Ethics health consortium celebrates tenth year

New Evening@Emory 'Mini-Ethics School'

CEO Ray Anderson on sustainable enterprise

http://ethics.emory.edu/
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The Center for Ethics exists to enrich moral imagination, to deepen knowledge of ethics, and to encourage lives of moral meaning and ethical practice.

To further its mission, the Center:
• leads innovative, collaborative programs in the ethics of health science and care, scientific research, and leadership development in Emory’s undergraduate and graduate schools;
• initiates thoughtful public discussions of pressing ethical issues through forums, lectures, conferences, and publications;
• fosters new programs and organizations that share Emory’s vision for ethical teaching, research, and service; and
• develops faculty capacity for teaching and research in ethics throughout the university.
MESSAGE FROM THE DIRECTOR
The ethics factor for our next president

What kind of role should ethics play in the choice Americans will make in the upcoming presidential election? Here I will draw on several classic approaches to ethics to suggest how those resources could serve a president and administration committed to employ moral practices and judgment in the processes of governance. Each of these ethics approaches can contribute to illumine moral dimensions of presidential policies and decisions. Taken together, perhaps they can provide useful ethical criteria for discernment and choice as we participate in the debates and the choosing of our president for 2005-2008.

I hope that our next president will have and work from an ethical grounding, and that he will choose a vice president, advisors and cabinet members who share his/her ethical commitments. It is vital that our leaders recognize that law and public policy, in the long run, must be kept accountable to fairness, justice, and compassion. How do we test candidates for an ethical compass? How do we define or identify the qualities of thought and leadership that would reflect both ethical commitment and ethical competence? What qualities and approaches should we expect from a president and administration steered by an ethical compass? I suggest the following:

• A firm commitment to principles of justice, fairness, and inclusiveness. This means an allegiance to human rights, to equal opportunity for education, healthcare, and viable work, and for a living wage for all our citizens. A president and his cabinet should be able to articulate the principles that underlie these values, and to lead in restoring ethical language for public discussion and decision-making.

• An honoring and guarding of the freedoms that constitute our Bill of Rights. This includes respecting the privacy of citizens, safeguarding the freedom of expression and public advocacy for the rights of all citizens. It includes honoring rights of participatory access to the political processes that keep government, at all levels, accountable to the people.

• A balancing of the pragmatism of electoral politics with an effective, healing commitment to nurture the long-term growth in citizen loyalty, capacity and participation in the body-politic.

• Leading the public in restoring a long-range vision of the future of this nation and its role in the world, and leading us in maturing toward a global politics based on a long perspective, principled ethics, and mutual respect with other nations.

Notice how frequently I have used the phrase “long-term.” It seems clear that at the heart of our present crises we must recognize the dominance, in business, government, and social policies, of short-term thinking, combined with narrow and short-sighted commitment to the politics of possessive individualism.

As part of his background, character and competence, I hope the president we elect in 2004 will have at hand, and be able to articulate, ethical groundings for the policies and initiatives he will advocate. Ethical principles, if clearly and convincingly expressed, can frame issues in terms of fairness, justice, and long term interests of this nation and its people. Such a candidate would insist, as part of the qualifications for cabinet members and top advisors, a
It is vital that the leaders of this nation recognize that law and public policy, in the long run, must be grounded in fairness, justice, and compassion. working knowledge of ethics, and a commitment to making ethical considerations a core factor in every public policy discussion or decision. Resources from ethical traditions that will be pertinent in selecting leaders and in shaping and justifying policy proposals include the following:

From the Ethics of Character: The Virtues that Undergird Ethical Leadership:

- **Prudence**: Good judgment, dialogue with allies and opponents, discernment, seeing things whole, imagining and weighing long-term consequences.
- **Justice**: Fairness, equity, building networks of care, inclusiveness, due process.
- **Courage**: Resoluteness, resourcefulness, loyalty, determination, guts for moral leadership.
- **Temperance**: Self-management, self-discipline, balance and proportion; and in employing violence, using the least force that will really do.
- **Beneficence**: The will and the capacity to articulate moral principals and lead in serving the common good.

From the Ethics of Utility: Moral Reasoning for Pursuit of Distributive Justice:

- A commitment to maximize the greatest good for the greatest number.
- The will and capacity to lead others in commitment to the common good.
- Commitment to test the benefits of a proposed or enacted policy for non-injury, equity, fairness, and to question possible future negative consequences.
- Practical wisdom and leadership capacities to enlist and/or require citizen buy-in.
- Adherence to the “Difference Principle” — any policy or program selected to increase or benefit the common good should include provisions that insure that it benefits the “worst off” in the society first and most. Restorative and/or remedial justice is ethically vital.

From the Ethics of Principle: Testing the Guidelines and Restraints for Leadership:

- Honor and respect the mutuality of human rights, making it a central principle in determining policy, law or practices.
- Test the intent and probable results of a proposed program, policy or innovation from the standpoint of ethics, equity and justice. Is it legal? Is it constitutional? Is it fair? Is it just?
- Be certain to test whether every one has a fair chance to benefit from a policy or a change in the law. Practice publicity as regards altering policies and strategies that affect the public good.
- Play “moral musical chairs”: Imagine and weigh the effects of a considered policy or law from the standpoint of all those whom it will effect, no matter their position or power.
- Practice “Golden Rule” principles in business, government, and in international law and economics. “Do unto others (races, nations, governments, fellow citizens) as you would have them do unto you.”

