

Ethics

ethics news & views

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MESSAGE FROM THE DIRECTOR

Dr. King's Agenda for the New Millennium

We recognize Martin Luther King, Jr.'s seventy-first birthday this month. King was blessed with a brilliant mind and with the gift of some great teachers. He was grounded in the music and the preached theology of the black church traditions. As a graduate student at Crozer Theological Seminary and Boston University, and through a trip to India, he informed himself with the knowledge and disciplines of Mahatma Ghandi's methods of nonviolent protest for social justice. King frequently placed the American struggle for civil and human rights in the context of global awareness and concerns. In his mind and faith, the nonviolent fight for justice and full participation for all Americans could not be separated from the larger struggle on every continent toward liberation for "all God's people."

On the night before he died in Memphis, Dr. King made these prescient, faith-filled remarks:

Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And 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 worried about anything. I am not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

Imagine with me that Dr. King had lived across the decades of the seventies, eighties, and nineties and that his mind, heart, and voice are looking with us now at this new millennium's world. What agenda might this elder "drum-major for justice" set for the twenty-first century? Here's the way I imagine the topics on his outline:

- * Bring the force of nonviolent commitment and strategies of conflict resolution to bear on racial and ethnic divisions and blood-letting on each of our continents.
- * Support families in caring for their children and give highest priority to making quality education available to every child and youth.
- * Make triumphant capitalism accountable for the real costs involved in our use of natural resources, our commoditization of virtually all dimensions of human exchange, and for the growing

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If I Should Die Before I Wake

Awoman accompanies her husband to the emergency room after calling 911. It is 11:30 p.m. when they arrive – over two hours have passed since she began noticing the frightening signs of a stroke in progress. She had found her husband unable to speak clearly, his face sagging slightly on the right side, and his right arm weakened. She will have to make decisions rapidly now. Has too much time passed or is he still a candidate for administration of TPA? And if he is, will this have the desired effect of dissipating the clot and allowing for return of functioning or will it lead to further bleeding? If the effects of the stroke are severe, how much medical intervention does she want? Should the patient be a “do not resuscitate” patient? Does she know what her husband would want under these circumstances?

In most United States communities less than 20% of us have completed advance directives, documents instructing loved ones and health professionals about what medical care one wishes to receive if one is no longer able to communicate or make decisions for oneself. Perhaps a slightly larger number have discussed their treatment wishes, but research by Georgia Health Decisions and American Health Decisions indicates that Georgians and individuals nationwide resist having these difficult conversations. Many participants report that they assume their loved ones will simply know what to do. They are reluctant to talk in detail or put anything in writing that might lock them in to a specific decision. Some report being concerned that talking about it will make it all too real, indeed might anticipate or cause something negative to occur.

Allowing oneself to think on these things, though uncomfortable, may be the most responsible, caring act we will make for closing out the living of our lives. Communicating clearly with loved ones about the wishes and the values that support your choices often provides immeasurable support to those whom we do not wish to be burdened by these weighty decisions. Though support for this process of advance planning is most typically rooted in the ethical concept of respect for individual autonomy or self-governance, another

core, compelling concept is that of respect for interdependence.

Why interdependence? We are dying older, more often than not in institutional settings and typically after a protracted treatment process. Even for individuals who retain their ability to consider and communicate their preferences, care decisions are not solitary ethics exercises. Rather, care decisions are made in the whirl of the interchange of information, blankets of emotion, existential ruminations, values discernment, and relationships, old and new. Even the heartiest independent souls, once in this unfamiliar territory, find themselves in a tangled web, and if they are honest, may be glad that they are. Who would wish to wade through diagnostic, prognostic, and therapeutic information alone? Few really wish all their tears to be in isolated silence.

Being in relationship around a difficult decision presupposes a deep desire that those on whom you “inter-depend” are worthy of your trust and are good, caring counselors. Communication becomes an exquisite resource. Many physicians and nurses have much to learn about listening and creating an atmosphere in which patients and families feel free to talk about this most intimate area of illness, bodily insult, and death.

