

Helping Others to Help Yourself The Value of Community Service

What would you think if you were told that two-thirds of a large group of young adults had made the decision to commit to community service? Would be surprised? Pleased? Would it inspire you to do the same? In Cleveland, Ohio you only need to look as far as Case Western Reserve University's campus to see this type of commitment in action.

Two-thirds of the Case Western Reserve University's graduating class of 2004 attended the Share the Vision 2000 Orientation on Community Service sponsored by Housing and Residence Life, Undergraduate Studies, the Case School of Engineering, the College of Arts and Sciences, the Frances Payne Bolton School of Nursing, Weatherhead School of Management, and Office of Student Affairs.

The new students, many of whom had been involved in community service and volunteerism before they arrived at CWRU, were eager to find out more about the opportunities awaiting them in the greater Cleveland area.

The orientation was set up as a panel discussion which afforded plenty of time for questions, as well as a chance to hear the panelists share their own community service experiences. The panel consisted of Robert Lawry, Director of the Center for Professional Ethics and panel moderator; Bryan Adamson, Assistant Dean, School of Law; Alice Bach, Associate Professor of

Religion; Brian Davis, Director, Northeast Coalition for the Homeless; David Kaelber, Pediatrics Resident, MetroHealth Medical Center; and Seena Perumal, CWRU student.

The inspiring and informative keynote address was given by Representative Stephanie Tubbs Jones who enthusiastically joined the panel after completing her speech. She urged the students to understand that by committing even the tiniest piece of their time to community service, they would be helping in more ways than they could even begin to fathom.

"We all have something to give," she said. "By working in community service, you will see people who will be thankful just for you to hold their hand - just for you to pay attention to them. And for the children, just to have someone to read to them means a great deal."

For the more financial-minded of the group, Rep. Tubbs Jones compared a commitment to community service to making an investment. "People talk about investments, about 401ks and Roth IRAs. These are all based on compounded interest -- that's when your money makes more money for you. I will attest to you that working in community service will compound your 'interest'. It will make your experience, on a day to day basis, a better one," she explained.

When Representative Tubbs Jones was running

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for office she had the chance to see her own “interest” compounding for her. As she shook hands and met people, she realized she was meeting the same people she had originally gotten to know over the years through her volunteerism.

Dr. David Kaelber agreed with Rep. Tubbs Jones. He explained that his days spent volunteering when he was a CWRU student were a big key in his learning to successfully network. “My first reasons for volunteering were for selfish reasons: I was bored and wanted something to do. It was after I began that I realized I was helping people. And even later, I realized that I was picking up skills in leadership and organization,” he remembered. “There was no other way, as a student, that I would have had access to these important people and done the things that I got to do.”

Both explained that the reward you will receive from community service may not be monetary, but indeed the reward will come back to you over and over again. However, Rep. Tubbs Jones warned the reward will probably not be your name on the front page of the newspaper, on TV, or on the radio.

So where does one start when it comes to community service?

Rep. Tubbs Jones urged students to think about their role models and consider what kind of impact their role model has on them, and most importantly, why.

Brain Davis, another CWRU alum, explained that he began his lifelong dedication to community service by covering a story for CWRU’s student newspaper, the Observer. “I was assigned to cover a story about a group of activists who had set up a shanty town to draw attention to homeless in the area, and by that, attempt to develop community awareness,” he said. “After the story was done, I started volunteering with the group. That was my first glimpse into homelessness as well as my first interaction with some of the issues surrounding homelessness. Then I started volunteering in downtown Cleveland, and that solidified what I wanted to do with my life.” Apparently it worked, because Brian is now the Director of the Northeast Coalition for the Homeless. And it all started out with him as an “observer.”

Professor Alice Bach told the group that she was moved to be involved with community service at the tender age of 10, and believes that it is wonderful to be involved with people at any age.

After the community service bug bites a CWRU student, there are many places that would love to have his/or her time, but how does one know what’s right?