Political leaders may underestimate the power and pursuasiveness of an authentic reliance upon, and articulation of, the ethical reasoning that undergirds their policy proposals and the ends they advocate. I find it refreshing to consider the difference in our common life that ethical commitment and competence in national leadership can re-awaken and bring forth in this nation.
BASE: Integrating residential life, ethics, and academics at Emory's Clairmont Campus

By Arri Eisen. I’ve been living with my wife and two sons on Clairmont Campus this year on the same hall with 28 undergraduate students. This is a program called BASE, Bridging Academics, Service, and Ethics, a collaborative effort developed by folks at the Center for Ethics, the Program in Science & Society, and the Emory Scholars Program, with significant support from Campus Life. Our evolving concept is to create a residential college type atmosphere in which students and faculty talk and live learning.

It’s been a lot of fun so far. We spent this first semester getting to know each other. In addition to beginning the development of several projects—including a documentary on urban sprawl in Atlanta, a February Classroom on the Quad exploring the issues of the coming Presidential Election, and a community garden— we all got together as a group twice a month for dinners organized by the students. Our first dinner guest was Emory’s new president Jim Wagner; he discussed the importance of building community and gave us a lot of ideas and momentum. Howie Frumkin, a leader in global environmental health and urban sprawl issues at our Rollins School of Public Health, was another engaging guest. Details of these and other projects can be found in our online newsletter accessible through the Center for Ethics website.

We’re especially excited about the coming semester. It will start off running with a retreat right before the new term starts. Then I will teach a seminar entitled “Humans and Plants as Genetically Modified Organisms (GMOs)” which five BASE students will take. The course will focus on the science, ethics, and social implications of artificial genetic modification of life and will culminate with a visit from and public symposium on GMOs headlined by internationally known geneticist, educator, and environmental activist David Suzuki. Another important part of the course will be to develop an educational pamphlet on GMOs for the greater community.

The symposium, which will be Friday, April 9 from 10am-2pm in Cox Hall on campus, will be free and open to the public and will also feature the research projects of the students in my seminar and diverse perspectives on GMOs from Steven Stice, a UGA scientist who was the first to clone a calf, as well as representatives of the World Bank and Georgia farmers.

Dr. Suzuki will be at Emory April 4-9 as the Nat C. Robertson Distinguished Professor of Science & Society at the University of British Columbia. In addition to visiting my seminar and participating in the GMO symposium, he will be giving a talk on the environment, free and open to the public, on Wed, April 7 at 7pm in Cox Hall. Watch the Center for Ethics website for details.

So, here we’ll have students and faculty living in the same building, engaging in research and public discourse, sharing the classroom, discussing society, science, and ethics and their interplay, and hosting and working with international scholars. A lot to look forward to; please join us in this process.
End-of-life decision making for children: Supporting the needs of parents

By Karen Trotochaud. When a child is diagnosed with a life limiting illness or condition, his/her parents are thrown into one of the most painful and confusing times a family can face. Not only must they quickly learn about complex diagnoses and confusing treatment options, but they must also deal with the potential death of their child. Unfortunately, there are few resources to which a parent of a child diagnosed with a life limiting illness can turn.

Being prepared for the death of a child is a state rarely achieved by either parents or health care providers. Nonetheless, in 2001 almost 54,000 children under the age of 20 died in the US. About half were infants less than one year of age, most of whom died as a result of prematurity or congenital abnormalities. In children older than one year, over half of deaths resulted from accidents or injuries. Of the remaining childhood deaths, major causes were cancer and congenital abnormalities including heart defects. These statistics reveal that significant numbers of children succumb to illnesses following a period of time during which diagnosis is made and aggressive treatment of the illness is being pursued. It is projected that up to 10% of children in the US are living with known life limiting conditions for which death is a real possibility.

Advance care planning—a process of considering one’s values and preferences so as to inform future treatment choices—is well established as an important aspect of end-of-life care for adults and has generated numerous well-developed guides and tools. These guides serve to stimulate and to assist discussions between an adult patient and family members and between an adult patient and healthcare providers. Often these discussions occur long before the adult is faced with a terminal illness.

Childhood deaths do not follow the same trajectory as those in adulthood. Unlike adults, parents of children do not consider future treatment choices for their child prior to a diagnosed life limiting illness. In addition, parents and health care providers alike are exceedingly reluctant to give up on aggressive, curative-oriented treatment option. However, once the diagnosis of a life limiting illness has been made, parents often implicitly go through a process of considering values and preferences as part of decision making about treatment choices. Discussions and planning must include the need to maximize quality of life with a serious illness, the need to consider the burden to the child as well as the promise of therapies, and the need to encourage transparent sharing and support about the range of possible outcomes, including death. These discussions are emotional and difficult, for health care provider and for parents.

Despite an overwhelming reluctance to address decisions about end-of-life care, parents of children diagnosed and living with a potentially life limiting illness face current and future decisions about those treatments they may want to pursue for their children and those treatments they may chose to forego. Failure to address end-of-life decision making with families early in the course of a child’s illness can result in delays in providing effective palliative care for the child, decreased potential quality of life for the child, and increased stress for parents who struggle through how to make these difficult decisions. Recognition of and open communication about the potential death of a child is required to begin addressing these difficult decisions about appropriate treatment choices.

Even though decisions to withhold or withdraw medical interventions clearly are a part of pediatric end-of-life care, little is known about how parents move through the end-of-life decision making process and how health care professionals can be of help in this process. There is a clear need to study end-of-life decision making in parents of children with life limiting illnesses and to develop tools to assist families and health care providers in discussions of these decisions.

With support from the Emory Medical Care Foundation, Kathy Kinlaw and Karen Trotochaud of the Center for Ethics will join Dr. Pamela Bachanas, Associate Professor of Psychiatry and Pediatrics, in the development of a pediatric advanced planning guide for parents of children with a life limiting illness and in the conduct of a pilot study of its efficacy with a small group of parents and health care providers. This pediatric advance planning guide will draw on relevant information learned from adult advance care planning guides with significant modifications based on what is
Servant Leadership Summer accepting intern applications until March 3

By Edward Queen. The D. Abbott Turner Program in Ethics and Servant Leadership is now taking applications for its Servant Leadership Summer internships.