Ideally these conversations can be constructed long before an illness or

accident necessitates the discussion. Beginning them at the point of arrival to the emergency room is far from ideal. Those who review their wishes with their physician on an annual basis and intentionally set aside time with family and loved ones to talk about their hopes and fears will have a much different basis for the tough questions. Well thought through and executed advance directive documents will only be of real use if they are founded on such conversations. In our initial analysis of surveys on current end-of-life practices in Georgia, health care professionals report that in the face of family disagreement, patient wishes are often not followed. Preliminary conversations can avoid many of these destructive standoffs.

What guidelines or values do you hope would guide decision makers in your care? Though it is hard to look ahead to particular circumstances or to know with assurance what you might wish at that time, could you begin discussing some of your concerns with loved ones? Don't look for this to be brief conversation. It may need to occur over time. And each potential member of the decision web should ideally be included. You may wish to record some of your reflections for future decision makers and consider attaching them as a codicil or attachment if you complete an advance directive.* The fear and heartache of critical care and end-of-life decisions may be eased somewhat by embracing the dialogue now.

– Kathleen Kinlaw

*There are two advance directives in Georgia, the Living Will and the Durable Power of Attorney for Health Care. You can obtain copies of these documents, which you can complete on your own, through most local hospitals. One internet site for obtaining state-specific directives is Choice in Dying at "www.choices.org." The forms will also be available on the Ethics Center web site in early 2000.

the movement from opinion to outrage to activism is not happening. Why?

Citizen Agency

The lack of citizen activity on campaign finance reform is a microcosm of declining political activity as a whole in the United States. While the argument about corruption in politics is vital and must be continued, I find the issue of voter apathy or citizen agency as important. Money is a unique force in politics both because of its roots in stratification and also its hollowness as a form of participation.

In terms of stratification, the composite of typical contributions is striking:

- Less than 1% of the entire US population finances candidates for public office.
- The overwhelming majority of financial contributors are wealthy and white.
- The 100 highest contributing zip codes were 82% white and gave \$1,463,034 in the 1995-96 election cycle. In contrast, the top 100 people-of-color zip codes gave a total of \$6,957.⁴

Contributions are the fastest growing form of political activity in the past two decades. With the professionalization of campaigns, financial contributions are also becoming the central form of citizen participation in electoral politics. This is of particular concern because the volume capacity of money far outpaces any "sweat equity" that less wealthy citizens can contribute to a campaign (time cannot be placed in a bank to draw interest like money can). The playing field is tilting even further away from middle and lower class in terms of political participation. As Gwendolyn

Patton declares, campaign finance reform has become "the unfinished business of the Voting Rights Movement" and several N.A.A.C.P. chapters have initiated law suits accordingly.

Beyond stratification and its accompanying apathy, even those who can afford to participate via financial contributions are expressing a new form of dissatisfaction. For those participating solely via financial contributions, the social gratifications of politics are not present anymore (working with others, the excitement of politics, and the feeling of making a difference.) The growing reliance on financial contributions fuels an apathy not only for those who cannot afford the process, but even for those who can. The face-to-face practices that provide the training ground and solidarity of democratic instincts are fading from the electoral process.⁵

Political Vocation

If dissatisfaction is emerging within the citizenry, politicians themselves also indicate their exhaustion with fund-raising. The current campaign financing system sets enormously high demands and exhausting requirements for political leaders. Is the role of fund-raising outpacing our understanding of the political vocation? The National Council of Churches (N.C.C.) chose to highlight this issue in recent lobbying and other secular groups and former politicians echo their concerns.

Beginning with the resources of the Protestant Christian heritage, the N.C.C. claims that many elected public officials see their work as a public trust. Politicians serve God by serving the well-being of all people. But when public officials are consumed by constant fund-raising, they cannot adequately invest

themselves in fulfilling the public leadership role with which they have been entrusted. The N.C.C. and other lobbying groups thus argue that "every sensitivity to politicians has to insist on reform."

For the N.C.C, designing structures that allow people to become what they are called to be is essential. David Skaggs, a retired six-term congressman, bemoans "We all spend proportionately more money on polling and TV ads than twenty years ago. The legislators are less and less willing to be educators, to cast the tough vote and go back home and explain it . . . There isn't enough understanding between us of what the job description is- that we've been hired to understand issues and vote as we see best, as opposed to being driven by opinion polls."⁶

What does the political vocation entail? What structures encourage citizen involvement in the political process? Does campaign finance introduce stratification and dissatisfaction that we should be concerned about? Are special interests determining votes and agendas? Does "money equal free speech"?