Dr. Kaelber began three new organizations while he was a student, but he encouraged students to see what has already been established. “Look on campus because you’ll see that there are thousands of students and dozens of organizations to choose from. The diversity of the selection is immense, and it contains both outside and inside organizations for groups as well as for the individual,” he encouraged.

Rep. Tubbs Jones reminded the group that there are resources for community service all over Cleveland, and that the local free papers often offer a wonderful selection.

Bryan Adamson told the group that the students at the School of Law have been volunteering their time to children, and it can be a lot of fun for everyone. “Sometimes the children need to be tutored at school work, but sometimes the kids just need to play games or be taught how to hit a ball — in any way you can help, it makes a difference,” he said. “You help one child, one child at a time, and maybe that child will help someone else and so on and so on.”

“Another important thing about working with little children is that we may be the first positive adult that they’ve met,” added Professor Bach.

In reference to volunteering for children, Rep. Tubbs Jones had some important words. “Once you start volunteering with children, you raise the expectations of the kids you are helping so a real commitment is vital. If you aren’t serious about being a steady volunteer choose something that doesn’t take a lot of your time, because once you start volunteering, people depend on you and you need to be there.”

She told the group that there are different degrees of

“I do not believe that any particular program will save our country. What I believe will make the biggest difference in our country will be each of us, individually making a commitment to a child, family, or community. Each of us doing that will ultimately make the kind of difference that we need to make.” — Rep. Stephanie Tubbs Jones

volunteerism. If you need to start low key, you can find a place that matches your commitment. “However,” she added, “the first experience you find may not be the most comfortable experience for you, but I would encourage you not to stop, as it may be that you haven’t done this before, or that you just need to settle in.”

Adamson added that sticking with it is important as “it may not always be possible to see the immediate results of your work with a group, but ultimately, it does do good.”

And it can do good in so many different ways, according to Professor Bach. Her experience with working with a little girl showed her that community service can even teach lessons in understanding other cultures, races and religions. “One day, when I pulled up, the little girl I worked with said, ‘I thought all white people were rich,’ as she pointed to my broken down car. Her knowing that I had a broken down car perhaps helped equalize whites in her eyes, and also gave her an idea the world might be a little friendlier than she originally thought.”

Maybe for some the most important thing about community service is that it can promote self-esteem. And all the panelists agreed that is indeed the case.

“I trust, that in your years of college, you will grow to understand how you played a role in the dynamic of the greater Cleveland community. There are significant opportunities to be involved in many different ways that will not take away from your academic achievement, only enhance your academic achievement,” she noted.

When asked how the government plays a role in helping people, Rep. Tubbs Jones had this to say. “As a member of Congress, I am constantly told that this particular or that particular program will save our country. I do not believe that any particular program will save our country. What I believe will make the biggest difference in our country will be each of us, individually making a commitment to a child, family, or community. Each of us doing that will ultimately make the kind of difference that we need to make. Please don’t wait for the government to legislate all that needs to be done.”

“There is no greater reward than the reward you will receive from doing community service,” said Rep. Tubbs Jones, as she encouraged students to make this the beginning of a long commitment to public service. “Each day I move about and still try to get involved in things, I keep it on that level, saying ‘this is what I can do, this is where I can help.’”

One Tough Guy

The essay that appears as this newsletter's Director's Corner was awarded first prize — faculty in CWRU's 2001 Martin Luther King, Jr. essay contest. Congratulations, Bob!