Servant Leadership Summer is an eight-week funded internship program designed to enable students to deepen and integrate the practical, vocational, and intellectual components of their lives. Students will spend their time working in a non-profit or socially responsible business in the Atlanta area, developing management and leadership skills and learning from ongoing interaction with practicing servant-leaders.

The internship program includes an orientation retreat, placement, eight weeks of on-site work, weekly group meetings, and a post-internship retreat. Servant Leadership emphasizes service to others; a holistic approach to work; promoting a sense of community; and shared power in decision-making.

Previous placements have included: Georgia Justice Project; Atlanta 9-5, Atlanta Working Women; St. Joseph’s Mercy Care Services, Bobby Dodd Industries; Daemon Records; Refugee Family Services; The Community Housing Resource Center; International Rescue Committee, and Salomon Smith Barney.

Deadline for applications is March 3. Applications available online at http://ethics.emory.edu/easl/internships/.

For more information, please contact Edward Queen at equeen@emory.edu or Kate O’Dwyer Randall at karanda@learnlink.emory.edu.

End-of-life decisions cont.

Known about pediatric end-of-life care. It will be designed to assist health care providers in having earlier discussions about end-of-life care, provide a structure for those conversations that will help parents in making end-of-life decisions, and inform parents about the decisions they may face if and when their child faces a terminal condition. This guide will be designed for use by health care providers with parents as a communication tool to facilitate discussions between the medical team and parents about decision making.

An interdisciplinary effort between the Departments of Psychiatry and Pediatrics and the Center for Ethics, this project is an outcome of the state-wide Pediatric End-of-Life Care Task Force sponsored by the Center for Ethics and is based on recommendations stemming from the Task Force report. The pilot study will include parents and healthcare providers from the Pediatric HIV clinic and the Neonatal Intensive Care Unit at Grady Hospital and from the Brain Tumor Clinic at Children’s Health care of Atlanta at Egleston. Completion of an initial pilot study will provide background information for development and support for a larger trial on the efficacy of this intervention tool with parents and health care providers.

EASL Forum accepting spring round of student applications

By Edward Queen. In order to broaden the opportunities available to students to apply, the D. Abbott Turner Program in Ethics and Servant Leadership will conduct its first round of selections for the 2004-2005 Ethics and Servant Leadership Forum this spring.

In this round of applications ten to fifteen participants will be chosen. A second round will take place at the beginning of autumn semester. At that time the remaining slots will be filled. Applications will be available at http://ethics.emory.edu/easl beginning March 10 and will be due April 16.

More than ever, society needs responsible young leaders to revitalize and transform existing institutions, organizations and ways of thinking, and to create new ones as well. Servant Leadership is a leadership model that emphasizes service to others, a holistic approach to work, community-building, and shared decision-making.

For more information, please contact Edward Queen at equeen@emory.edu or Kate O’Dwyer Randall at karanda@learnlink.emory.edu.
Religion and globalization series resumes

The Center for Ethics’ lecture series on religion, ethics and globalization continues into the spring semester. Fall lectures are available for viewing on the Center's website at http://ethics.emory.edu/media. All lectures are free and open to the public. No RSVPs are necessary.


Most discussions of globalization devote inadequate attention to the ways in which this complex process interacts with race and religion. Yet, many in the developing world regard globalization as hegemonic and destructive of local culture, faith, and dignity. Fortunately, religions offer the will to resist domination and the possibility for negotiating globalization within just bounds. This lecture will examine some of the historical and contemporary dimensions of this fascinating interplay of issues.

Robert Franklin is the Presidential Distinguished Professor of Social Ethics in the Candler School of Theology. 7:30pm, February 24 in the Winship Ballroom, Dobbs University Center.

"Shaping a Global Ethic: The Role of Islam and the Muslim Community"

Given the accelerated drive towards globalization, a Global Ethic—a set of core spiritual and moral values which the human family can identify with—has become imperative. Such a shared ethic will be the foundation for sustaining just institutions and equitable relationships in the global arena. All our belief systems have something to contribute.

As a religion with a strong universal dimension expressed in its recognition of the oneness of the human family and in its acknowledgement of the dignity of all human beings, regardless of their religious and cultural affiliation, Islam will also be able to help shape this Global Ethic.

However, a segment of the Muslim community will have to jettison its exclusive, sectarian outlook. Strengthening both the principle and practice of universal justice and compassion within the Muslim community and indeed among all people is one of the great challenges of the twenty-first century.

Chandra Muzaffar is President of the International Movement for a Just World (JUST) in Malaysia. 7:30pm, March 2 in the Winship Ballroom, Dobbs University Center.
Emory Mini-Ethics School

Monday evenings from February 16 to March 22

What is the good life and how do you live it? Is there such a thing as evil, and if so what is its nature? How does ethics relate to vocation and professionalism? What are the ethical implications of new biomedical research like genetics and business scandals like Enron? What does ethics have to say about the state of civil society in America?

Taught by the faculty and staff of the Center for Ethics, the Mini-Ethics School is offered through the Emory Center for Lifelong Learning (formerly Evening at Emory). The short course is intended for interested adult learners who wish to expand their understanding of ethical issues.

Cost for the six sessions is $90, and enrollment arrangements can be made through the Center for Lifelong Learning at www.cll.emory.edu or (404) 727-6000.

The tentative schedule is as follows:

February 16: What is ethics? How do we do ethics?