We could add other questions about human nature and structural temptations, the incivility of current campaigns, and the quality of new candidates. Campaign finance reform has layers of questions about vital political values and moral structures. With the efforts of Bill Bradley and John McCain some of these questions are becoming mainstream. It could not come at a better time, for we will find it harder to work on other policy and justice issues until we revisit the dynamics of the electoral system itself.

—Melissa Snarr

¹ Corporations and unions may not contribute to federal candidates under "hard money" rules, and individual contributions are limited. The "soft money" loophole, created by a 1978 F.E.C. ruling, removes these limits by allowing corporate, union, and expanded individual contributions to nonfederal "party-building activities." Often these unregulated funds are used for get-out-the-vote drives and issue ads in targeted states.

² Center for Responsive Politics.

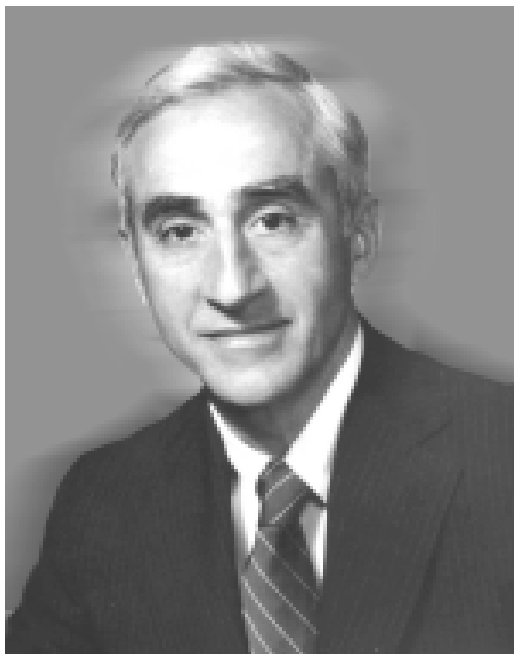
³ Elizabeth Drew, *The Corruption of American Politics* (Secaucus, NJ: Carol Publishing Group, 1999).

⁴ Ryan McPherson, et al. *Color of Money: Campaign Contributions and Race* (Washington, DC: Public Campaign, 1999).

⁵ Verba, Sidney et al. *Voice and Equality* (Cambridge: Harvard University Press, 1995).

⁶ Drew, p. 40.

Blending Business, Research, and Ethics



Dr. Roy Vagelos

As chief executive officer of Merck and Company, one of the largest pharmaceutical firms in the world, Dr. P. Roy Vagelos made a decision that saved millions of people from a devastating disease known as river blindness. Caused by parasitic infections, river blindness affects victims in Asia, Latin America, and Africa. When Merck researchers discovered that a drug called Ivermectin was effective in treating river blindness, Vagelos decided Merck would supply the drug free to developing nations. His bold move changed the face of global health and raised the standards of corporate responsibility.

Trained as a physician, Dr. Vagelos has extensive experience

in biomedical research and business leadership. He joined Merck in 1975 as senior vice president for Research of Merck Sharp and Dohme Research Laboratories Division. He continued to serve the company for twenty years, including nine years as chief executive officer (1985-94).

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This Spring the Ethics Center's new Science, Ethics, and Society program, in partnership with the Emory Science and Society program of the Faculty Science Council, is sponsoring workshops and public lectures featuring two distinguished public health leaders.

"Tuskegee": A Red Flag for Bioethics

On 16 May, 1997, President Bill Clinton issued a formal apology for the Tuskegee Study of Untreated Syphilis in the Negro Male. The President placed the burden of responsibility for the abuse on the medical research establishment when he stated, "the people who ran the study at Tuskegee diminished the stature of man by abandoning the most basic ethical precepts. They forgot their pledge to heal and repair." Almost 70 years after the study began in 1932, twenty-seven years after it was stopped in 1972, and two years after the Presidential apology, there remains a legacy of mistrust among African Americans toward the medical research establishment.