I was privileged to see and hear Dr. Martin Luther King, Jr., once in my life. It was May 1, 1965, a day designated as Law Day in the United States. I was a student at the University of Pennsylvania School of Law. Already the recipient of the Noble Peace Prize, Dr. King had been for some time the fearless and charismatic leader of an American Civil Rights Revolution. That revolution was unique, built as it was on the principle of non-violence; but supported, too, by other principles, odd ones for a revolution: love and humility and respect for the rule of law. These principles were not what I first thought about, however, as Dr. King strode into the lecture hall that day. He was there to engage in discussion and debate with distinguished lawyers, journalists, politicians and professors about the meaning of the rule of law in America. Not all at the table agreed with Dr. King's ideas about civil disobedience, nor the actions that sprang from those ideas. The scene is forever etched in my memory. As he entered, he looked every inch a prizefighter heading for the ring. He was small, a welterweight perhaps, but lithe and quick and purposeful in every gesture. His face bore a fierce, determined look. Five or six taller, heavier men surrounded him as he darted along, bodyguards we all knew. He would be dead from an assassin's bullet less than three years later. I was shocked at the sense of danger that filled the air as he passed by. Moments later, chatting with the others on the stage, he smiled warmly and everyone relaxed. But I remember well my initial thoughts: "here is a man on

a mission. Here is one tough guy. If he struck you with his fist, you would go straight down, and you would stay down."

Later, as he began to speak, it was evident Martin Luther King, Jr., would never strike another human person with his fist. His strength - self-evident in his stride and demeanor - was of an altogether different order. He spoke of his principles, which were those of Jesus and the Sermon on the Mount. He spoke of his strategies, those developed in South Africa and India by Mahatma Gandhi. He quoted philosophers and statesman and the Hebrew Bible and Rosa Parks and the narratives of slaves. I cannot now exactly reproduce what Dr. King said on Law Day, 1965; but his message was of a piece with his famous "Letter From Birmingham City Jail."

Quoting Augustine and Aquinas, his letter distinguishes just from unjust laws, the latter being those "which degrade human personality." His examples are the laws and customs of the south which systematically segregated black people from white. He then offers a compelling moral justification for disobeying unjust laws, but in a manner, paradoxically, expressing "the highest respect for law." He explains his position this way:

In no sense do I advocate evading or defying the law as the rabid segregationist would do. That would lead to anarchy. One who breaks the law must do it openly, lovingly ... and with a willingness to accept the penalty. I submit that an individual

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who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustices, is in reality expressing the highest respect for law.”

With these words, Martin Luther King, Jr., provided the world with a profound expression of what civil disobedience means in a democratic society. What he meant by “openly” is that the disobedience should be a public act, a protest of injustice for all the citizenry to see and hear. By “lovingly,” King meant that both citizen by-standers and those in official positions should be treated with the utmost respect. Non-violence was a key element, but his mandate was to respect even those trying to enforce the law and all who stood for the continuation of the very injustices being protested. “Willingness to accept the penalty” attests to the sincerity of the protestor and his or her allegiance to the Body Politic, to the larger political and moral community of which the protestor is a member.

To King the “manner” of disobedience was as morally important as the fact that the protested injustices were real and “alive” in the community. The action had to grow from a place deep within the conscience of the law-breaker. Literally it meant to remain quiet when you were called vicious names, to turn the other cheek when you were stuck, and to submit to the outrage of arrest, trial and imprisonment for calling attention to the sometimes vicious, always humiliating injustices of racial laws and customs.

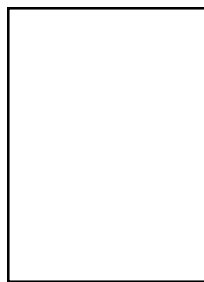
Those that can withstand such treatment are truly the strong, stronger than any prizefighter, or any oppressor. What I saw in the stride of Martin Luther King, Jr., and in his determined face thirty-five years ago was uncommon strength. Yet, for a time and in a place, he was also able to inspire heroic strength of that same kind in others. He was able to do so because, in the words of one of his biographers even in the simplest matters, “he always made decisions on moral grounds.” Additionally, he knew the power of words to move people. Andrew Young once said: “He was a preacher. And whenever we’d argued, he’d get to preaching. You never won an argument

because he would take off on flights of oratory, and you’d forget your point trying to listen to him.” That oratory was a unique blend of southern black Baptist evangelism and theological erudition. It was said he could make poor uneducated blacks say “Amen” to a quotation from Thomas Aquinas and university professors and students applaud a quotation from an unlettered slave. King’s strength was a combination of moral commitment and high rhetoric.