February 23: What is the good life? How do we determine our vocation?

March 1: Evil, genocide, and terrorism.

March 8: Health care ethics, bioethics, genetics, and medical error.

March 15: Ethics and the professions. Business and legal ethics.

March 22: To be determined from student input.
My dear students,

Our conversations of this past semester, across cups of coffee and tired burnt-orange chair pillows have been on my mind this holiday break. The country I am visiting this season keeps a pace that allows time for reflection and silence, two things lacking in the modern North American life, and issues of ethics and vocation have been able to take root and nest in me deeply.

They have not rested quietly. They rarely do. Rather, the living of a slower life, if even for a few days, has reminded me of the struggles many of you have shared with me about the quickness of university life. Many days, when an extra eight minutes avail themselves you walk into my office, place your heavy backpacks on the ground, check your email, slam a sandwich and tell me what’s on your mind. I take courage, not at your exhaustion, but that you stop by to talk of deep things. It gives nod to the internal work and radical rearranging one does when one contemplates, not career path, but vocation.

You will not know what your vocation is by the end of this letter. If, however, you feel compelled to give voice to something long-alive in your psyche, about how you can contribute to the healing of the world, you have read the letter well.

Gather a warm beverage, drop your back-

I challenge you to believe that your vocation is not your career path. Vocation implies a decision about how you will choose to live your life, and to what causes your life will be committed. Frederick Beucher says, “Vocation is the place where your greatest gifts meet the worlds greatest suffering.” Anything short of that complicated synergy is not vocation. There must be, on one hand, the deepest desires of your heart, the sharpest intellect of your mind and the best practices of your humanity. On the other, there must be human suffering. Both exist.

By no fault of your own, dear students, the term “greatest gift” might, at best, seem foreign to you, and at worst translate into a mental laundry list of things you do well. The pace of our “e-lives” seldom gives room for the proper exploration of those entities. Picking one heavily concentrated and specialized major takes much energy. In attempting to balance all the nuances of life, and navigating the specialized modes of university majors, it is possible to deduce that your greatest skill is your greatest gift, and should therefore be what you choose to build a professional life around.

But your greatest gift is not your greatest skill. Your greatest gift is that which the community knows you for and the thing that you simply, upon reflection of your life, can’t not do. (English majors, please forgive me.)
It is the thing you do that brings you life and systematically brings life to the people and communities in which you exist.

The vocational plight of the North American student is not easy. Yours is a generation that must negotiate nuances of race, class, globalization, terrorism, poverty, hunger and a growing AIDS epidemic. Your work will need to engage creative and difficult reconciliation between people and nations, and must do so against the backdrop of growing global impatience. You will need to think quickly and digest deeply. The world you inherit requires people living out vocation. Without this, the problems listed above will intensify. No longer can students, those with the opportunity to study the world’s people and her history, not choose vocation over career.

However daunting this task may seem, know that you already possess the tools to “live” vocation. Do not underestimate the power of your intention, your thoughtfulness, your intellectual probing and, quite simply, your friends. I have seen you at work last semester, and in that work have seen you strive to carve out a way for yourselves where vocation is the way of living you practice.

I am honored to be a fellow sojourner.

Kate O'Dwyer Randall
Sosua, Dominican Republic

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**EASL Forum Service Projects Spring 2004**

Each spring semester EASL Forum students collaborate on service projects. Projects focus on one of four areas:

1. **Campus change.** For example, in 2001 students worked on a Living Wage campaign.
2. **Community immersion.** Students work together with a specific community-based organization on a joint project.
3. **Civic engagement.** Students design and implement program to increase civic education and participation.
4. **Communication of servant leadership and/or ethics.**

Saralynn Masselink (Theology)
Molly Harrington (Junior)
Creating a non-profit that works toward bridging students who need money for service trips to companies that are interested in funding them. The return for the company is that they get students who volunteer and agree to come back and either do a teach-in about the work they did or write a piece for the company newsletter.

Candace Chan (Senior)
Creating a photography project on the ethics of urban sprawl.

Veena Gurshani (Sophomore)
Gwen Wernersbach (Public Health)
Volunteering in a domestic violence shelter and writing a paper on child abuse.

Anita Husen (Junior)
Erik Fyfe (Sophomore)
Leila Barker (Junior)
Volunteering at a juvenile detention center tutoring, peer counseling and examining ethics of prison and incarceration.

Laura Melton (Freshman)
Hazen Stevens (Freshman, Oxford)
MaiCa Kozak (Junior)
Developing a basic literacy program for adult learners.
Ten years of health care ethics leadership across Georgia

Celebrating the Health Care Ethics Consortium of Georgia

KATHY KINLAW

2004 marks the tenth anniversary of the Health Care Ethics Consortium of Georgia. The Consortium is an active partnership of organizations throughout the state, committed to addressing ethical issues that arise in providing health care for patients and families. The Consortium currently includes 74 member organizations – including hospitals, health systems, hospices, long term care communities, home health, rehabilitation centers, and insurers. The Center for Ethics supports the Consortium through office space, partial staff support, and access to ethics resources.

The Consortium’s vision is to serve as a center of excellence in providing leadership in health care ethics education, analysis and practice. The Consortium has worked with its members to address a variety of ethical issues confronted by an increasingly complex health care environment: what is the ethical response to concerns about continuing life-sustaining technology when the question of the medical futility of that treatment has been raised? How do health care professionals provide care that respects cultural, racial and religious diversity? What are the ethical implications of managed care?

