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Journal Articles

Jepson School of Leadership Studies
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Do Education System Characteristics Moderate the Socioeconomic, Gender and Immigrant Gaps in Math and Science Achievement?

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The problem of arbitrary requirements: an abrahamic perspective

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Abstract
Some religious requirements seem genuinely arbitrary in the sense that there seem to be no sufficient explanation of why those requirements with those contents should pertain. This paper aims to understand exactly what it might mean for a religious requirement to be genuinely arbitrary and to discern whether and how a religious practitioner could ever be rational in obeying such a requirement (even with full knowledge of its arbitrariness). We lay out four accounts of what such arbitrariness could consist in, and show how each account provides a different sort of baseline for understanding how obedience to arbitrary requirements could, in principle, be rational.

Keywords Arbitrary requirements · Religious obligations · Rationality of religious requirements

I have just learned that my religion requires me to follow this law: I must perform four cycles of prayer after the length of an object’s shadows becomes equal to the length of the object itself, and before sunset.1 This norm is puzzling: why is the turning point four cycles rather than three, for instance? Perhaps there is some reason for this norm that I do not yet understand. If so, this norm is not genuinely arbitrary; it merely appears to be so because of my epistemic limitations. On the other hand, it may be that the requirement is genuinely arbitrary: it may be that there are no sufficient reasons to explain why this requirement with this content should

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The Phenomenal Appreciation of Reasons
(Or: How Not to Be a Psychopath)

M. Coetsee

2.1. INTRODUCTION

Stealing is wrong.¹ Huck knows it’s wrong, and he believes that by helping Miss Watson’s slave Jim escape to freedom, he is stealing—and so doing something wrong. But Huck does it anyway. Going against what he explicitly believes he has decisive moral reason to do, he decides to help Jim escape to the North.²

Why do we credit Huck for his deed when it constitutes a failure to respond to the moral reasons he explicitly believes he has? Huck’s choice to help Jim corresponds with what he has objective moral reason to do, but our esteem for Huck isn’t warranted if his choice only happens to accord with the moral reasons that apply to him, and isn’t also—at least in some capacity—made for the sake of those reasons.³ To earn our esteem, thus, Huck must appreciate and respond to considerations speaking in favor of helping Jim as moral reasons. But then, if Huck is worthy of our esteem, there must be some implicit way of appreciating and responding to considerations as moral reasons that does not involve explicitly believing that those considerations are moral reasons.

¹ My conception of a “psychopath” (as in the subtitle) is taken from philosophical folklore, which holds that a psychopath is someone who is by constitution utterly imperceptive of moral considerations, considered as such, and numb to their reason-giving force. This should be sharply distinguished from any actual psychiatric condition recognized by the American Psychiatric Association—e.g. anti-social personal disorder, to which it may bear little resemblance. See Jalava and Griffiths (2017).
² For discussion of Huck’s case see e.g. Arpaly (2002), Bennett (1974), and Markovits (2010).
³ I assume that for an agent to be morally praiseworthy for φ-ing, her φ-ing must at least be traceable to a prior appreciation of moral reasons.
The Ethics of Gene Editing from an Islamic Perspective: A Focus on the Recent Gene Editing of the Chinese Twins

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Abstract
In light of the development of “CRISPR” technology, new promising advances in therapeutic and preventive approaches have become a reality. However, with it came many ethical challenges. The most recent worldwide condemnation of the first use of CRISPR to genetically modify a human embryo is the latest example of ethically questionable use of this new and emerging field. Monotheistic religions are very conservative about such changes to the human genome and can be considered an interference with God’s creation. Moreover, these changes could cause perpetual changes to future generations. The Muslim scholars establish their decisions by addressing five foundations of Islamic law i.e. “maqāṣid al shari’a”; the purposes of the law. These are dīn (religion), nafs (life), nasl (progeny), `aql (intellect) and māl (wealth). To achieve this, the five principles should all be met before approval of an experiment like the Chinese embryo modifications; Qaṣd (intention) which is achieved in this case as it aims to protect the embryo from HIV. Yaqūn (certainty) and Ḍarar (injury) were not satisfied as they require strong scientific certainty of the procedures, and evidence of safety. Ḍarūra (necessity) by which the alternatives being compared; in this case more established and proven safe alternatives to protect the HIV transmission from the father are available, so this principle is not met. The final principle is `Urf (custom), by which the social context of using any contemporary technology should be taken in consideration, and clearly this was not achieved. Collectively, germline changes are rejected from an Islamic perspective until the five principles are fulfilled. In the Chinese Twins gene editing case, there was clearly no justification or support for it according to the Muslim Jurisprudence laws. These laws and approaches can serve as an ethical checklist for such controversial research, especially in early stages of the research.

Keywords CRISPER · Chinese twins · Islamic ethics · Gene editing · Uṣūl al fiqh
Investigation of the forensic GlobalFiler loci in the genetically isolated Circassian subpopulation in Jordan

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Keywords: Circassian, Jordan, GlobalFiler, STR

ABSTRACT

Circassians are a Caucasian ethnic group who make up a significant minority in Jordan. Although other ethnic groups have been the subject of forensic genetic analysis, no published study has investigated the forensic genetic efficiency of short tandem repeats (STRs) in Circassians, neither in Jordan nor in any other country. The main objective of the current study is to determine the allelic frequencies and evaluate the forensic efficiency of 21 highly polymorphic autosomal STR loci among the Circassian subpopulation in Jordan. The GlobalFiler loci were amplified using DNA extracted from the whole blood samples of 150 Jordanian Circassians. The SE33 locus was found to be the most informative and polymorphic STR marker while TPOX was the least informative. However, allele 8 of TPOX was the most common across all of the investigated 21 loci in Jordanian Circassians. The combined matching probability (CMP) and combined power of discrimination (CPD) were 5.02E-24 and 0.9999999, respectively.

1. Introduction

From a genetic perspective, the characterization of human populations has long involved short tandem repeats (STRs), which are sections of DNA that comprise repeated DNA motifs (Richard et al., 2008). Typically, each motif consists of one to six base pairs and is repeated to create lengths of up to 100 nucleotides (Fan and Chu, 2007). Due to the fact that they are highly polymorphic, STR length can be analyzed via a polymerase chain reaction (PCR) as a means of distinguishing ethnic groups as well as individuals from one another (Butler, 2007). Although the STRs themselves are variable, the number of STR alleles is finite and shared by a significant proportion of the population (Paoletti et al., 2005). In STR analysis, this shortcoming is overcome through the simultaneous consideration of many different STR loci (PanneerSelvam and Norazmi, 2003). As a result, STR analysis has become the hallmark of forensic investigation as a tool of identifying suspects and ascertaining guilt of involvement in a crime (Murphy and Forensic, 2018).

Abbreviations: Bp, Base pair; CDP, Combined Discrimination Power; CEP, Combined Exclusion Probability; CMP, Combined Matching Probability; CODIS, Combined DNA Index System; CPI, Combined Paternity Index; CSF1PO, c-fms Proto-Oncogene for CSF-1 Receptor Gene; DNA, DeoxyriboNucleic Acid; FGA, Fibrinogen Alpha Chain Gene; He, Expected Heterozygosity; HLA, Human Leukocyte Antigen; Ho, Observed Heterozygosity; HWE, Hardy Weinberg Equilibrium; NA, Not Available; PCR, Polymerase Chain Reaction; PD, Power of Discrimination; PE, Probability of Exclusion; PIC, Polymorphism Information Content; STR, Short Tandem Repeats; TH01, Human Tyrosine Hydroxylase Gene; TPI, Typical Paternity Index; TPOX, Thyroid Peroxidase Gene; vWA, von Willebrand Factor Gene

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Analysis of Comprehensive Pharmacogenomic Profiling of VIP Variants Among the Genetically Isolated Chechen Subpopulation from Jordan

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**Background:** Profiling rare variants in isolated populations can significantly clarify and understand the development of a clinically relevant process. Therefore, leading to a better identifying novel targeted treatment.