Dr. Stephen Thomas, associate professor of Community Health in the Department of Behavioral Sciences and Health Education and director of the Institute for Minority Health Research at Rollins



Dr. Stephen Thomas

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arenas. Sapp provided a view of work as an evaluator who plots funding allocations for nonprofits. Reuter spoke of the challenges of creating and directing a homeless services agency, where job assistance is provided through offering voice mail, showers, clothing, and employment counseling.

Marsteller offered a perspective on science project development in academic institutions. She noted that while her programmatic initiatives have received funding and institutional credibility, such accomplishments have emerged only after years of persistence.

The December skills session addressed nonprofit fund-raising. Facilitators included Melissa Devereaux, director of development, Hands On Atlanta; Alicia Philipp, director of The Atlanta Community Foundation; and Dolph Goldenberg, director of Trinity Community Ministries.

Forthcoming skills-based session topics include advocacy, community organizing/volunteer recruitment, and leadership models.

Fellowships

The program will offer three categories of fellowships, with the first beginning in Summer 2000. The **Summer Servant Leadership Fellowship** will provide funds for graduate and undergraduate students interested in summer work with nonprofits and public interest groups. The Fellowship requires attendance at an introductory orientation, a post-reflection seminar, and involvement in a leadership mentoring group.

The **Social Entrepreneur Fellowship** offers financial and supervisory support

in a collaborative program with Hands On Atlanta, to undergraduate students interested in designing service projects. Fellows are required to participate in Hands On Atlanta training programs.

The **Public Service Thesis and Dissertation Fellowship**, will offer financial assistance to graduate and undergraduate students interested in focusing their senior theses or Ph.D. dissertations on themes of public service, the public intellectual, servant leadership, or ethics in leadership. Students receiving these fellowships will be asked to mentor new entrants into the Ethics and Servant Leadership program.

Collaborations

To help organize Emory's multiple fronts of service and leadership work, E&SL is solidifying partnerships with Emory's Violence Studies and Theory-Practice Learning programs in an effort to streamline and coordinate summer internship programs. Currently in a planning phase, the alliance aims to provide jointly sponsored and facilitated training sessions for students entering internships in service and nonprofit sectors.

To foster institutional cohesion in service and citizenship, E&SL continues to develop institutional links with Campus Compact. Stacia Brown was named by University Secretary Gary Hauk an additional Emory representative to the Compact. Through Campus Compact we have created interinstitutional connections, advertised our directorship vacancy, and located possibilities for professional development among Center staff.

—Stacia Brown

"BEST PLACE TO WORK" CEO SHARES PERSPECTIVE ON VALUES IN BUSINESS

In October 1999, E&SL brought James Blanchard, head of the Georgia-based Synovus Financial Corp., to speak at Emory on "Tending the Heart of a Business." Synovus placed at the top of Fortune magazine's "100 Best Companies to Work for in America" this year.

Blanchard spent an afternoon with students and an evening with business and faculty leaders discussing the values guiding his leadership and the principles of making a corporation a great place to work. Named "most respected CEO in the state" by Georgia Trend in 1997, Blanchard explained that treating his 10,000 employees with dignity and respect is not a means to an end but an end in itself. It is, he explained, a "noble calling . . . as well as a great business strategy."

Tending the heart of Synovus means, he said, three things: communicating to each employee his or her intrinsic worth, offering employees the opportunity to make a difference, and providing them with the chance to be part of a winning team. Toward these ends, Blanchard helped create the Leadership Institute at Synovus. The leadership process begins before an applicant is hired. Candidates for jobs are carefully screened in an effort to ensure that everyone in the "Synovus family" will enter with an eagerness to work and strong moral sensibilities.

Once hired, employees are placed into one of three permeable categories: emerging, executive/organizational, or top-level executives.

Headed by Stephanie Alford, the

Continued on page 11

For program or Fellowship information:

- Servant Leadership icon on Learnlink (housed under the Center For Ethics icon).
- E-mail sbrow06@learnlink.emory.edu.
- <http://www.emory.edu/ETHICS>.