A Brief History

The Consortium formally began inviting members in January 1994, but its founding was based on a prior, three-year dialogue with representatives of health care institutions statewide. The dialogue began with a one-year grant awarded by the Georgia Humanities Council in August 1990. Kathy Kinlaw, Associate Director of the Center for Ethics and founding Executive Director of the Consortium, and Dr. Nicolas Fotion, Professor of Philosophy at Emory and member of the first Faculty Board of Advisors for the Center for Ethics, served as co-principal investigators for this grant, leading ethics seminars in hospitals throughout Georgia.

At the conclusion of the grant in September 1991 a statewide symposium on health care ethics was co-sponsored with the Georgia Hospital Association. Dr. John Golenski of the Bioethics Consultation Group in California and Bruce Jennings of the Hastings Center provided keynote addresses. The concept of a statewide partnership was introduced at this conference and participants indicated strong interest in continuing the dialogue and having an educational forum for addressing ethical issues.

During the summer of 1992 three regional meetings were held in Atlanta, Savannah and Albany, involving 75 representatives from health care institutions throughout the state. Participating administrators, medical directors, directors of nursing, and directors of pastoral care affirmed the interest in establishing a Consortium. Myra Christopher, Director of the Midwest Bioethics Center, presented the story of the evolution of her Center.

In early 1993 a written survey was distributed to insure that institutions not represented at the regional meetings provided feedback.
about possible foci for a statewide network. This planning process identified a desire for general ethics education, assistance in developing and supporting ethics committees (including case consultation and assessment methodologies), end-of-life care education, and discussion about the ethics of allocation of resources.

Beginning in the summer of 1993 a diverse consortium planning group of 30 individuals representing 24 health care institutions began meeting bimonthly. This group of institutions became founding partners of the Consortium and began expanding that membership in January 1994.

**Education and Open Dialogue**

Though the structure of membership and programming has evolved through the years, the primary emphasis on ethics education and open dialogue and sharing between member organizations continues. A commitment to holding educational programs throughout the state led to the hosting of as many as nine regional meetings each year early in the life of the Consortium.

In recent years, the numbers of meetings has decreased (average of four), but these meetings continue to be held throughout the state and attract participants from beyond the host region. In 2002 the Consortium introduced a one-day, intensive ethics committee workshop both for orientation of new ethics committee members and for in-depth review for those with prior experience in

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**Join us as HCECG Celebrates its 10th Anniversary**

**A Decade of Ethics Experience:**
Looking Back, Looking Forward

**March 31 to April 1, 2004**
**Holiday Inn, Decatur**

The conference will examine some of the dynamic changes in health care ethics over the last decade, bringing lessons learned to a discussion of future issues in health ethics.

**Plenary Topics:**

- **Opening Address:** The Ghost of Bioethics Past
- **Dinner and Keynote:** The Spirit of Bioethics Future

  **Albert Jonsen, PhD**
  Emeritus Professor of Ethics in Medicine
  University of Washington

- **Law and Ethics: Retrospective and Lessons**

  **Charity Scott, JD**
  Professor of Law, Georgia State University

- **Ethical Voices in the Midst**

  A Panel of Organizational Leaders in Health Care

- **Respecting Diversity in Health Care**

- **Palliative Medicine**

  **Wendy Hawke, MD**
  COO, Georgia Cancer Specialists

- **Ethical Challenges in the Future of Public Health**

  **Jeffrey Koplan, MD**
  VP, Academic Health Affairs, Emory Health Sciences

For further information, please visit [www.emory.edu/cme](http://www.emory.edu/cme).
ethics. With a capped registration, interest in the workshop has led to the Consortium’s hosting this event twice yearly. The Consortium also holds an annual statewide conference examining current ethical challenges in health care.

The Consortium now publishes a newsletter twice annually, provides members with a directory of institutional member representatives, maintains a video library of Consortium speakers, and provides ongoing communication of events through its website at www.hcecg.org.

Medical Futility, providing guidance on a proactive approach to avoiding impasses between health team members and family members when concerns about continuing aggressive life support are encountered. The report did not recommend a process for resolving individual patient cases when proactive efforts fail. This question is now being raised again by Consortium members and health care professionals in the state, inviting the Consortium to develop a process to explore the topic of medical futility again.

Research and Analysis

The Consortium provides an important structure for research and analysis of ethical issues in clinical and organizational ethics. For example:

A. In 1997 the Consortium published a report from its statewide Task Force on Medical Futility, providing guidance on a proactive approach to avoiding impasses between health team members and family members when concerns about continuing aggressive life support are encountered. The report did not recommend a process for resolving individual patient cases when proactive efforts fail. This question is now being raised again by Consortium members and health care professionals in the state, inviting the Consortium to develop a process to explore the topic of medical futility again.

B. With support from the Whitehead Foundation, the Consortium conducted a survey of member organizations in 1999 and 2000 to determine current end-of-life practices in Georgia. The questionnaire included information about advance directives, pain assessment and management, family support, palliative care, do-not-resuscitate orders, and hastened death. Survey results were
C. The Ethics Consortium continued to partner with multiple state organizations on improving end-of-life care, serving as one of the lead organizations in the Georgia Collaborative to Improve End-of-Life Care. With partners in this Collaborative the Consortium has made an impact in such areas as public engagement, health care professional education, and pediatric end-of-life care. During the summer of 2000 the Collaborative worked with Georgia Public Television on the production of *Final Choices*, a documentary on Georgia efforts to improve end of life care. This program was broadcast with the national PBS series entitled *On Our Own Terms: Moyers on Dying*, and won several broadcasting awards.