**Objective:** This study aimed to determine the allele frequencies of 56 single nucleotide polymorphisms (SNPs) within several important pharmacogenes.

**Methods:** This study consisted of 166 unrelated subjects from a genetically isolated group (Chechen) who were living in Jordan. In this study, the distribution of the variants among Chechen was compared to other ethnic groups available at two databases (Genome 1000 and (ExAC)). The frequency of genotypes and alleles was calculated and tested using the chi-square test and the Hardy–Weinberg equilibrium equation (HWE).

**Results:** Our results revealed that the distribution of allele frequencies within different pharmacogenes among Chechen showed different similarities with other populations. The CEU and TSI showed the highest resemblance with the Chechen population (75% similarity), in contrast to LWK which had the lowest similarity (30%).

**Conclusion:** This study sheds light on clinically relevant SNPs to enhance medical research and apply pharmacogenomics in clinical settings.

**Keywords:** pharmacogenomics, VIP polymorphism, Phase I enzymes, Phase II enzymes, metabolizing

**Introduction**
Pharmacogenomics has become a promising future to enhance individuals’ response to treatment. Single nucleotide polymorphisms (SNPs) are one of the most common variants among populations that affect enzyme activity as well as drug metabolism. Consequently, clinical significant SNPs have been studied and screened extensively in different genes in different ethnic backgrounds and given the term very important pharmacogenomic (VIP) variants.

These VIP variants help in drug dose optimization for patients relevant to their genetic makeup and lead to enhanced therapy outcomes and maintain the efficacy of drug treatment. Remarkably, the frequency distribution of these VIP variants varies among different ethnic groups. The importance of the VIP variants depends on their presence within critical genes including drug-metabolizing genes. However, the underlying mechanism of the correlation between the genetic variants and drug response is still beyond clinical practice. Rare variants that impact gene function may account for some uncovered differences in the pharmacological response and
The genetic landscape of Arab Population, Chechens and Circassians subpopulations from Jordan through HV1 and HV2 regions of mtDNA

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ABSTRACT

Mitochondrial DNA (mtDNA) is widely used in several fields including medical genetics, forensic science, genetic genealogy, and evolutionary anthropology. In this study, mtDNA haplotype diversity was determined for 293 unrelated subjects from Jordanian population (Circassians, Chechens, and the original inhabitants of Jordan). A total of 102 haplotypes were identified and analyzed among the populations to describe the maternal lineage landscape. Our results revealed that the distribution of mtDNA haplotype frequencies among the three populations showed disparity and significant differences when compared to each other. We also constructed mitochondrial haplotype classification trees for the three populations to determine the phylogenetic relationship of mtDNA haplotype variants, and we observed clear differences in the distribution of maternal genetic ancestries, especially between Arab and the minority ethnic populations. To our knowledge, this study is the first, to date, to characterize mitochondrial haplotypes and haplotype distributions in a population-based sample from the Jordanian population. It provides a powerful reference for future studies investigating the contribution of mtDNA variation to human health and disease and studying population history and evolution by comparing the mtDNA haplotypes to other populations.

1. Introduction

Jordan represents a special case of different ethnic populations genetically isolated and living in the same environment (Barbujani et al., 1994a; Bulayeva 2006). The population of Jordan consists of multiple ethnic constituents; Arabs, which are the original inhabitants of Jordan, Circassians and Chechens (Barbujani et al., 1994; Nasidze, 2004). Both the Circassians and the Chechens are the largest ethnic groups – indigenous nationalities of the North Caucasus in Eastern Europe (Anchabadze, 2009;Barbujani et al., 1994b; Richmond, 2008). The Circassian and Chechen populations are descendants of a single ancient origin with later divisions along linguistic and geographic borders (Nasidze et al. 2004; Nasidze and Stoneking 2001). Under military pressure, a large group of Circassians and Chechens migrated to Jordan 140 years ago from their original countries, Caucasus, and Chechnya, respectively (Jaimoukha 2004; Kailani 2002; Nasidze et al. 2004). Circassian and Chechen communities represent unique populations that are genetically distinct from the Arab population (Dajani et al. 2018), because they subsequently maintained genetic isolation in the sense that there is limited intermarriage with any other ethnic group, and they have managed to keep their separate sense of identity and ethnicity during the last one hundred and forty years in Jordan. In addition to that, they were also genetically isolated in their respective countries of origin, where previous analysis of classical genetic markers such as

Abbreviations: MtDNA, Mitochondrial DNA;; NRY, Y chromosome;; IRB, Institutional Review Board;; HbA1c, glycated hemoglobin;; HV1, Hyper Variable region 1

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The Increasing Prevalence of Girls in STEM Education in the Arab World

What Can We Learn?

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Abstract

There has been much scholarly research, especially in the West, exploring the underrepresentation of women and girls in Science, Technology, Engineering, and Mathematics (STEM) fields. Unfortunately, there is a paucity of research on women in the Middle East, and the elements that drive them to enroll in STEM are shrouded by the stereotypical image of the “oppressed Arab women.” Despite the dearth of studies, the available literature has demonstrated that the percentage of women pursuing an education in STEM fields is higher in the Middle East in comparison to the West. According to 2015 data from UNESCO, regional averages for the share of female researchers are 39.8 percent for Arab states and 32.3 percent for North America and Western Europe. In this paper, we ask: what is the Middle East doing differently? How has the region, or at least parts of it, successfully nurtured women in STEM? What factors have aided women from the region to study STEM subjects? Our modest hope is that gaining a better understanding of this phenomenon will start the larger conversation of intellectual exchange between East and West in a way that has yet to be seen by the world of academia, and that will have a positive impact on females around the globe.
Reading for pleasure among Jordanian children: a community-based reading intervention

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We Love Reading (WLR) is a community-based reading intervention aimed at cultivating an interest in reading for pleasure among children through mobilising local community members to establish informal libraries and organise read-aloud sessions in public spaces. The programme targets primarily children between the ages 4–10 but is also open to older children. The present study investigated the effect of the WLR programme on children’s practices and attitudes related to reading for pleasure. Participants were 1,718 children recruited from different regions in Jordan. Children were, on average, 7.52 years old (SD = 2.12). The treatment group comprised 1,304 children (59% girls; \( M_{age} = 7.18 \) years, \( SD = 2.16 \)) who received the WLR programme over 4 months. The comparison group comprised 414 children (59% girls; \( M_{age} = 8.50 \) years, \( SD = 1.67 \)) who did not attend any reading programme. Two assessment tools, adapted from previous literature, assessed reading attitudes and reading practices. The structural equation modelling framework was used to analyse the data. Results showed a small but significant increase in reading attitude scores and reading practice scores among children who participated in the WLR programme. The positive effect was found for children of all ages and for boys and girls alike. A comparison of scores between the WLR group and the comparison group showed a small advantage for the WLR group. The results provide initial support for the WLR programme as a promising community-based reading intervention for promoting reading for pleasure among children.

