poverty in Africa.

Prof. Toni Antonucci's keynote address focused on mixed-methods study designs and data analysis. She emphasized the significance of adhering to the fundamental principles of mixed-methods research and the value each approach brings in alignment with research goals. She advised that researchers embracing mixed-methods should acquire essential skills and comprehensive knowledge of the specific techniques used in this approach. Prof. Antonucci also discussed the relationships between technology and human culture in an increasingly digital world. Some highlights of her address included acknowledging that technology offers enormous potential for human connection, though it depends on how the technology is used. There is a need to be mindful and carefully plan to protect and enhance the experience of children and their families as they use technology for communication.

Prof. Robert Serpell, from the University of Zambia, gave a reflection on the long journey of ISSBD in Africa. His address focused on affirmative theory as a bridge between local and international concerns in early childhood education. His presentation focused on the dangers of over-emphasis on superficial indicators in public dissemination of research findings and their interpretation at local, national, and regional levels. He discussed some theoretical growth points that are Africentric and suitable as foundations for innovative services designed to support local families to optimize opportunities for children to thrive and progress toward locally and nationally agreed developmental goals.

The keynote address of Prof. Ann Petersen, one of ISSBD's former presidents and a current mentor, focused on the critical role of qualitative data analysis in contemporary research.

During the workshop, Dr. Jackline Folotiya, from the University of Zambia, reflected on her journey with ISSBD and what she has been able to benefit from in her poster presentations. She emphasized the importance of using supporting charts, figures, images, or tables to present study results in posters. Her insights on presenting data in a viewer-friendly manner and providing clear pictures were crucial for all Early Career Researchers (ECRs) aiming to engage successfully in scientific dialogue. At this workshop, all ECRs were given an opportunity to share their work in the form of poster presentations.

Prof. Peter Baguma of Makerere University, Uganda, a pioneer member of ISSBD in Africa, delivered the last keynote speech. He began with a reflection on ISSBD's growth in Africa. His presentation was about creating culturally suitable, accurate, consistent measure scales within the swiftly evolving African research landscape. He outlined the definition of a test, expounded upon the strategies and phases involved in test development, elucidated the test adaptation processes, and stressed the significance of adhering to the International Test Commission Guidelines.

In addition to the keynotes, presentations by ISSBD Professional Development fellows played a significant role in enriching the workshop's content. Dr. Lilian Fai addressed the issue of school violence and shared her efforts to reduce violence in schools. Dr. Valentine Ngalim highlighted soccer's role as a foundation for peace-building, showcasing its impact on communities. Dr. Rose Atieno and Dr. Samson Mhiza from Zimbabwe presented the iHELP project, which focuses on increasing access to early learning in Kenya, Uganda, and Zimbabwe. Prof. Godfrey Ejuu gave a presentation on the child-to-child project implemented in Uganda, Malawi, and Ethiopia. They all attributed their success to ISSBD mentorship, which equipped them with the skills to initiate, write, and conduct these projects.

A unique part of this workshop was the group of exhibitors from NGOs supporting Early Childhood Development

and Research, such as Innovations for Poverty Action (IPA), which is working to improve the lives of poor people through rigorous research and evidence-based policies and related intervention programs. Acres of Fun Pre-school and Literacy and Adult Basic Education (LAFE) also attended the workshop. The former works on inclusivity for children on the autism spectrum alongside their neurotypical peers, while the latter brings together generations within families to empower them through primary education, promoting equity and fostering community support networks.

In addition to knowledge sharing during the workshop, participants had the privilege of immersing themselves in Uganda's rich culture through local tours. The Ndere Cultural Tour presented a celebration of the vibrant diversity of African cultures through music, food, drinks, dance, and traditional attire. The workshop participants visited the Ugandan Martyrs shrine and listened to a presentation about sacrifices made by those martyrs who stood firm in their faith despite persecution.

In her closing remarks, the ISSBD president, Prof. Malti, reflected on how important it was for researchers, policymakers, and practitioners to collaborate to improve local communities. She explained that researchers should aim to communicate findings clearly to stakeholders in ways that help them pick essential points to inform their practice. She also shared the new initiatives, such as the ISSBD 2 × 2 Grant for Early Career Scholars, which was soon to be announced. Prof. Malti announced the newly created ISSBD committees, Optimizing Capacity, and Global Policy Committee, aimed at connecting research and practice at regional and global levels.

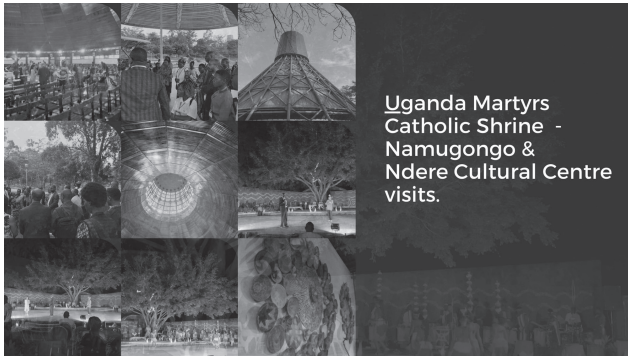
ISSBD extends its heartfelt gratitude to the dedicated local and International workshop organizing committees and session moderators for their incredible efforts in creating a workshop that enriched our minds, hearts, and spirits.

See you all in Lisbon, Portugal, for next year's Biennial conference!

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MAJOR CONFERENCES OF INTEREST

January 25 - 26, 2024

35th International Conference on Adolescent Medicine and Child Psychology

Location: London England

Web: <https://childpsychology.insightconferences.com/>

February 19 - 20, 2024

2nd European Congress of Neurology and Neuropsychiatry

Location: London, England

Web: <https://neurologyconf.com/#:~:text=Welcome%20to%20the%202nd%20European,vibrant%20city%20of%20London%2C%20UK>

March 11 - 12, 2024

International Conference on Psychology and Behavioral Sciences

Location: Miami, Florida, USA

Web: <https://waset.org/psychology-and-behavioral-sciences-conference-in-march-2024-in-miami>

April 18-19, 2024

7th International Conference on Neurology and Psychology

Location: Dubai, UAE

Web: <https://neurology.neurologyconference.com/>

April 20 - 22, 2024

International Psychological Applications Conference and Trends 2024

Location: Porto, Portugal

Web: <https://inpact-psychologyconference.org/>

April 29 - 30, 2024

37th World Summit on Positive Psychology, Happiness, Mindfulness, and Wellness

Location: Paris, France

Web: <https://waset.org/big-data-machine-learning-and-psychology-conference>

June 10 - 13, 2024

11th European Conference on Positive Psychology

Location: Innsbruck, Austria

Web: <https://www.ecpp2024.com/>

June 28 - 30, 2024

International Association for Counselling Conference 2024

Location: Naples, Italy

Web: <https://www.iac-irtac.org/conference>