**Sample Regional Meeting Topics**

- Strategies for Allocation of Scarce Resources and the Impact of Bioterrorism Preparedness Efforts
- Ethical Issues in Mental Health
- Corporate Compliance and Organizational Ethics
- Evaluating the Ethics Consultation Process
- Developing an End-of-Life Model of Care
- Moral Reasoning in Clinical Ethics
- Religious Beliefs and Clinical Ethics
- Role of Law in Ethical Decision Making
- Breaking Bad News and the Ethics of Communicating
- Corporate Compliance and Organizational Ethics

Over the years the Consortium has been able to grow in staff size beyond the Executive Director position (Kinlaw) and has benefited from the creativity of several wonderful assistant administrators such as Elizabeth Christian, Lane Busby McLelland, and our current Assistant Director, Karen Trotchaud. The Consortium’s operations would not be possible without our talented administrative assistant, Kim Gardner, who provides registration, membership database, and website management among her many responsibilities, and Windy Clement, who serves as the Consortium’s business manager.

The Consortium has an active Advisory Board composed of health care professionals and administrators as well as community business leaders outside of health care. The Board’s counsel and active involvement in Consortium’s programs and projects continues to be invaluable in the strategic growth of the organization.

The Health Care Ethics Consortium of Georgia is a unique place where research and theory intersect with practice, making “ethics in action” possible.
Ray Anderson founded Atlanta-based Interface, Inc. in 1973 to provide modular, self-adhesive carpeting to business customers. Interface is now the global leader in commercial floorcoverings and related interior products.

As recounted in Anderson’s book *Mid-Course Corrections*, in 1994 customers began to ask what Interface was doing for the environment. A global task force was organized to research and promote Interface’s environmental position to its customers. The task force asked Anderson to make the keynote speech at its inaugural meeting. He had no idea what to say.

It was at that time that someone lent him a copy of Paul Hawken’s book *The Ecology of Commerce*. The book changed his life. He urged the task force toward a radical, new goal: first, total environmental sustainability, with no waste products returned to the environment. Then, Interface would strive to become the world’s first restorative industrial corporation, not merely not causing environmental damage but actually contributing back to the environment.

Since then, Interface has shifted its operations to what it calls the “Evergreen Lease.” Floorcoverings are no longer sold to customers, but rented and then maintained by Interface. This unique arrangement allows the company to insure that its products are recycled.

According to the 2002 annual report, since 1994 landfill wastes have dropped by 79%. Eight percent of the energy used in production is now from renewable resources. The majority of Interface’s petroleum-based polyester products are from 100% post-consumer plastic soda bottles, thereby avoiding 39,000 metric tons of green house gas emissions. Cumulative savings from Interface’s sustainability efforts now total over $200 million, proving that being ecologically sensitive can be profitable.

*Ethics News & Views* caught up with Anderson in Interface’s corporate headquarters in The Vinings.

Q. Interface has set as its goal 100% environmental sustainability—no waste returned to the environment—a tough goal for a business that makes a petroleum-based product. How is Interface progressing?

**Anderson:** About a third of the way from where we started. We have a target date—2020. If you extrapolate the rate of progress, a steady pace, we can just about do it.

Q. In *Mid-Course Correction* you mention your search for “God’s currency”—a measurement of the true environmental cost of a product. How is that effort coming along?

**Anderson:** It’s a mixed bag, you might say. It’s sort of like the Euro, it’s a mixed bag. [Laughter] It’s all these currencies rolled up into one.

What really, in fact, is emerging is the concept of life cycle assessments, so that products are assessed over their entire life, cradle to cradle, not cradle to grave. That
is, cradle to grave to reincarnation as a recycled product.

To ascertain a product’s environmental impact, we measure on about twelve different scales. So "God’s currency" has twelve different dimensions. One might be global warming, another might be toxicity. Another might be resource utilization. And toxicity itself is lots of different things—what we do to the air is one thing, what we do to the water is another, what we do to our bodies is still another. So "God’s currency" is in fact emerging in terms of quite a number of variables. How you minimize all of them at the same time is the challenge.

Q. Why aren’t more companies striving for sustainability?

Anderson: We really
don’t know. I’m sure lots of other companies are doing something. But I don’t think anyone’s quite taken the broad, formal approach that we have, aiming for zero impact. I’m sure a lot of people are moving in the general direction, but I don’t know of anyone who has gone beyond where we are, not just in commitment but in achievement. As far as I know, we lead the world.

Q. There is a global movement afoot to demand “transparent” reporting from corporations, not just in the financial sphere but also community and environmental aspects. Is the “transparency movement” helping to move corporate sustainability along?

Anderson: It’s certainly a complementary effort, if not overlapping. You see transparency on our website on the one dimension of the environment, and, secondarily, social equity. But transparency, of course, is bigger than that—it applies across the spectrum. Transparency of financial results is also a part of the picture.

I don’t think I can say that the transparency movement has led other companies to become more ecologically sensitive. I think that transparency is first addressed in terms of financials. The general picture in the corporate world is that we don’t know enough about this ourselves yet to make any bold commitments or bold statements, or exposing what we’re doing. There’s a more basic insecurity about that.

Q. Why aren’t more companies following Interface’s successful example?

Anderson: We’ve done our best to tell our story. So perhaps people are just not listening. [Laughter]

But I do think that CEOs by in large are missing something important. And I’ve asked myself why that would be, and I think basically it’s because there are three types of CEOs—there are those who founded their companies, those who inherited their companies, and those hired to run their companies. And the latter type is by far the largest segment.

The typical tenure of a CEO in a corporation is maybe ten years. And long range planning is maybe five years, so there is certainly not much of a sense of legacy in that type of CEO. And there’s a short-sighted pressure of the financial market. The focus is generally very short term. You don’t find CEOs thinking about 2020, much less environmentally sustainable.

But most CEOs are the “hired gun” type. So think it’s basically my type—the founder or the inheritor—that has the sense of legacy. Where I see the greatest commitment is where the CEO is the founder.