How should secondary educational institutions define "service"? Can a university embrace community partnerships without losing institutional identity and student focus? These questions helped set the opening tone for "A Future of Service: A National Conference on Service-Learning in Religion," held 17-18 November in Boston. Conference organizers Joseph Favazza and Michael McClain, both faculty at Rhodes College, introduced the themes of the weekend gathering: definitions in service-learning; creating the engaged university; the dilemma of descriptive versus normative agendas;

Boston Conference Focuses on Service Learning

encountering the other; creating community partnerships; and creating service-learning syllabi.

Organized for faculty in religious studies departments, the conference demonstrated how disparate current understandings of service-learning are – even within a uni-disciplinary conversation. But panelists' presentations also demonstrated that service-learning faculty's underlying goals and objectives are often similar: Their pedagogies aim to provoke insights into one's social location, into oneself, and into the other, for the sake of understanding – and perhaps, changing – the contours of our social structures.

How that happens, and how "radical" a service-learning program becomes, depends on its administration and leadership. One conference attendee noted that faculty

at his institution are wary of adopting theory-practice pedagogies because of pressures to adopt what he perceived as the "liberal agenda" underlying most service programs.

"Some of us just want to give our students the chance to sit with people in pain," he noted. "We don't want to change the governmental structure. Would such a modest aim fit under the rubric of service-learning programs?" Others built on this question: How do we communicate ideas and visions when service-learning has so many definitions and languages?

Dr. Elizabeth Bounds of Emory University noted that diversity in service and theory-practice learning techniques can be fruitful as well as frustrating. Variety in our viewpoints allows for a spectrum of political and philosophical views on service; transformative encounter of "the other" can thus occur both within a Marxist or socialist ideology and a more mainstream or capitalist arena.

Of additional importance, Bounds suggested, are questions that force service-learning practitioners to engage in critical self-reflection: What is preventing me from engaging more fully in practices of service and community engagement? Are there expectations in the role of teacher or faculty that create intrinsic barriers?

In an evening keynote address, Dr. Keith Morton of Providence College discussed these questions through a historical lens. Morton spoke about the history of American educational movements for social engagement, highlighting Dorothy Day and Jane Adams. He noted that Day and Adams entered service not only from an objective desire to help others, but also because, quite frankly, helping the poor gave their own turbulent lives coherence and meaning. Was their psychological need to do service thus the primary motive for their action?

Morton responded to the inferred question by suggesting that service is currently one crucial way students make meaning or sense of their world. It is, among other things, an attempt to find wholeness amidst a culture that fragments and alienates. As such, service-learning should be valued not only for those times when it inaugurates grand social change, but also for those occasions when it brings a spark of meaning, stability, or delight to an individual – whether she be the one ostensibly "being served" or the one "doing" the service.

–Stacia Brown

Blanchard, continued from page 9

Institute offers employees and managers two to four weeks of intensive training sessions each year. Sessions include systems thinking, personal development, servant leadership, communications, and strategic leadership planning. Former Ethics Center associates Andy Fleming and Steve Olson currently serve as consultants and trainers/facilitators for the Institute. During training sessions, the most promising emergent leaders are handpicked for higher levels of management.

Blanchard emphasized the importance of servant leadership skills for those being trained for top-level positions. "The more power you give away, the more power you have," he stated. Supervisors who "salute the flag while kicking the dog" are not wanted in the Synovus family. And the greatest barrier to being both a successful business and a great place to work? Arrogance. While excellence is expected at Synovus, arrogance will not be tolerated. Not only does it violate the values chain, it also makes a poor business strategy. Lack of humility has been the downfall of numerous corporations and executives in the twentieth century. "You can violate those rules [of humility and integrity] for a season, but the trap door will eventually open up," Blanchard warned, "and you'll fall through."

For a full report of the Boston conference proceedings or for copies of papers presented, contact Stacia Brown at (404) 727-1179.