Keywords: reading intervention, reading attitudes, reading practices, reading for pleasure, Jordan
Measuring the psychosocial, biological, and cognitive signatures of profound stress in humanitarian settings: impacts, challenges, and strategies in the field

Catherine Panter-Brick, Mark Eggerman, Alastair Ager, Kristin Hadfield and Rana Dajani

Abstract

Background: Evidence of ‘what works’ in humanitarian programming is important for addressing the disruptive consequences of conflict and forced displacement. However, collecting robust scientific evidence, and ensuring contextual relevance, is challenging. We measured the biological, psychosocial, and cognitive impacts of a structured psychosocial intervention, implemented by Mercy Corps with Syrian refugees and Jordanian host-community youth. In this paper, we present a case analysis of this evaluation study and reflect on the scientific contributions of the work, the challenges experienced in its delivery, and the strategies deployed to address them.

Discussion: We identified challenges with respect to study design, methods, and dissemination: these included the logistics and acceptability of implementing a randomized controlled trial in a humanitarian context, the selection and refinement of culturally-relevant research tools and community-based practices, and the dissemination of results to multiple stakeholders. We demonstrated beneficial and sustained impacts on self-reports of insecurity, stress, and mental health; developed a reliable and culturally-relevant measure of resilience; experimentally tested cognitive skills; and showed that levels of cortisol, a biomarker of chronic stress, reduced by one third in response to intervention. Using stress biomarkers offered proof-of-concept evidence, beyond self-reported data: interventions targeting mental health and psychosocial wellbeing can regulate physiological stress in the body as well as improve self-reported mental health and wellbeing. We built constructive dialogue between local communities, scholars, humanitarian practitioners, and policy-makers.

Conclusions: Our work shows the value of rigorous research in humanitarian settings, emphasizing relevance for local communities and meaningful ways to build research ownership. Findings encourage the adoption of cognitive measures and stress biomarkers alongside self-report surveys in evaluating programme impacts. High-quality scientific research with youth can be feasible, useful, and ethical in humanitarian settings.

Keywords: Adolescent, Conflict, Cognition, Cortisol, Impact evaluation, Longitudinal, Mental health, Partnership, Refugee, Resilience, Stress, War
BOUNDARY PROBLEMS AND SELF-OWNERSHIP

By Jessica Flanigan

Abstract: Self-ownership theorists argue that many of our most morally urgent and enforceable rights stem from the fact that we own ourselves. Critics of self-ownership argue that the claim that people own their bodies commits self-ownership theorists to several implausible conclusions because self-ownership theory relies on several vague moral predicates, and any precisification of the required predicates is seemingly too permissive (because it allows people to impose deadly risks on innocent bystanders for no reason) or too restrictive (because it prohibits people from polluting or even interacting with others at all). I argue that this line of criticism does not undermine the case for self-ownership theory because self-ownership theory does not require precisification of each moral concept that it is based on and, even if it did, the theory’s alleged extensional inadequacy does not undermine its justification.

KEY WORDS: self-ownership theory, vagueness, risk, permissibility

Self-ownership theorists argue that many of our most morally urgent and enforceable rights stem from the fact that we own ourselves. Even small infringements of a person’s ownership claim are morally impermissible. However, critics of self-ownership point out that the claim that people own their bodies commits the self-ownership theorist to several implausible conclusions. For example, self-ownership theory is based on several vague moral predicates, but any precisification of the required predicates is seemingly too permissive (because it allows people to impose deadly risks on innocent bystanders for no reason) or too restrictive (because it prohibits people from polluting or even interacting with others at all). Therefore, self-ownership theory is not justified because however the boundaries of self-ownership are defined, the theory is extensionally inadequate.

In this essay, I argue that this argument does not undermine the case for self-ownership theory because self-ownership theory does not require precisification of each moral concept that it is based on and, even if it did, the theory’s alleged extensional inadequacy does not undermine its justification. In Section I, I outline the argument in more detail. In Section II, I argue that vagueness within a moral theory doesn’t require a determinate precisification and that the presence of vague moral predicates in self-ownership theory can explain why certain cases related to the boundaries of self-ownership appear so problematic. Then, in Section III, I argue that the fact that the precisification of a theory makes it seem either too restrictive or too permissive in marginal cases does not on its own undermine the justification of the theory. In Section IV, I argue that self-ownership theory, or at least a version of it, may not even be that extensionally inadequate after all.
The Ethics of Prenatal Injury

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Abstract

I argue that it is permissible for pregnant women to expose their unborn children to risks and injury. I begin with the premise that abortion is permissible. If so, then just as a pregnant woman may permissibly prevent an unborn child from experiencing any future wellbeing, she also may permissibly provide her child relatively poorer prospects for wellbeing. Therefore, it is permissible for pregnant women to take risks and cause prenatal injury. This argument has revisionary implications for policies that prevent medical research and drug use during pregnancy. It also explains why moralistic criticism of pregnant women is unwarranted.

Keywords

pregnancy – supererogation – abortion – birth – prenatal injury

The claim that abortion is permissible, even if the fetus has moral status, raises a puzzle about prenatal injury, which still seems impermissible despite the fact that prenatal injury is less harmful to the fetus than abortion*. I argue that it is permissible for women to expose their unborn children to risks and injury

* I presented earlier versions of this paper at Sacramento State University, The Baylor College of Medicine, Brigham Young University, Princeton University, Davidson University, and the 2017 Rocky Mountain Ethics Conference (RoME). I am very thankful to the participants at these talks for their insightful feedback. I am especially grateful to David Wasserman, Elizabeth Harman and David Boonin, who provided extensive comments on earlier drafts.
Liberals (like me) generally disagree with orthodox Rawlsians (like Samuel Freeman) about whether Rawlsian principles of distributive justice are compatible with libertarianism. In this essay, I set out to explain why. In section 1, I describe the problem, which is essentially that libertarians think the Rawlsian framework does not rule out anti-statist, capitalist, and broadly libertarian approaches to distributive justice and orthodox Rawlsians think that it does. I propose that this problem arises because the Rawlsian framework is underspecified in two ways. First, the Rawlsian framework has a lot of moving parts, so people with different pre-theoretical intuitions can use Rawls’s theory, without error, to arrive at very different conclusions. I make this point in section 2. Second, orthodox Rawlsians advance justice as fairness at an intermediate level of idealization. In section 3, I argue that pitching the theory at this level inherits many of the problems with

1 I’m using the term libertarian to refer to libertarians but also people who are classical liberals, and anarchists. I realize these terms are imperfect. Basically, I’m referring to political philosophers who are especially pro-market and anti-state. This term contrasts with what I’m calling Orthodox Rawlsians, who are comparatively less friendly to markets and more statist.

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**Drug War Reparations***

Jessica Flanigan and Christopher Freiman

**Abstract:** Public officials should compensate the victims of wrongful conviction and enforcement. The same considerations in favor of compensating people for wrongful conviction and enforcement in other cases support officials’ payment of reparations to the victims of unjust enforcement practices related to the drug war. First, we defend the claim that people who are convicted and incarcerated because of an unjust law are wrongfully convicted. Although their convictions do not currently qualify as wrongful convictions in the legal sense, we argue that the same reasons for legally recognizing other wrongful convictions support conceiving of these cases as wrongful convictions. If so, then people who suffered wrongful convictions associated with unjust laws, like others who were wrongfully convicted, are entitled to compensation and reparation. We then argue that America’s drug laws are unjust laws. Therefore, people who were convicted of nonviolent drug offenses are entitled to compensation.