And there was something else: he cared. He cared deeply and fiercely for human beings, not only those of his own skin color who had been so badly treated in America; but all human beings. In the end he did not fear anyone; for in the end he had learned to love everyone, because he knew all were sinners. Finally, it was that religious overtone that enabled Dr. King to reach the exalted place he has among us. All these threads were brought together in his last speech, given the night before he died. In prophetic words, he concluded this way:

“I’ve seen the promised land. I may not get there with you. But I want you to know tonight, that we, as a people will get to the promised land. And I’m happy tonight. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.”

Oh, and he was one tough guy.



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We Do! We Can't?

A Discussion of Same Sex Marriage

There is no denying that the tradition of marriage has changed over the years. But is all of this change positive? A panel assembled to discuss these changes, specifically the changes which would allow same-sex couples to marry. This panel explored what these changes could mean to the individual, society, the state, and two of the largest religious groups in the United States. How will the U.S. deal if the door of marriage is opened to same-sex couples?

“We Do - We Can’t” was the official title of this kick-off panel discussion for the “Sex, Drugs and Rock and Roll Conference” at CWRU on September 12, 2000. The panel consisted of: Edward Lawry, Moderator, Visiting CWRU Ethics Fellow and Professor of Philosophy at Oklahoma State University; Bruce Kriete, Parents, Families and Friends of Lesbians and Gays (PFLAG); Professor George Dent, CWRU School of Law; Father Ted Lucas, St. Noel’s Roman Catholic Parish; Brian Blackmore, President, Spectrum at CWRU; and Rev. Clover Beal, United Protestant Campus Ministries.

Professor Lawry started the discussion by offering a thorough introduction to the state of same-sex marriages/civil unions. He explained that the issue of political rights for homosexuals has become increasingly commonplace in public debate in the United States. “Commitments against discrimination on the basis of sexual orientation have been adopted and sometimes defeated in a wide array of political and institutional settings,” he said. “We are struggling as a society to unify our religious, moral and political visions of the phenomenon of homosexuality.”

Professor Lawry told the group since the first of July of 2000, the State of Vermont has permitted same sex couples to enter into civil unions. “Fearing the breakdown of traditional values and sometimes expressing direct disapproval, some states have sought to explicitly restrict the idea of marriage to heterosexual couples,” he added. “This also raises questions

about what the status of civil unions will be in other states.” It is important to note that some of the couples who have taken advantage of this are not residents of Vermont.

“I think the Vermont Supreme Court made a really rational decision,” said Bruce Kriete of PFLAG. “If we are going to offer certain benefits of the state to married couples, then you have to make those available to all people in the state, not just one group of people. If there is a group of beings who can not marry for one reason or another, they are being left out.”

CWRU Law Professor George Dent gave the group background on the legal end of same-sex marriages explaining that same-sex marriage is not recognized as valid in any state in U.S. Dent said, “Under orders from the Vermont Supreme Court, the Vermont legislature adopted a law Vermont has recognizing so-called civil unions between people of the same sex.” The big question is: will these civil unions will be recognized in other states? According to Dent, “the majority view on that is that they will not.” He explained that even if same-sex marriage were recognized in a state, it doesn’t automatically mean the couple would be privy to tax deductions and the like.

Dent was careful to point out that while same-sex marriages are not valid, they are not illegal in this country. There are forms of marriages, however, that are. “For example, if a Muslim man comes to the U.S. with two wives, an arrest can be made,” he said.

Father Ted Lucas’ involvement with the Catholic Church has spanned over 16 years. “My comments can be brief, as church teachings say ‘No’ to same-sex marriage. But the Catholic Church does like to make distinctions,” he explained. For an example of this distinction, Father Lucas cited the “homosexuality is intrinsically disordered” statement by the Church.

