

At the Center

Celebrating 20 Years

At the Center is your gateway to the activities of the Markkula Center for Applied Ethics, one of Santa Clara University's Centers of Distinction. Each issue brings you a taste of the varied programs we offer and the wide-ranging resources we make available on our Web site (www.scu.edu/ethics).

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The Center is entirely funded through direct contributions by alumni and other donors. Your gift can support

- Ethics training for public officials (page 7)
- Character education for English language learners (page 4)
- SCU student fellowships in ethics (page 4)
- Research on ethics in times of medical disasters (page 6)

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Santa Clara University

Markkula Center for Applied Ethics

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Remarks by Kirk O. Hanson, executive director of the Markkula Center for Applied Ethics, on the occasion of the Center's 20th anniversary

Like many elements of its Jesuit tradition, Santa Clara University's commitment to ethics goes all the way back to its founding in 1851. The study of ethics is part of the institution's commitment to educating the whole person.

By the academic year 1986-87, when the Center for Applied Ethics was founded, the University was ready for an ambitious new initiative in this area. In what was undoubtedly one of the great acts of divine intervention in the University's history, Mike and Linda Markkula's daughter, Kristi, just happened to be a freshman in the entering class of 1986.

Mike, who was a co-founder of Apple Computer, had been concerned for some time that the Silicon Valley was developing a generation of what he called "ethical agnostics." When he attended the parent orientation meeting at SCU, he heard the dean of the College of Arts and Sciences talk about the University's hopes for an ethics center and he offered to get involved.



Center Executive Director Kirk O. Hanson (left), former directors Dennis Moberg, Thomas Shanks, and Manuel Velasquez, with Linda and Mike Markkula (center)

With a seed grant from Mike and Linda Markkula and the leadership of SCU Management and Philosophy Professor Manuel Velasquez, the Center was launched in fall 1986.

The Center's earliest programs focused on helping faculty in all SCU departments integrate ethical issues into their teaching. Not far behind the faculty development workshops was the inauguration of Ethics at Noon, a series of lunch-hour discussions on ethical issues that continues to this day. In more recent years, a grant from Joan and Mike Hackworth has allowed us to extend our efforts on campus to include grants for research on applied ethics and undergraduate fellowships.

In 1991-92, Communication Professor and Associate Dean of Arts and Sciences Tom Shanks was tapped as director. One of his first acts was to expand a fledgling character education

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MySpace and Facebook: How They Are Shaping the Virtues

BY SHANNON VALLOR

This article is a condensed version of a presentation from “The Present and Future of Social Networking,” a panel held at the University in May. The event was one in an annual series on information technology, ethics, and law, co-sponsored by the Ethics Center, the Center for Science, Technology, and Society, and the High Tech Law Institute.

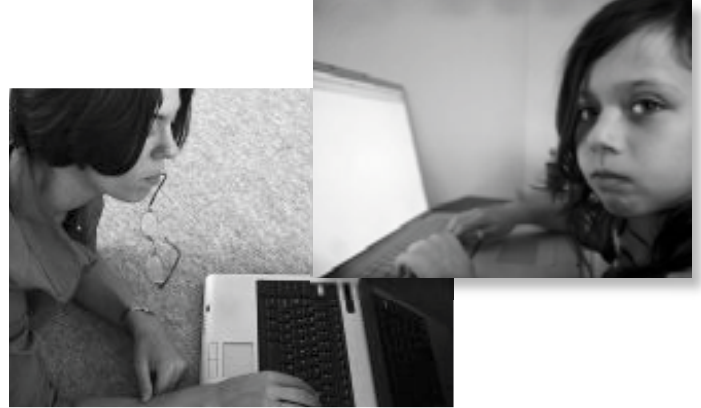
The recent rise of social networking has generated significant public discussion on a host of ethical concerns, from privacy to cyberstalking. I would like to focus on a less visible but equally important ethical issue: What impact is social networking technology having on the ways that people build and sustain close interpersonal relationships and, in particular, five “communicative” virtues that help such relationships to flourish?

One such virtue is patience. Patience develops through communicative activities such as listening. It allows one’s relationships with others to manifest deeper mutual understanding, more lasting commitments, and a feeling on the part of others that you are willing to connect with them on their terms and not just yours, that your interest in them does not end with their ability to keep you constantly amused or fascinated.

Yet the style of communication favored by digital natives and fostered by social networking sites like Facebook and MySpace privileges brevity and directness. And, thus, we must ask whether and in what ways such technologies can also encourage and reward patience as a virtue.