Public officials should compensate the victims of wrongful conviction and enforcement. The same considerations in favor of compensating people for wrongful conviction and enforcement in general support the payment of reparations related to the drug war. Currently, governmental agencies can owe compensation for wrongful conviction when a person’s conviction is a result of officials’ negligence, recklessness, or wrongdoing. For example, if sloppy investigative practices cause officials to make factual mistakes that lead to wrongful imprisonment, then they would owe compensation. But officials also wrongfully convict people when they negligently or knowingly make *moral* mistakes that cause imprisonment. So if agencies owe compensation when officials wrongfully convict or imprison, then they ought to compensate those who are harmed by their mistaken enforcement of drug prohibitions.

*This paper was awarded the 2019 Res Philosophica Essay Prize for best unsolicited paper in the special issue on mass incarceration and racial justice.*


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Gray (Literature) Matters: Evidence of Selective Hypothesis Reporting in Social Psychological Research

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Abstract
Selective reporting practices (SRPs)—adding, dropping, or altering study elements when preparing reports for publication—are thought to increase false positives in scientific research. Yet analyses of SRPs have been limited to self-reports or analyses of pre-registered and published studies. To assess SRPs in social psychological research more broadly, we compared doctoral dissertations defended between 1999 and 2017 with the publications based on those dissertations. Selective reporting occurred in nearly 50% of studies. Fully supported dissertation hypotheses were 3 times more likely to be published than unsupported hypotheses, while unsupported hypotheses were nearly 4 times more likely to be dropped from publications. Few hypotheses were found to be altered or added post hoc. Dissertation studies with fewer supported hypotheses were more likely to remove participants or measures from publications. Selective hypothesis reporting and dropped measures significantly predicted greater hypothesis support in published studies, supporting concerns that SRPs may increase Type 1 error risk.

Keywords
decision making, selective reporting practices, questionable research practices, hypothesis testing strategies

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Whether a crisis (Pashler & Wagenmakers, 2012), a renaissance (Nelson et al., 2018), or a revolution (Vazire, 2018), in the past 10 years, psychological scientists have been critically examining the nature and prevalence of questionable research practices that may skew the results or interpretation of a study. Some of these practices are ethically reprehensible ones, such as selectively eliminating data to increase statistical significance, but others fall into the gray area between good science and common practice. Such practices can hinder scientific progress as they result in the publication of false positives and hinder the identification, modification, and elimination of empirically discredited theories (Fanelli, 2010b, 2012; Ioannidis, 2005; Szucs & Ioannidis, 2017).

In this study, we investigated one subset of these questionable methods: selective reporting practices (SRPs). The traditional null hypothesis significance testing (NHST) paradigm recommends an a priori statement of hypotheses, collection of data relevant to those hypotheses using unbiased procedures, and objective data-based testing of the hypotheses (Nickerson, 2000). However, as researchers prepare reports of their findings, they may underscore their work’s predictive validity by reframing their initial hypotheses, underreporting null findings, omitting measures that yielded unexpected results, and presenting post hoc analyses as a priori hypotheses (John et al., 2012; Kerr, 1998). Such practices often are a legitimate means of identifying and exploring patterns in the data, but they also may result in the publication of false positives that are unlikely to be replicable (Simmons et al., 2011).

Both John et al. (2012) and Fiedler and Schwarz (2016) studied the prevalence of SRPs in the field of personality and social psychology, but their findings are not entirely conclusive. Whereas John et al. (2012) reported that certain types of SRPs, such as failing to report all dependent measures and selectively excluding data, are relatively common, Fiedler and Schwarz (2016) suggest they overestimated the prevalence of these practices. However, both of these studies used survey methods, and so their findings may be influenced by social desirability and other biases, particularly because most researchers consider SRPs to be methodologically suspect. We therefore examined the prevalence of

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Group-Level Resistance to Health Mandates During the COVID-19 Pandemic: A Groupthink Approach

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Public health interventions, such as mandated vaccinating or quarantining during an epidemic, are necessary to limit the spread of communicable diseases, but in many cases, certain groups resist these initiatives. For example, during the COVID-19 pandemic of 2020, antiquarantine groups protested the mandate to socially distance and remain at home, claiming these directives violated their right to assemble, travel, and work. The current analysis examined media descriptions of these antiquarantine groups to determine if these groups’ divergent responses to a legally and medically warranted health initiative resulted from groupthink: the deterioration of judgment and rationality that sometimes occurs in groups. In support of this possibility, accounts of these groups indicated that (a) the conditions that cause groupthink, including high levels of cohesion and isolation, were present and potent within these groups and that (b) the groups exhibited many of the symptoms of groupthink, including group illusions and pressures to conform. Given the ubiquity of these groups—for centuries, public health interventions have generated opposing antiregulation reactions—no amount of planning may be sufficient to prevent such groups. However, a theory-driven approach based on groupthink suggests that group-level interventions that directly address the processes that cause groupthink, such as isolation, conformity pressure, and cohesion, could reduce the influence of such groups on their members and on society.

Highlights and Implications

- Groups that protest public health interventions that mandate vaccinating or quarantining during an epidemic may be experiencing groupthink: the deterioration of judgment and rationality that sometimes occurs in highly cohesive groups.
- The group-level processes that are associated with groupthink, such as high levels of cohesion and isolation, were in evidence in the antiquarantine groups that protested medical directives during the COVID-19 pandemic of 2020.
- Group-level interventions that limit groupthink in such groups could reduce the number of individuals who take part in group activities that are inconsistent with legally and medically warranted health initiatives.
- Groupthink theory provides a general explanation for decision-making in groups, but additional research is needed to determine the validity of the extension of this theory to groups that engage in unusual actions, such as health protests.

Keywords: groupthink, group cohesion, public health, COVID-19

On March 11, 2020, the World Health Organization declared the severe respiratory syndrome coronavirus COVID-19 a pandemic. As the disease became increasingly virulent, the world’s groups responded to control the threat. Medical teams developed novel treatment strat-
The Psychology of the COVID-19 Pandemic: A Group-Level Perspective

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Objective: The coronavirus disease (COVID-19) threatened not only people’s physical health but also every aspect of their psychological well-being: from their struggle to avoid contracting the disease, to their coping with the disruption of the normal course of their lives, to the trauma they endured when the virus took the lives of those they loved. The objective of this article is to consider the group-level processes that sustain people’s physical and psychological well-being during COVID-19.

Method: Applying group dynamic and group therapy theory and research, we explore why COVID-19 spread so rapidly. We also explore how people cope with prolonged social isolation, distress, and social inequities, as well as how people deal with the psychological trauma of the disease, which includes heightened levels of depression, anxiety, substance abuse, and complicated bereavement.

Results: Researchers and theorists suggest that human beings are fundamentally social, and the need to gather with others is extremely important, especially during times of distress. The need to belong as well as the importance of reducing loneliness during uncertain times often encourages people to connect, despite recommendations to remain socially distant.

Conclusions: Group treatment options developed by group psychotherapists are effective at reducing depression, anxiety, complicated grief, and stress. We conclude by examining the growing impact of online groups and the many ways that these groups help people improve their psychological well-being during the COVID-19 crisis.

Highlights and Implications

- Group dynamic theorists and researchers provide important contributions to the understanding of the prevention of COVID-19. Group dynamics explain why some people perceive less of a threat and why some people refuse to wear face masks or social distance.