“The Catholic Church recognizes the purpose of general intimacy between spouses as twofold: one is

the unity between those people; two is for procreation (for children),” he said. “Since, in a homosexual relationship between two people, there would not be a possibility of procreation, the Church comes to the conclusion that that relationship is intrinsically disordered — basically meaning procreation is impossible. Father Lucas reiterated the fact that it is this statement and “not any obscure scriptural reference” which sets the precedent in the Catholic Church.

He explained that some people in Catholic Church, including well-known Jesuit Andrew Greeley, think that this statement contains “archaic, philosophical language which is simply insulting.”

“Father Greeley and the others are not in good standing in many circles of the Catholic Church,” he said. “But there are many people who believe that the Church is ‘somewhat stuck’ when it comes to ideas about relationships between people of the same sex.”

“You will also see people within the Catholic Church calling for the Church to adhere to its own teaching. Aren’t we taught that there should not be discrimination against anyone, even if we are in disagreement with them regarding their ‘moral standing?’” said Father Lucas. “If God were handing out any kind of punishment for immoral behavior, I think a lot of people in church on Sunday would be in trouble.”

Again, he brought up the Church’s use of certain, specific language when it comes to describing homosexual activity. The Church distinguishes between ‘orientation’ and ‘activity.’ This means that homosexual orientation in and of itself is not sinful. “All [sexual] activity between non-married people, gay or not, is an ‘objective moral evil’ in the Church’s eyes,” he said. “An example of an objective moral evil is taking a life. But we might make an exception in the event of self defense. However, when one participates in an objective moral evil, one incurs personal guilt.”

According to Father Lucas, there have been Catholic theologians who have argued that while homosexuals were participating in an “objective moral evil” they’re incurring no guilt; they’re not sinning. “Which means they’re not breaking God’s heart,” he added. An example of example of this sort of split in the Church was seen when the Church donated money to

the opposition of same-sex marriage. “But as I said earlier, the Church’s teaching also clearly states that every semblance of prejudice should be avoided,” said Father Lucas, “so that means the donators acted against the Church’s teaching.”

Stranger things have happened, however. The Diocese of San Francisco now offers domestic partnership benefits to same sex couples. How did this happen? “The Diocese was forced to do this since San Francisco has adopted their domestic partnership benefits laws,” he explained. The Archdiocese of San Francisco does a great deal of business with the city through social service — about 2/3 of their monies come from city contracts — so the Church grudgingly offered domestic partner benefits for all employees.

“However, the language states that ‘any employee in the Archdiocese can offer to any other adult health care benefits,’” added Father Lucas. “This is how the Church kind of wiggled around everything instead of out and out saying that it was for gays.” He believes that we will see the Church employing this tactic when push comes to shove regarding same-sex relationships.

Reverend Clover Beal, an ordained Presbyterian minister, started out by saying, “It is a challenge to participate in this discussion today as the sole voice of Protestantism.” Part of her challenge was the fact that, unlike the Roman Catholic Church, who can come out with one official position, Protestant denominations have responded to same-sex relationships in myriad ways.

“We are all over the spectrum. From the conservative end of the church (the Christian Coalition and Southern Baptist Church), we have heard some overt arguing against civil rights for gays and lesbians and same-sex civil unions. On the other end, we have the Unitarians and Episcopalians, who offer blessing upon domestic partnerships and even marriage between same sex people — or at least allow for the freedom of conscience of their ministers to do that.”

But there are splits even within each of these factions. “Even a group like the United Methodists, who have clearly outlined their condemnation of same-sex unions, have people within their denominations who

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do not agree with that position and are fighting for the right to offer blessings or rituals of blessing to same-sex couples,” she explained.

“Although there is a crossover between the two communities, I believe the religious community has a different task than does the civil or secular community,” she said. “I believe religious marriages and civil marriages are different institutions, and even if the religious community might have much to say about same-sex unions, or how same-sex couples should be defended by the state, the religious community is still making decisions based on sacred teachings.”