In large companies, that’s rare. In large companies, the founder has already handed over to the “hired gun.” The larger companies are already into many generations of “hired guns.” So you don’t get that sense of legacy. That’s the biggest fundamental
reason I can put my finger on.

Q. What might change that?

Anderson: Really, really powerful examples emerging. Companies that have done really, really well by doing good.

I had hoped that Interface would be that example, and I still hope it will be. What we’ve had is the intervening phenomenon of the worst marketplace we’ve ever seen for the last five years. The financial results for Interface have not been there, not because of sustainability, but because of the marketplace in which we’re operating where we haven’t had the financial results commensurate with the model you’d love to present to the industrial world. When we can get that the financial component really going well, we will be that company, that model. What needs to happen is a sterling, undeniable, highly successful example, in conventional terms as well. What you do speaks mountains more than what you say.

Q. You joined the Center for Ethics’ Advisory Council this past semester. What brought you to the Center?

Anderson: Jim Fowler. I’m a great admirer of him, and I would love to do anything I can to help him. I first heard him speak in LaGrange, Georgia, probably nineteen years ago. He was there for an annual event sponsored by the local medical clinic. Jim came and spoke, and I was there.

Q. As a new board member, what dreams do you have for the Center?

Anderson: It’s a little early for me to be having dreams for the Center—I’m just trying to catch up. [Laughter]

I would hope that the Center for Ethics would be the “leaven in the bread” for the entire institution. I would hope that the environmental dimension of ethics will also be developed more fully. That we think of all creation ethically, of stewardship, and not just of humankind. We’re way, way too anthropocentric as a culture. Is it possible to put too much value on the human being? It’s a good question to be addressed in ethical terms.

Q. What’s next on your plate?

Anderson: The sequel to Mid-Course Correction is hopefully going to be entitled On Course. In that I intend to make the business case for sustainability more powerfully than in Mid-Course Correction.

The missing piece is financial performance, and as we come through this trough that we’ve been in, we’ll have that financial performance. Then we’ll be in a position to talk about the business case for sustainability in terms of the five Ps—people, process, product, profit, and purpose. All with proper attention to place—the sixth P. There must be a seventh one in there. If you can find me a seventh P, I’d be love to hear it.
Moral education
Evaluating Emory's efforts alongside peer institutions

By Paul Ficklin-Alred. Educators miss a critical opportunity if they assume that students are fully formed moral beings by the time they enter college or university, according to the research team from The Carnegie Foundation for the Advancement of Teaching. The college years are perhaps the most crucial period for a solid grounding in moral and civic education, but most educational institutions have pushed these concerns from the center of campus life to the margins and have segregated them to the extracurricular realm.

Anne Colby, Thomas Ehrlich, Elizabeth Beaumont and Jason Stephens spent several years visiting a number of colleges and universities in the United States and analyzing their research, and point to twelve schools that emerge as benchmark institutions in promoting moral and civic education. These range from major research universities (Duke) to small liberal arts (Tusculum) and community colleges (Turtle Mountain in North Dakota and Kapi’olani in Hawaii), from public schools (Portland State University and California State University, Monterey Bay) to those with a religious affiliation (Messiah College and the University of Notre Dame), and from colleges for women (Alverno, St. Catherine, and Spelman) to a institution dedicated to military education (the United States Air Force Academy).

However disparate their sizes and educational foci, these twelve schools share the common goal of crafting a holistic and intentional approach to moral and civic education. These schools achieve this goal through the shared features of: 1) integrating moral and civic education into the curriculum of the institution, 2) developing education that goes “beyond the intellectual realm to action, both inside and outside the curriculum,” 3) linking the issues of diversity and multiculturalism to education, and 4) creating a campuswide culture of shared values that unifies and reinforces these programs. The authors of Educating Citizens divide these twelve institutions according to the three approaches to moral and civic education that equip students to become engaged citizens, which include emphases on virtue and character, systematic social responsibility, and engagement with and response to their communities.

Educating Citizens is a work of incredible depth that has the potential to become the standard reference volume for educators committed to moral and civic education. Its exploration of leadership styles, fostering of campus culture, moral formation theories, pedagogical strategies, curricular approaches, faculty dynamics, extracurricular programs, assessment options, and obstructions to implementing moral and civic education is impressive and comprehensive. Educating Citizens will likely become an invaluable resource in every aspect of campus life, from presidents, deans and provosts seeking to chart a vision for their department or institution, to campus life administrators shaping first-year seminars and living-learning communities, to faculty planning courses and extracurricular programs that make civic and moral education central to learning, to students who want guidance for their own academic paths.

How Does Emory Measure Up?

Anne Colby and her research assistant visited Emory in November 1999 while preparing her research for the book, but did not include Emory among the twelve core institutions. The authors do, however, cite the Hughes Science Initiative as a program that presents “valuable opportunities to expose both majors and nonmajors to
the values that are foundational for science—open-mindedness, honesty, risk taking” and describe in detail the minor offered by the Violence Studies Program. They also note that at Emory, it is often lecture track faculty who provide significant leadership in moral and civic education, commending their “considerable leadership” and “sense that they can have real impact on teaching at Emory.” This ability to assume leadership roles, they conclude, is possible primarily due to “the stability of long-term contracts” and substantial funding from foundation and government grants.

Despite these commendable programs, the authors cite Emory as an institution where faculty comment that they often are not able to pursue initiatives in moral and civic education because they feel that they are “swimming upstream” against the “strong emphasis on scholarly productivity.” Yet Colby and her fellow researchers also include a gentle reminder that faculty at Duke and other major research universities have managed to build networks that promote moral and civic education even in the face of this institutional pressure. How would Emory compare if the researchers returned to campus in 2004?