- Group psychotherapy researchers and practitioners describe the importance of group leadership, group cohesion, and the effects of loneliness and social isolation on people coping with COVID-19.
Mollie Smith was born in Virginia, like her parents. They were likely members of the last generation born into slavery. Smith, however, was born into freedom, no matter how fraught the term came to be. As a child, Smith moved west, landing in Waco, Texas. Though it is unclear under what terms Smith made this journey or if the rest of her family was with her, she spent many of her formative years in this small central Texas town. Perhaps, like thousands of other freedmen and freedwomen, the Smiths migrated in pursuit of new opportunities, to reconnect with loved ones, or to escape the geographic reminders of slavery.

By the time she reached her early twenties, Smith had a six-year-old son named George and worked as a domestic servant for the Rogers family in Waco. The Rogers’ head of household was a tax collector, and the adult son who lived at home worked as a lawyer. By all accounts, the Rogers family was representative of middle-class and upper-middle-class white families in the New South that sought to cope with shifting negotiations of black labor.

When young George died from untreated disease, Smith headed south to Austin. Her paramour, William “Lem” Brooks, eventually followed Smith to the
A DILEMMA FOR BUDDHIST REDUCTIONISM

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I. Introduction

Buddhists accept the doctrine of non-self. Almost all Buddhists agree that selves or persons are unreal. Instead, the term “person” is merely a way of referring to a causal series of psychophysical elements. Nonetheless, Buddhists also claim that persons are real in a different sense. Persons are conventionally real. So, Buddhist philosophers deny the ultimate reality of persons and affirm their conventional existence.

How is it possible for persons to exist and yet not exist? Buddhist Reductionism is an answer to this question. Buddhist Reductionism gives an analysis of what it means for persons to lack ultimate existence and retain conventional existence. Buddhist Reductionists claim that persons don’t belong in our final ontology. So, it is false that persons ultimately exist. But persons are conventionally real in the sense that positing the existence of persons is useful. If we accept that persons are real, this will help us to achieve desirable outcomes, such as the minimization of suffering. Furthermore, Buddhist Reductionists extend their analysis to all composite entities, not just persons. They defend a kind of mereological nihilism according to which all partite entities are unreal. Buddhist Reductionists contend that the only real existents are particular bundles of tropes, such as color and shape. In recent years, Mark Siderits and other philosophers have developed important and powerful arguments in favor of Buddhist Reductionism.

In this article, I will raise an objection to Buddhist Reductionism. My objection centers on the nature of reasons. It seems obvious that there are reasons, such as reasons for action and reasons for belief. Yet I will show that Buddhist Reductionists are unable to account adequately for the existence of reasons. More precisely, I will argue that Buddhist Reductionists face a dilemma. They can understand reasons either as composite or impartite properties. If reasons are composite, then it is false that reasons exist. And, if it is false that reasons exist, then Buddhist Reductionism entails that there are no reasons for action or belief, including reasons to believe Buddhist Reductionism. Alternatively, Buddhist Reductionists can view reasons as impartite properties. If reasons are impartite, then reasons must be irreducible normative properties. But the existence of irreducible normative properties is incompatible with other important Buddhist commitments, such as the causal efficacy...
WHY PRACTICE PHILOSOPHY AS A WAY OF LIFE?

JAVIER HIDALGO

Abstract: This essay explains why there are good reasons to practice philosophy as a way of life. The argument begins with the assumption that we should live well but that our understanding of how to live well can be mistaken. Philosophical reason and reflection can help correct these mistakes. Nonetheless, the evidence suggests that philosophical reasoning often fails to change our dispositions and behavior. Drawing on the work of Pierre Hadot, the essay claims that spiritual exercises and communal engagement mitigate the factors that prevent us from living in accordance with our conceptions of the good life. So, many of us have reasons to engage in philosophical reasoning along with behavioral, cognitive, and social strategies to alter our behavior and attitudes so that they’re in line with our philosophical commitments. In these respects, many of us should practice philosophy as a way of life.

Keywords: ethics, metaphilosophy, philosophy as a way of life, Pierre Hadot, practical philosophy.

1. Introduction

Many ancient philosophers thought that philosophy was a way of life. They believed that philosophy should improve and transform our existence. In his influential work on ancient philosophy, Pierre Hadot (1995) observes that although ancient philosophers engaged in theoretical discourse, they also sought to integrate their doctrines into their ordinary lives. Ancient philosophers engaged in spiritual exercises in order to change their attitudes and behavior. Different schools of philosophy favored different exercises. But common spiritual exercises included meditation, dialogue with others, negative and positive visualization, ascetic living, contemplating one’s life from the perspective of the cosmos, subjecting negative patterns of thought to critique, and more. Philosophers sought out communities of like-minded people to assist them in self-transformation. Stoics, Epicureans, and others formed schools and communities to support one another. Philosophy as a way of life was hardly the exclusive preserve of Greek and Roman thinkers; non-Western

1 But for criticisms of Hadot’s depiction of ancient philosophy, see Cooper 2013.
Lay Theories of Heroism and Leadership
The Role of Gender, Communion, and Agency

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Abstract: Whereas leadership is generally perceived as a masculine enterprise, heroism research suggests that people view heroes as similarly masculine, but having more feminine traits. We predicted that heroes will be evaluated higher than leaders in communion but not differ in agency. In Study 1, heroes were perceived to have higher communion and similarly high agency as leaders. In Studies 2 and 3, we replicated these trait ratings focusing on perceptions of typical heroes/leaders (S2) and personal heroes/leaders (S3). In Study 4, we showed that the greater level of communion associated with heroes is independent of their gender. In Study 5, using an implicit association test, we showed there is a stronger implicit association of communion with heroes than leaders.

Keywords: heroism, leadership, gender, communion, agency, lay theories

During the 1960s, a Hollywood actor named Ronald Reagan emerged on the political scene in California. He had no political credentials, but he did exemplify many Americans’ beliefs about the core attributes of effective leadership. Reagan was white, male, tall, and sported impec- cable dark hair that belied his age. Known as “the great communicator,” he spoke with unflagging optimism about restoring American values of self-reliance, hardiness, and small government. Everything in his manner exuded self- confidence, and he addressed his audiences with a warm smile and a twinkle in his eyes. Ronald Reagan appealed to many Americans because he preached the cultivation of agentic qualities of individualism, self-reliance, and toughness. Tapping into people’s expectations for great leadership, in addition to being a white male, Reagan’s look, demeanor, and campaign promises ticked all the boxes. These expectations about the traits and behaviors of an ideal leader have been called lay, or implicit, theories of leadership (Forsyth & Nye, 2008; Martinko et al., 2018) and these lay theories are incredibly important for who people choose to follow and how they evaluate their leaders.

The goal of the current set of studies is to shed light not only on lay leadership theories, but also on leadership’s close exceptional cousin, heroism. Acquiring an understanding of lay leadership theories is important because they determine how people choose, evaluate, and possibly replace their leaders (Hoyt & Simon, 2017). As heroism science is a much younger field than the study of leadership, far less is known about lay heroism theories. Yet the same principle applies; lay theories of heroism should also affect our preferences for heroes and our decision whether to retain them or abandon them when they fail to meet our standards. In short, lay theories are worthy of investigation because of overwhelming evidence that cognitions about any social target predicts evaluations of and behavior directed toward that target (Fiske & Taylor, 2013; Moreland & Levine, 2006). For example, Nye and Forsyth (1991) observed that followers’ lay leadership theories and leaders’ behavior may not always match, and that the misalignment of lay beliefs and leader behavior led to lower evaluations of the leader. A similar process may account for people’s tendency to desert heroes who fail to meet their expectations. In addition, our mental conceptions of heroes may influence behavior insofar as heroes serve as role models that motivate us and guide both our actions and life direction (Dik, Shimizu, & O’Connor, 2017).