One of the issues that she believes her religious community is struggling with is: “What it really means to be married, and once married, what are the couple’s duties?” To find the answers, Reverend Beal looks at the purpose of marriage. “First, we must decide what the purpose and definition of marriage is, and once we do that, we ask if marriage is about procreation? Is marriage only about ‘one man and one woman?’ ”

“Procreation issues are slippery because we know that there are couples who get married, but never intend to have children,” she said. “When I perform a ceremony for a couple, I don’t pry into the couple’s decision about children. I encourage them to talk about family, but that’s not part of my encouragement in their marriage. So is marriage just about the next generation of children? Is it also about fidelity and companionship? Love and mutual care? Responsibility?”

While it is obvious to most that both same-sex and different-sex relationships can contain all of those attributes, Reverend Beal’s religion, like Father Lucas’, is still concerned with sin. “The Church keeps wrestling with the idea of sin or sinfulness, or not, of homosexuality,” said Rev. Beal. “Christianity is a biblical tradition, and as a biblical tradition, we keep coming back to these texts.” While there are only a handful of the texts related to marriage and homosexuality, they are important ones. “Because they are so vital to our religion, we feel we have to keep wrestling with interpreting or reinterpreting these texts,” she said. Reverend Beal told the group that, unfortunately, people who do might not otherwise be bible-lovers become bible thumpers when it comes to this subject.

“But really,” said Reverend Beal, “how does God feel

about people living in healthy monogamous, committed relationships with integrity?” She noted that if the Church has negative things to say about promiscuity, wouldn’t offering alternatives to promiscuous non-committed relationships be something the Church would want? Isn’t it the duty of the Church to support, uphold and care for these relationships with our faith community, gay or straight? “I think we need look at our understanding of God, as a God of justice and compassion,” she said. “And if one takes seriously the scientific discovery that a person of homosexual orientation does not have a choice in that he/she was, for whatever reason, created that way, then one must incorporate that new understanding into one’s theological framework.”

For the Rev. Beal, the understanding of the issue really boils down to the face-to-face encounters with human beings who are gay and lesbian and in committed and loving relationships. “It is knowing these people and allowing myself to be changed by knowing them.” She added, “These relationships have opened up my heart and mind to new ways of thinking.”

Brian Blackmore, gay rights activist and president of CWRU’s student group, Spectrum brought two important points of view to the table. “For one, I am an advocate for gay rights and as such, I am a supporter of gay marriage. But I am also a member of a faith community, so I am aware of some of the struggles that have to be taken care of in faith communities in regard to the acceptance of same-sex unions.” He added that he was eager “to provide an academic point of view” because he serves as an educator as well.

“As an educator, I am here to provide you with information I have found and research I have done,” he said. “And there is a large block of information on same-sex unions out there,” he said. Blackmore encouraged people to look at several perspectives when we looking at civil unions, specifically legal, economic, religious, and historic. “These perspectives are going to be coming in and out of focus today as we discuss this issue,” he said. He also reminded the group that looking around the world to see different points of view is vital as “we are not isolated in this world.” Some of the many countries that have domestic partnership benefits are: Netherlands, Spain, and Sweden. Blackmore believes this shows the U.S.

is not quite on the cutting edge when it comes to reshaping our traditions.

George Dent, the lone voice against same-sex marriage on the panel, addressed the idea of traditions changing. “It was mentioned that the original traditions of marriages should be changed. Consider this: it has been said that by 2050, Muslims will outnumber Catholics in the country. If this is true, won’t a good deal of our population wonder why, if we accept same-sex marriages, why we don’t accept polygamy? I mean, polygamy has a long, time-honored tradition while same-sex marriage has none.”

“It’s about children,” responded Dent to the question of why the ‘state’ should care about who marries who. “Many parents will naturally take care of their children, however, some do not. We *could* throw the people in jail who do not take care of their children, but that doesn’t seem to be the answer. What we have done for thousands of years is create this institution called marriage and confer honor upon the people who enter. This is what will get people to take care of their children.”

