


# Chapter 4

## A Four-Part Ethical Framework for Facilitating Discussions About Generative Artificial Intelligence: The Process Is the Product

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### **ABSTRACT**

*Despite promises of revolution, generative artificial intelligence (GenAI), like many technologies before it, risks replicating failures of its predecessors rather than reimagining new possibilities. This chapter speaks directly to instructors in higher education who are grappling with GenAI's increasing presence in classrooms, not by offering technical how-tos, but by framing an ethical, human-centered approach to its use by teachers and students alike. We introduce a four-part ethical framework that includes utilitarianism, deontology, Rawls' veil of ignorance, and critical ethics*

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*each rooted in distinct philosophical and justice-oriented traditions. Through ideas for practical, adaptable classroom activities, we offer ways for educators to surface questions of power, equity, and agency with their students. This is an invitation to slow down, to think alongside one another, and to reimagine what it means to teach and learn ethically in a world increasingly shaped by generative technologies.*

## **INTRODUCTION**

Why is it so enjoyable to walk along the Seine or the Thames, to stop at a little cafe in the 6th arrondissement or at a pub in Covent Garden? Why are there no such neighborhoods in Atlanta, Albany, or Houston? *The Economist* recently reported that the one hundred least walkable cities in the world are all located in North America (Prieto-Curiel & Ospina, 2024). Why do these cities have few walkable areas, disconnected communities, high urban sprawl, and highways and parking garages taking up swathes of valuable real estate? Outside of North America, the majority of large cities formed their downtown cores before the widespread adoption of the automobile. With few exceptions, cities in the United States and Canada were still in their infancy as cars shifted from luxury items to everyday necessities and the field of city planning gained prominence.

When automobiles first appeared, they were celebrated as marvels of freedom and speed. There is no denying the benefits that they offer. Cars liberated people of every social class from the constraints of rail schedules and walking distances or the burdens of keeping horses. They delivered personal mobility on an unprecedented scale. However, these benefits have come with costs that have only recently been fully understood. Before the twentieth century, cities grew organically around necessary human movement – compact, walkable, and focused around public gathering spaces. With the rise of the automobiles, roads widened, neighborhoods sprawled, and public transportation declined. Highways sliced through communities, and most often were built directly through the neighborhoods of marginalized groups where land was cheapest or eminent domain would face few challenges (Mahajan, 2024). The suburban expansion that followed led to car dependency, social fragmentation, and ongoing environmental tolls (Schloemer, 2015). Today, many Americans live in places where walking is impractical (or outright impossible), public transit is underfunded, and the local environment isolates individuals rather than fosters connection. In retrospect, it seems obvious that no planner would sit down and say, “Let’s create cities where people are forced to own a car and then spend hours commuting every day, where big-box chain stores replace local business and third places where people could meet and interact with each other.” These are unintended

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