To our knowledge, little research has explored the relationship between heroism and leadership, and between lay theories of heroism and leadership. We unpack these issues by focusing on the conceptual distinction with a long history in the field of leadership: communion versus agency (Carli & Eagly, 2001). Communal traits are stereotypically associated with femininity and include attributes such as warmth, compassion, and nurturance. In contrast, agentic
Growth Mindset Messaging in Stigma-Relevant Contexts: Harnessing Benefits Without Costs

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Abstract
Growth mindsets are increasingly used to promote learning, development, and health. The increased popularity resulted in scrutiny and disputes about utility. The current work reviews a perspective critical to the debate. Namely, we focus on emerging research that examines both the favorable and potentially adverse consequences of growth mindset messaging in stigma-relevant contexts. This double-edged sword model merges the mindset perspective with attribution theory and the psychological essentialism literature. In stigmatizing contexts and in isolation, growth mindsets can indirectly predict less positive outcomes, via personal responsibility for the problem, but more positive outcomes, via expectations for the potential to manage conditions in the future. Programmatic research illustrates how to tailor growth mindset messages and interventions, to avoid the potential costs of blame, yet keep the benefits of self-efficacy and weakened essentialism.

Keywords
mindsets, stigma, health, attributions, essentialist thinking

Introduction
Increasingly, policy makers, practitioners, and scholars interested in student success are harnessing growth mindsets. Although the theory originated in educational contexts (Dweck & Leggett, 1988), it now appears widely, from predicting concessions in the Middle East conflict (Goldenberg et al., 2017), to reducing depression in youth (e.g., Schleider et al., 2019). Public as well as scientific interest in the concept appears in business creations (e.g., Mindset Works), and in multiple recent meta-analytic reviews summarizing effects on self-regulation (Burnette et al., 2013), academic achievement (Costa & Faria, 2018; Sisk et al., 2018), and mental health and blame and instead foster learning, development, and health.

• Leaders in public health can influence, often with low cost, how people think about the nature of stigmatized health attributes with implications for a wide range of health outcomes.

Key Points
• Our double-edged sword model of growth mindsets highlights the complicated nature of beliefs regarding the changeable (vs. fixed) nature of stigmatized attributes.
• Messages about the changeable nature of attributes such as weight can be simultaneously deleterious (increasing blame) and beneficial (increasing self-efficacy and reducing social essentialism).
• Differentiating responsibility for a problem and expectations for potentially managing the problem is critical for mindset-related outcomes, including prejudice, internalized stigma, mental health, and physical health.
• Three studies illustrate how to tailor growth mindset health interventions to avoid the potential costs of blame, yet keep the benefits of self-efficacy.
• Understanding the downstream implications of growth mindsets can help tailor interventions that avoid
How Social-Class Background Influences Perceptions of Political Leaders

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In this research, we contribute to a nascent literature examining how cues to social class can guide voters’ political judgments. Drawing upon and merging a voting-cues framework with the stereotype-content model, we test predictions that, relative to those from high-class backgrounds, candidates from lower- and working-class backgrounds will be perceived to be more ideologically liberal, warmer, and will be evaluated more positively. We test these predictions across four experimental studies ($N_{Study1} = 200; N_{Study2} = 537; N_{Study3} = 352; N_{Study4} = 654$) employing a candidate-evaluation paradigm; participants were presented with basic candidate background information, including cues to candidate class and other demographics, and were asked to read an excerpt from a speech before providing their judgments. Findings reveal that candidates from lower- and working-class backgrounds were perceived to be more liberal and warmer than those from high-class backgrounds. Additionally, we found that lower-class candidates were generally evaluated more positively than high-class candidates, and we found some evidence for evaluations across class to be moderated by participants’ political ideology. These effects generally held across candidate gender and race. This work has important theoretical and practical implications offering insight into the social-class gap between the electorate and the largely elite elected policymakers.

KEY WORDS: social class, political leaders, warmth, competence, political ideology, candidate evaluation

Candidates for political office are often eager to assure voters that they genuinely understand the problems facing ordinary Americans. Despite overwhelmingly coming from affluent backgrounds (Carnes, 2018), political candidates in the United States often emphasize, in one way or another, how they personally know what it means to struggle financially. Indeed, social-class background has become weaponized in the political arena with wealthy candidates downplaying their elite backgrounds to defend themselves against accusations of being out of touch with everyday Americans (Busby, 2009). Given the emphasis placed on social class by both political candidates and voters, surprising little research has focused on understanding the ways in which cues to social-class background inform political judgments. In this research, we set out to gain a better understanding of the potential benefits, as well as potential costs, afforded to political candidates from lower- or working-class relative to high-class backgrounds.
Growth Mindsets of Alcoholism Buffer Against Deleterious Effects of Drinking Identity on Problem Drinking Over Time

Kristen P. Lindgren, Jeni L. Burnette, Crystal L. Hoyt, Kirsten P. Peterson, and Clayton Neighbors

Background: Explicit (self-report) and implicit (indirect) measures of identification with drinking alcohol—drinking identity—are associated with drinking outcomes cross-sectionally and longitudinally. A key next step is to identify moderators. The current study evaluated a promising moderator: mindsets of alcoholism. Believing people can change (growth mindset) is associated with adaptive outcomes in domains such as mental health, but research is scant regarding mindsets related to problematic drinking. We evaluated whether individuals’ alcoholism mindsets moderated the drinking identity to drinking relation as part of a larger, longitudinal web-based study of heavy drinkers.

Methods: A total of 422 US college graduates (59% women) who were heavy drinkers completed measures assessing drinking identity, mindsets, and drinking outcomes (consumption, problems, and risk of alcohol use disorder). Drinking outcomes were assessed at 2 subsequent assessments occurring 4 and 8 months after the initial assessment.

Results: Drinking identity was positively associated with drinking outcomes, and drinking outcomes reduced following college graduation. Alcoholism mindsets were significantly and negatively correlated with all drinking outcomes. Mindsets were only conditionally associated with drinking behaviors over time in models that evaluated mindsets, drinking identity measures, and their interaction. Mindsets moderated the relationship between drinking identity and changes in drinking behaviors, but the relation was specific to explicit drinking identity and consumption. Among participants with stronger drinking identity, those who had stronger (vs. weaker) growth mindsets reported reduction in consumption over time.

Conclusions: Growth mindsets of alcoholism appear adaptive for college graduate heavy drinkers with a stronger drinking identity. Mindsets are amenable to interventions; targeting them may be useful in heavy-drinking college graduates.

Key Words: Drinking Identity, Growth Mindsets, Hazardous Drinking, Implicit Theories.

Drinking identity—or the extent to which individuals associate themselves with drinking alcohol—is a robust predictor of drinking outcomes among US adolescents (Lee et al., 2018, 2015b), US college students (Casey and Dollinger, 2007; Gray et al., 2011; Lindgren et al., 2016c, 2013), and a broader age range of US adults (Corte and Stein, 2007; Lindgren et al., 2016a; Montes et al., 2017). An important next step is to identify moderators, especially moderators that may attenuate the relation between identity and drinking over time and that are potentially malleable.

One theoretically rich and empirically supported moderator in other health behavior domains is an individual’s belief about the malleability (growth mindset) versus permanent nature (fixed mindset) of human attributes and traits—in this case, problematic drinking. Growth mindsets predict and can help offset the deleterious effects of challenging situations (e.g., Yeager and Dweck, 2012). Similarly, it may be that the risk of greater identification with drinking can be offset by having beliefs that people can change if they have problems with their drinking.