Since Colby’s visit in 1999, Emory—with significant leadership and support from the Center for Ethics—has launched or brought new vigor to several key initiatives in moral and civic education that rank favorably with those at the twelve core institutions profiled in Educating Citizens, including:

- The D. Abbott Turner Program in Ethics and Servant Leadership
- The Office of University-Community Partnerships (which includes the Kenneth Cole Fellowship in Community Building and Social Change)
- The BASE (Bridging Academics, Ethics, and Service) Residential Community on the Clairmont Campus
- The Minor in Ethics
- The Faculty Ethics Forum, offered every spring, which draws faculty and administrators concerned about ethics from a wide variety of disciplines

The addition of these programs, combined with the vision and commitment to ethical concerns from Emory’s new president, James Wagner, bring the University to the edge of what the Center’s director, James Fowler, would define as a kairotic moment. This is a time ripe with possibilities, new directions and commitments, and the opportunity to bring moral and civic education back from the margins of University life and return it to the core of what makes Emory a distinctive and vital institution. Educating Citizens presents a considerable challenge to Emory, but also highlights the University’s considerable strengths, resources and potential to be an institution where the concern for moral and civic education informs and shapes all that we do.

Transparents democracy
Discerning the shape of emerging global governance

By Chance Hunter. A growing corporate “transparency movement” and growing global civil society—both enabled by information technology—will pull globalization into the side of the good. So says Ann Florini in The Coming Democracy: New Rules for Running a New World.

Florini likens the current information technology revolution to the revolutions sparked by Guttenberg’s printing press—one that will produce greater democracy and accountability and new forms of governance. “The tools are now available to do at a global level what the printing press helped do for national governance—to decentralize the flow of information, enabling democracy to emerge.” (16)

On the business side of the global political question, “transparency” is Florini’s key note. Previously secretive bodies like the World Trade Organization now release a wealth of information to the public. Dozens of states have recently passed “freedom of information” laws. Transparency technologies (such as global satellite imaging) allow civil society groups to hold business and government both accountable.

And corporate behavior codes are on the rise. Some codes are aspirational, while others are more compliance based. UN Secretary General has offered his Global Compact—a voluntary code that relies on self-reporting. But the current trend among corporate codes is social accountability reporting, which details how a corporation’s behavior effects its many neighbors.

At times there can be too much information, creating a “fire hose” effect. That’s where global civil society groups come in. The number and work of civil society groups has exploded recently, and information technology enables them to monitor and analyze corporate and government reporting. Email and cell phones enable on-the-spot organiz-

More importantly, global civil society is building global social capital. “Only through civil society can the world develop the habits of extensive cooperation, across cultures and issue areas, that constitute social capital.” (142) What this social capital will add up to, says Florini, is global democracy. “In short, world government will not work, a retreat to national borders is impossible, and market forces cannot deal with most collective action problems.” (12) What kind of global democracy, then?

Not one of votes and elections. Florini imagines a world where a dominant ethic of transparency—variably enforced—gives global civil society the upper hand in questions of global importance. What will change, she argues, is not so much the form of international institutions like the WTO or the IMF as the processes they use to make policy. International institutions will increasingly invite the participation of global activists in their decision-making processes as an alternative to disruptive protests. Multinational corporations will likewise find community involvement in their decision-making processes less troublesome than the alternative.

We can rightly ask if this description represents what we would recognize as a democracy. It is participatory, certainly, and tends toward public accountability. But it lacks a written Constitution, instead relying on evolved agreements between government, business, and civil society and on an across-the-board commitment to transparency. Perhaps this is enough.

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Spring 2004
CALENDAR OF EVENTS

FEBRUARY

February 16-March 22. Emory Mini-Ethics School. Taught by the faculty and staff of the Center for Ethics. Offered through the Emory Center for Lifelong Learning. $90 for six weeks. For enrollment or more information, please visit www.cll.emory.edu or call (404) 727-6000.

February 24, 7:30pm. Vague & Potent Forces: Religion, Race, & the Burden of Globalization." Robert Franklin, Presidential Distinguished Professor of Social Ethics, Candler School of Theology. Winship Ballroom, Dobbs University Center. For more information, please contact Chance Hunter at (404) 727-1179 or chunte2@emory.edu.

MARCH

March 2, 7:30pm. Shaping a Global Ethic: The Role of Islam in the Muslim Community. Chandra Muzaffar, President, International Movement for a Just World (JUST), Malaysia. Cox Hall. For more information, please contact Chance Hunter at (404) 727-1179 or chunte2@emory.edu.

March 31-April 1. HCECG Conference: A Decade of Ethics Experience: Looking Back, Looking Forward. Holiday Inn, Decatur. Continuing medical education credits are available. For registration or more information, please visit www.emory.edu/CME or call (404) 727-5695.

APRIL

April 5, 7:30pm. Religion, Globalization, & the Struggle for Freedom. Frank Lechner, Associate Professor of Sociology, Emory College. Harland Cinema, Dobbs University Center. For more information, please contact Chance Hunter at (404) 727-1179 or chunte2@emory.edu.

April 7, 7pm. Environmental Ethics. David Suzuki, Robertson Distinguished Professor of Science & Society, University of British Columbia. Cox Hall. For more information, please visit www.ethics.emory.edu/news.

April 13, 7:30pm. Jacquelyn Grant, Calloway Professor of Systematic Theology, Interdenominational Theological Seminary, Atlanta. Winship Ballroom, Dobbs University Center. For more information, please contact Chance Hunter at (404) 727-1179 or chunte2@emory.edu.

Event listings are updated regularly at the Center for Ethics’ website.

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