A student stood up and told the group that his orthodox Jewish parents disowned him after they found out he was gay. He was placed with a new family, a family that showed him love. “I was placed in a foster family of two gay men who had been in a committed and loving relationship for 11 years,” he said. “The relationship was something that I could look at with respect and dignity which is something I never saw with my parents.”

“I am the father of two gay children and two straight children,” said Kreite. He pointed out that, ironically enough, the only one of his children who would get married (if she could) is his gay daughter - the rest were content in being unmarried. “I’d like to think that even if I didn’t have gay children that I would have come to the position that I think I have evolved to on marriage/civil union for same-sex couples,” he said

“I believe that allowing same-sex marriages is good for the institution of marriage,” said another gentleman. “If we allow benefits to be given to unmarried people who are living together as partners, marriages will falter. I believe people who want the benefits of marriage should be allowed to marry.”

“I see marriage as a gateway to a better life for gays and lesbians as well,” said a student. “To me, it’s a class issue. If a certain group of people aren’t allowed to get married, they are going to have a harder time getting joint bank accounts, loans, and on and on. They are going to have a harder time financially, and this will be especially true for people raising kids.”

“I had originally thought that we should call it ‘marriage’ for gay people. Then I came to the point where I thought ‘domestic partnerships’ was acceptable,” said Mr. Kreite, “but in many ways, that phrase does denote second class marriage. All I want is for every one of my kids to have available to them the same options that only some of my kids have.”

The Center for Professional Ethics

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The Center for Professional Ethics at Case Western Reserve University provides opportunities for students, faculty, administrators and professionals to explore more fully the foundations of personal and professional ethics. To join, please fill out the membership form on the back page of this newsletter. This newsletter is printed four times yearly. All rights reserved.

Tom Anderson, *Ethics Fellow* Teacher for All Seasons

In Tom Anderson’s “Power, Negotiation and Ethics” EDM course description, the last line reads: “Deeply held beliefs and opinions should be challenged, if the seminar is successful.” After speaking with Mr. Anderson, there is no doubt that he is serious about this challenge, and just as serious in believing that his students are up to this challenge as well.

Ethics Fellow, Tom Anderson, is one busy man. When he’s not teaching his Executive Doctor of Management classes given through the Weatherhead School of Management at CWRU, he’s working for the 75 year-old consulting firm of Marts & Lundy, located in New Jersey. And when he can, he is happy to offer his expertise as a speaker and workshop leader on the subject of ethics.

Tom believes that the marriage of teaching and consulting is a successful pairing. “It’s a fascinating way to put together two different parts of your life,” he says. “You get the sense that you are more in control of your professional life. You get to craft your own quality of life.” Tom thinks the best consultants are like good teachers, and he strives to be the teacher that excels in both arenas.

The EDM program is a three year, Thursday through Saturday Ph.D. program for people that Tom describes as “mid-career executives from both for-profit and non-profit companies who already have an MBA.” In the EDM program, Tom teaches both “Power, Negotiation, and Ethics” and a permanent new course, “Social Ethics.” “Power, Negotiation, and Ethics” is “designed to explore the definitions, the contours, the interactions, and the implications of power, negotiation, and ethics in our professional and personal lives” while “Social Ethics” “draws upon intellectual ancestors in philosophy and ethics while primarily focusing on current issues, perspectives and points of view through an analysis of social and ethical questions.”

What does Tom see in these non-traditional, but obviously dedicated students? “These are interesting and highly motivated people who bring a lot of experience into the class,” says Tom. He adds thoughtfully, “Having experience out in the real world makes for a different type of student — ethical issues are not theoretical for these people.” Tom

makes certain that these students get a “take away” piece from his classes. “With ethics in the classroom, students get the chance to step back and think about ethics and values in their own lives,” he says. While that chance to be thoughtful about ethics is valuable, it’s also vital to Tom that his students acquire useful tools — something that they can take away with them so they can negotiate those thorny, ethical issues presented in everyday life.