Despite the potential application of mindsets to problematic drinking and substance use, this area of work is emergent and focused on evaluating simple associations with problematic drinking (Schroder et al., 2016) and on substance use treatment intentions (Burnette et al., 2019). In extending this work and merging it with drinking identity theory, we have 3 goals. First, we seek to replicate the drinking identity to drinking outcome link using both implicit and explicit measures. Second, we examine if growth mindsets directly predict drinking outcomes. Third, we investigate mindsets of problematic drinking as a potential moderator of the drinking identity to drinking outcomes link. We examine these relations in a longitudinal study of recent US college graduate heavy drinkers.
Contextual and Interactional Approaches to Advancing Leadership and Entrepreneurship Research

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ABSTRACT  In this introductory article for the special issue of \textit{Journal of Management Studies}, entitled ‘Leading Entrepreneurial Ventures: Individual and Team-Based Perspectives’, we leverage insights in the extant literature as well as those insights developed by the authors of the four articles published in response to our call for papers. Overall, we explore multiple nuanced questions with regards to research on entrepreneurship, research on leadership, and their intersection. Our goal is to begin to help guide research on entrepreneurship and leadership, and their intersection, for the next decade.

Keywords: entrepreneurship, followers, leaders, leadership, psychology, self-leadership

INTRODUCTION

Considerable interest exists regarding the linkages between leadership and entrepreneurship research (Vecchio, 2003). For example, recent work has explored the topic of strategic leadership in entrepreneurial contexts at a predominantly macro level of analysis (e.g., Special Issue in \textit{Journal of Management Studies}; Simsek et al., 2015). Likewise, the examination of the linkages between leadership and entrepreneurship has been explored in more detail with respect to the opportunistic characteristics that are often associated with new venture creation (Reid et al., 2018).

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Liberalism in the 21st Century: Lessons from the Colloque Walter Lippmann

By Karen Horn,* Stefan Kolev,** David M. Levy,*** and Sandra J. Pean****

1. Neoliberalism, the Constant Renewal of Liberalism, and the Colloque Walter Lippmann

The term “neoliberalism” is on everyone’s lips. It is often used to criticize market-oriented reforms, the dismantling of the welfare state, skepticism toward democracy, and a roll-back of the state in general. This practice started in the 1970s and is now dominant. With its strong negative connotations in everyday use, the term serves above all a rhetorical function in political debates that cannot easily be reconciled with its earlier meanings. As former German President Joachim Gauck pointed out in a much-noticed speech, the term “neoliberal economic policy” was originally supposed to designate exactly the opposite: A reformed liberalism, very distinct from the laissez-faire of the 19th century, emphasizing the essential constructive role of the state in shaping and enforcing the economic order (Gauck 2015).

In fact, both a “substantive” and a “procedural” definition can be distilled from the history of liberalism. While the “procedural” view underscores that the history of neoliberalism can be understood as a sequence of renewals where, for example, Adam Smith is a neoliberal vis-à-vis John Locke, and John Stuart Mill is a neoliberal vis-à-vis Smith and Locke (Kolev 2018, 66–68), an example for the “substantive” demarcation attempt of a new liberalism can be found in the 1930s. One relatively well-documented occasion was the Colloque Walter Lippmann (CWL) in Paris. The colloquium was held in August 1938 and brought together some of the most renowned...
ADAM SMITH, F. A. HAYEK, AND THE CONTINENTALISTS: DEHOMOGENIZING THE LIBERAL TRADITION

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Abstract · The paper examines Adam Smith’s description of how sympathy stimulates our moral imagination, before turning to how J. S. Mill embraced Smithian ideas of sympathy and objected, on Smithian liberal grounds, to the proposals of the Continentalists. For Smith and Mill, individuals connected by bonds of sympathy are best able to reform themselves and their society. Late-nineteenth century economists, such as William Stanley Jevons, departed from this position and argued instead that people are unconnected and unable or unwilling to reform themselves or society. As a consequence, late in the nineteenth century economists envisaged their role as one of correcting mistaken choices, with greater warrant to make recommendations for the improvement of people and society at large.

JEL codes · B12, B13.

Keywords · French continentalists, F. A. Hayek, William Stanley Jevons, liberal tradition, J. S. Mill, Adam Smith, sympathy, Harriet Taylor.

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.

Adam Smith, Theory of Moral Sentiments (1759), 9.

1. Introduction

Economists have struggled for centuries with the tension between a preoccupation with social reform and the desire for individuals willingly to choose improvement. For economists in the tradition of

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Mother’s social status is associated with child health in a horticulturalist population

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High social status is often associated with greater mating opportunities and fertility for men, but do women also obtain fitness benefits of high status? Greater resource access and child survivorship may be principal pathways through which social status increases women’s fitness. Here, we examine whether peer-rankings of women’s social status (indicated by political influence, project leadership, and respect) positively covaries with child nutritional status and health in a community of Amazonian horticulturalists. We find that maternal political influence is associated with improved child health outcomes in models adjusting for maternal age, parental height and weight, level of schooling, household income, family size, and number of kin in the community. Children of politically influential women have higher weight-for-age ($B = 0.33; 95\% CI = 0.12–0.54$), height-for-age ($B = 0.32; 95\% CI = 0.10–0.54$), and weight-for-height ($B = 0.24; 95\% CI = 0.04–0.44$), and they are less likely to be diagnosed with common illnesses (OR = 0.48; 95\% CI = 0.31–0.76). These results are consistent with women leveraging their social status to enhance reproductive success through improvements in child health. We discuss these results in light of parental investment theory and the implications for the evolution of female social status in humans.

1. Introduction

Positive relationships between dominance rank and measures of reproductive success have been found in numerous social species [1,2]. In non-human primates, male dominance rank is associated with preferential access to females and greater fertility, particularly in non-monogamous species [1]. Female dominance has weaker associations with fertility [3], but often associates with higher fecundity and infant survival, due to greater access to resources relative to lower-ranked peers and lower vulnerability to aggression and social stress [1,2,4].

In humans, studies in diverse settings show positive relationships between reproductive success and the proxies of social standing for men [3]. This relationship tends to be stronger in polygynous societies where high-status men can reproduce relatively quickly with multiple mates contemporaneously [3,5]. Regardless of subsistence type and marital practices, the high status appears to enhance male reproductive success through fertility gains rather than improved child survivorship, although there is suggestive evidence of the latter in the few societies where this question has been explored [3].

Less is known about whether and how social status imparts fitness benefits for women. Large, parallel bodies of research in psychology and behavioural
Kinship intensity and the use of mental states in moral judgment across societies

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ABSTRACT

Decades of research conducted in Western, Educated, Industrialized, Rich, & Democratic (WEIRD) societies have led many scholars to conclude that the use of mental states in moral judgment is a human cognitive universal, perhaps an adaptive strategy for selecting optimal social partners from a large pool of candidates. However, recent work from a more diverse array of societies suggests there may be important variation in how much people rely on mental states, with people in some societies judging accidental harms just as harshly as intentional ones. To explain this variation, we develop and test a novel cultural evolutionary theory proposing that the intensity of kin-based institutions will favor less attention to mental states when judging moral violations.