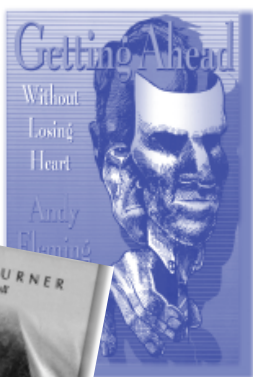
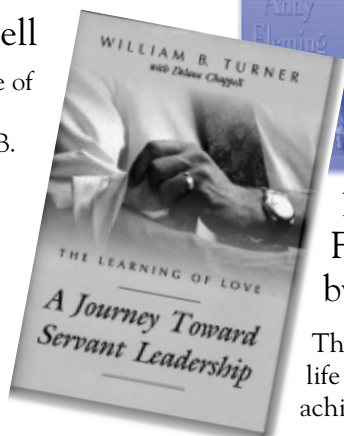
A Journey Toward Servant Leadership (Macon, Georgia: Smyth & Helwys Publishing, Inc., 2000) by William B. Turner with Delane Chappell

A personal narrative of the life and spiritual journey of William B. Turner, chairman of the Executive Committee of Synovus Financial Corp. that, in the words of Senator Sam Nunn, "illustrates in words . . . how to live a full, abundant life through full, abundant use of all of God's gifts in our daily challenges."

From the chronicle of Turner's service in the Navy during WWII, through the building of his enormously successful business career, to the development of his life as an example of servant leadership ministry, Turner's book is filled with wisdom and integrity. His generation, who fought in WWII and returned home to build modern America, offers a spiritual perspective vital to those who must follow in the large footprints they leave behind.

For Turner, "Relationships – with our Creator, our families, our friends, and others – are ultimately what is important in life." Journey provides a road map for those experiencing a sense of being lost in the struggle to maintain integrity while balancing the demands of work, personal relationships, and relationships to the larger community.

Zell Miller, governor of Georgia from 1991-99 says of the book, "Here is a life worth studying, a life worth emulating. Very few human beings have the rare combination of heart, head, and soul [of] William Bradley Turner . . . It is impossible to read this book without your own life being touched in a positive way."



Getting Ahead Without Losing Heart (Savannah, Georgia: Frederic C. Beil Publishing, Inc., 1999) by Andrew T. Fleming with foreword by James W. Fowler

This book explores the career and life style choices of seven high achievers, who chronicle in their own voices important educational and career choices. Readers meet, among others, a successful Wall Street trader who dreams of becoming a doctor, a Dartmouth graduate who happily works as a hotel desk clerk, and a former automobile shop secretary who makes it into investment banking and must choose between the job she earned and the man she loves. These intimate and insightful accounts are woven together by the author's own journey on and off the fast track during the period of these interviews. Each story includes questions for reflection and discussion and an appendix of books and films for those who wish to explore life-work themes further.

Tuskegee, Continued from page 7

School of Public Health will lead a workshop and public lecture examining this tragic legacy on 22 March. Thomas will argue that this mistrust is legitimate and illustrate how the long shadow of Tuskegee is a barrier to increasing the participation of African Americans not only in clinical research but also in accessing the health care services they need and deserve.

Today, "Tuskegee" is being promulgated as a metaphor to characterize the use of biomedical research in violation of human rights and to challenge the ethics of medical research in developing countries. The legacy of the Tuskegee Syphilis Study need not be a shadow on the future of public health and medical research. The development of our moral imagination will give us the vision to see and the courage to recognize "Tuskegee" as a red flag for Bioethics in the new millennium.

Autonomy, Continued from page 6

Much of Dr. Young's work focuses on feminist understandings of justice and difference. Examining the assumptions embedded in our cultural ideals, Young's analysis demonstrates that gender biases in our concepts of citizenship have detrimental consequences for women in our society, especially poor women.

During her time at Emory, Dr. Young will be offering a workshop for faculty and students and a public lecture in Winship Ballroom.

Vagelos, continued from page 7

Since retiring from Merck in June 1994, Dr. Vagelos has remained active in civic and corporate life. He is currently chairman of the Board of Trustees of the University of Pennsylvania. He also serves on the boards of the New Jersey Performing Arts Center, The Prudential Insurance Company of America, and The American School of Classical Studies at Athens. Earlier this year, the Franklin Institute honored Vagelos with the Bower Award for Business Leadership. Dr. Vagelos will be featured in a workshop and public lecture on 24 February.

– Mary Sue Brookshire

{ For times, locations, and other information about these events, see calendar on page 14. }

Join the Ethics Center today!

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