While Tom is thrilled with his EDMs’ eagerness to tackle ethical issues, he has been astounded at the desire that everyday, but certainly not average, people have expressed at looking at complex ethical issues. “St. Peter Catholic Church in Cleveland has an outstanding adult education program. They bring probably about 8-10 speakers a year, both local and out of town, and I was invited to present a half a day program with the parish. I had no idea what to expect,” remembers Tom.

A diverse group of 30 people showed up for Tom’s workshop called “Doing Ethics: Issues for our Future” — Tom couldn’t have been more pleased at the outcome. “It was an interesting group and they were very thoughtful. They were excited about adult education,” he said. Tom was pleased that these people were excited about learning and sharing their experiences with others.

Even at Marts & Lundy, Tom has assumed the role of educator as well. He and five other colleagues have put the wheels in motion for a sort of “orientation” for new consultants, as well as a continuing education for those already on the staff. “You get rusty, and skill levels need to say high -- I am sure ethics will come into play,” he says.

Does Tom think people in the workplace have trouble grappling with, or understanding issues like ethics? “I continue to be impressed with the level of interest in the whole area of applied ethics that I find among thoughtful for-profit and non-profit people,” he says. “My experience has been that there are many people out there, in business who do feel comfortable in being Aristotelian, to lead a life of virtue and be a person of character. They just need the tools to figure out how to do it.”

If there is one thing that is certain, it is that Tom will gladly share his “tools” with as many people as need them.

Volume 3, Number 1

News, Notes, and Future Events

Conference on Ethics and Multi-disciplinary Practice

All professions have codes of ethics that treat issues like independence, confidentiality and conflict of interest somewhat differently. In recent years lawyers and accountants have been engaged in a debate — not always distinguishing by light or civility — over the possibilities and dangers inherent in disparate, professional groups working within a single entity. Professional Ethics issues abound. The Center for Professional Ethics is co-sponsoring a one-day conference which will explore those issues. The conference is sponsored by the School of Law at CWRU, through its Jonathan Ault Fund.

The conference will be held in the Moot Court Room at CWRU's School of Law on Friday, November 9, 2001, from 8:30 a.m. to 4 p.m. It will feature three prominent speakers: Laurel Terry from Dickinson Penn-State Law School will present an overview of the multi-disciplinary phenomenon; Carol Silver of the American Bar Foundation will place the controversy within the framework of worldwide professional services competition; and finally, Charles Wolfram, the renowned ethics scholar from Cornell University, will discuss from a comparative point of view the very different responses to the issues given by the American Bar Association and the Bar Association of Canada. The cost of the conference will be \$100. Lunch will be served. Continuing education credit for lawyers and accountants will be given.

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CPE Director Robert Lawry and the Media

Our erstwhile Director, Bob Lawry, is constantly besieged by the media to comment on ethics matters far and wide. He reports that, recently, after concluding an interview with a reporter from a San Diego newspaper on a local conflict of interest controversy, the reporter had to tell Bob that the Indians 15-14 win over Seattle a few weeks back — coming back from a 12-0 deficit — was the most thrilling thing he'd ever seen (even if only on T.V.). Good to know that, despite an up-and-down season, "Go Tribe" rings across the land even to California.

Because of recent amendments to the American Bar Association's Model Rules of Professional Conduct for Lawyers, Bob was quoted in the *Washington Post*, the *Cleveland Plain Dealer*, and did a ten minute stint on a radio talk show over WCPN, Columbus, Ohio.

Some of Bob's calls are from out-of-the-mainstream media. The *Cleveland Alternative Press* quotes Bob in its September, 2001, edition on issues pertaining to young people and alcohol and drug abuse. Bob gave a talk on the subject at the 2000 meeting of the Association for Practical and Applied Ethics, which was published in the *Journal of Applied Philosophy*. He marvels at how the media gets information on what he considers obscure talks or writings. Must be Tom Shrout's communication network at CWRU, he has concluded, particularly the work of Jeff Bendix, who sends Bob media "queries" all the time.

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