First, to better illuminate the historical distribution of the use of intentions in moral judgment, we code and analyze anthropological observations from the Human Area Relations Files. This analysis shows that notions of strict liability—wherein the role for mental states is reduced—were common across diverse societies around the globe. Then, by expanding an existing vignette-based experimental dataset containing observations from 321 people in a diverse sample of 10 societies, we show that the intensity of a society's kin-based institutions can explain a substantial portion of the population-level variation in people's reliance on intentions in three different kinds of moral judgments. Together, these lines of evidence suggest that people's use of mental states has coevolved culturally to fit their local kin-based institutions. We suggest that although reliance on mental states has likely been a feature of moral judgment in human communities over historical and evolutionary time, the relational fluidity and weak kin ties of today's WEIRD societies position these populations' psychology at the extreme end of the global and historical spectrum.

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From genes to minds to cultures: Evolutionary approaches to leadership

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Keywords: Evolutionary biology, Hierarchy, Followership, Leadership

Abstract

Evolutionary perspectives are part of any comprehensive explanation of leadership and, more generally, hierarchy formation in groups. This editorial describes contributions to a special issue on the theme of “The evolution and biology of leadership: A new synthesis”, and we reach four main conclusions. First, leadership has been a powerful force in the biological and cultural evolution of human sociality. Humans have evolved a range of cognitive and behavioral mechanisms (adaptations) that facilitate leader-follower relations, including safeguards against overly dominant leaders. Second, how these adaptations interact with local ecological and cultural contexts produces cultural variation in leadership preferences, and in the structure of human organizations more broadly. Third, an evolutionary perspective creates consilience between the social and natural sciences, by integrating leadership theory from diverse fields such as biology, psychology, neuroscience, anthropology, economics, and political science. Fourth, evolutionary approaches – and specifically the collection of articles in this theme issue – produce and test novel hypotheses, such as regards (i) the critical role of leadership in cooperation, (ii) the importance of contextual factors in leader emergence and effectiveness, (iii) interactions between genetic and cultural influences on leadership, and (iv) obstacles and opportunities for women leaders.

Introduction

Evolutionary and biological scientists have long been interested in studying collective behavior in different social species, from migration patterns in ungulates to conflict management in non-human primates (Smith et al., 2016). Many of these collective behaviors either directly or indirectly involve leadership. Evolutionary approaches are increasingly visible in the social science literature on leadership too. For instance, evolutionary perspectives feature prominently in recent textbooks on leadership (e.g., Antonakis & Day, 2017) and the latest version of the Handbook of Evolutionary Psychology (Buss, 2015) devotes several chapters to leadership and hierarchy. Recently evolutionary perspectives have also been applied to leadership processes in work organizations, politics, and sports (Elgar, 2016; Knapen, Pollet, & van Vugt, 2019; Kniffin, Bogan, & Just, 2019). Evolutionary thinking has also influenced cognitive neuroscientists in studying the neural underpinnings of leadership and followership (Boyatzis, 2014; Lee, Senior, & Butler, 2012; Molenberghs, Prochilo, Steffens, Zacher, & Haslam, 2017; Van Vugt, 2014; Waldman, Balthazard, & Peterson, 2011).

Nevertheless, these advances – and their implications – may not be evident to many members of the academic leadership community. Indeed, even enthusiasts of evolutionary approaches may be unfamiliar with many of the new directions that are emerging in this field. It is primarily for this reason that we, an evolutionary psychologist (Mark van Vugt) and biological anthropologist (Chris von Rueden), have assembled this special issue, titled “The evolution and biology of leadership: A new synthesis.”

The special issue comprises a heterogeneous collection of 15 original articles, 14 core papers and 1 commentary, ranging from theoretical to empirical contributions and representing a diverse set of methods, from experimental psychology to ethnographic and historical data. The featured articles come from research teams operating across the world, containing both senior and junior researchers, men and women, and people from many different national and cultural backgrounds. For readers who are new to evolutionary perspectives, these articles may provide a useful introduction to the many insights that can be gleaned from an evolutionary approach. For readers already familiar with such perspectives, these articles provide a stimulating and diverse sample of new ideas and findings that are indicative of the many creative ways evolutionary theory can be applied productively to the study of leadership.

This editorial is structured as follows. We first familiarize readers with natural selection and tie the evolution of leadership to the evolution of cooperation and competition in groups. We then discuss...
Breaching Barriers: The Fight for Indigenous Participation in Water Governance

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Abstract: Indigenous peoples worldwide face barriers to participation in water governance, which includes planning and permitting of infrastructure that may affect water in their territories. In the United States, the extent to which Indigenous voices are heard—let alone incorporated into decision-making—depends heavily on whether or not Native nations are recognized by the federal government. In the southeastern United States, non-federally recognized Indigenous peoples continue to occupy their homelands along rivers, floodplains, and wetlands. These peoples, and the Tribal governments that represent them, rarely enter environmental decision-making spaces as sovereign nations and experts in their own right. Nevertheless, plans to construct the Atlantic Coast Pipeline prompted non-federally recognized Tribes to demand treatment as Tribal nations during permitting. Actions by the Tribes, which are recognized by the state of North Carolina, expose barriers to participation in environmental governance faced by Indigenous peoples throughout the United States, and particularly daunting challenges faced by state-recognized Tribes. After reviewing the legal and political landscapes that Native nations in the United States must navigate, we present a case study focused on Atlantic Coast Pipeline planning and permitting. We deliberately center Native voices and perspectives, often overlooked in non-Indigenous narratives, to emphasize Indigenous actions and illuminate participatory barriers. Although the Atlantic Coast Pipeline was cancelled in 2020, the case study reveals four enduring barriers to Tribal participation: adherence to minimum standards, power asymmetries, procedural narrowing, and “color-blind” planning. We conclude by highlighting opportunities for federal and state governments, developers, and Indigenous peoples to breach these barriers.

Keywords: tribal recognition; Indigenous rights; environmental justice; clean water act; wetlands; Lumbee; Haliwa-Saponi; Coharie; Meherrin; pipelines

1. Introduction

Water governance is a collection of systems and processes involved in decision-making about the use, conservation, and protection of water [1,2]. Discourse on transboundary water governance often evokes images of rivers or aquifers that cross international borders and prompts geopolitical discussions about hydropower, natural resources or trade [3–6]. Increasingly, however, these discussions also involve Indigenous peoples and whether or not they are entitled to a voice in decisions about waters—be they rivers, lakes, aquifers, or oceans—with which they have always had intimate connections [7–9]. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) [10] has heightened attention, globally, on Indigenous participation in water governance since its passage in 2007. In particular, UNDRIP affirms that Indigenous peoples have rights to maintain spiritual relationships with...
The 574 federally acknowledged Native nations inhabiting what is now the United States occupy a distinctive political and legal niche within the larger society. They are recognized as the original sovereigns of North America by virtue of their continuous existences and as documented in hundreds of formal diplomatic arrangements—often termed treaties—with multiple international states including England, Spain, France, Russia, and the United States. Most importantly, they retain inherent sovereignty and governmental capacity; extra-constitutional powers which they have never relinquished to the United States.

No other group of U.S. citizens wields such authority, yet no other is so lacking in definitive constitutional protections. While this poorly understood, ambiguous status has often served to protect Native nations from fatal challenges, their existence largely outside the federal constitutional structure has also left individuals and communities susceptible to exploitation, neglect, and even political termination. Other countries, such as Canada and Mexico, have enshrined Indigenous rights and recognition within their constitutions, but the Indigenous nations within their boundaries have little to show for these actions. In fact, it could be argued that with increased visibility came increased vulnerability, as their clarified status rendered them more legally accessible targets for those seeking to erode their powers or lay claim to their resources. It is no wonder that many U.S. based Native scholars and activists are reluctant to disturb the existing precarious balance—they know even with the best of intentions things can always get worse.