Second is fidelity. Expressions of fidelity range from the simple commitment to go to a movie on a Saturday night with a friend, even if a more exciting opportunity later presents itself, to the lifelong commitment expressed in a vow of marriage. The expression of fidelity shows that you do not regard the other as replaceable, that even if someone else comes along who can occupy the same role and deliver the same social benefits, this could not, for you, be a substitute for the original bond.

Yet we must ask whether the focus on friend collecting on many social networking sites, by stressing a purely quantitative measure of friendship, may undermine the virtue of fidelity by providing a framework in which friends are each assigned identical unit values and in which one’s sociality is measured by the sum total of those units, rather than the irreplaceable value of any single relationship.



Third, honesty. Honesty is the willingness in communication to put one’s authentic self in play. That is, it involves the assumption of a certain risk: the risk of being disliked, the risk of giving offense, the risk of seeming different or being misunderstood.

Now it can be argued that Internet communications, social networking included, may actually promote such risk-taking more than face-to-face modes of communication, which may be perceived as higher stakes encounters to be treated with greater caution and restraint. But one must also ask to what extent members of social networking sites are putting their authentic selves in play since the construction of a profile encourages members to create a carefully edited version of themselves—a version perhaps aimed more at drawing in as many friends as possible than exposing one’s authentic personality.

Fourth, tolerance. Tolerance, as a communicative virtue, expresses a willingness to be confronted with that which we find alien or distressing. Like honesty, which tolerance invites, it has been touted as a hallmark of Internet sociality, a necessary result of the connected individual’s immersion in a web of social links constantly opening onto new perspectives and worlds, both individual and cultural.

There is, indeed, much merit in this view. Blogs, message boards, and chat rooms, all of which have been integrated into many social networking sites, can, in fact, be forums that, at their best, approach the ideal of John Stuart Mill’s “marketplace of ideas.” Yet they can just as easily devolve into forums where intelligent, critical discussion is crowded out by self-absorbed rants and juvenile insults. And, thus, it remains to be seen to what extent social networking technology can truly facilitate the virtue of tolerance.

Finally, perseverance. No human project of any substance can survive long without perseverance, and close

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Celebrating 20 years

program, which, in the intervening years, has grown to serve 37 of California's 58 counties, plus individual schools and districts throughout the country.

Shanks also initiated our first community partnership—a joint program with O'Connor Hospital in San Jose to create an on-site ethics center at the hospital. Partnerships now extend to three hospitals and include a health care ethics internship for SCU students. With help from the Honzel Family Foundation, the Biotechnology and Health Care Ethics Program currently includes major research and training efforts.

In 1999, the Center partnered with the city of Santa Clara in a program to revise its code of ethics and values. From that seed, we have built a national program in local government ethics, including training for mayors, commissioners, councilmembers, supervisors, and representatives of special districts.

One of the most far-reaching initiatives of that era was the entry of the Center onto the World Wide Web. The Center's site went live in 1995 and, in a little more than 10 years, has grown from an initial 400 hits a day to more than 10,000.

Recognizing the centrality of these efforts to the University's mission, President Paul Locatelli, S.J., named the Ethics Center a University Center of Distinction in 1999, one of three developed to represent the institution's core commitments.

After Shanks retired as director, two interim directors stepped up to oversee the Center: SCU Professor of Management Dennis Moberg, who had served the Center as Presidential Professor of Ethics and the Common Good, and founding Director Manny Velasquez.

In 2001, I joined the Center as executive director, after many years of serving on the Advisory Board. Early in my tenure, the Center, with support from the Saga Foundation, became involved in an intensive Global Ethics effort. The Global Leadership and Ethics Program brought a succession of world leaders to campus, including heads of state from Ecuador, Jordan, Australia, and Botswana. Currently, the focus of the program is the ethics of immigration.

Building on previous efforts in corporate ethics, the Center inaugurated the very successful Business and Organizational Ethics Partnership, which now includes 12 companies and business ethics scholars from seven different universities. Working with Moberg, the Center also instituted a biannual global business ethics conference, most recently focusing on doing ethical business in China and India.

By any measure, we are today one of—if not the most—active centers for the study of ethics in the world.

Online at www.scu.edu/ethics-center/history.cfm

relationships are no different. In communication, perseverance manifests the willingness to push through conflict, misunderstanding, or boredom to reconnect with one's partner on the other side of the breach.

The immediacy and physicality of face-to-face modes of communication often force us to persevere even when we would rather not. Many of us can recall the experience of being a sullen teenager, stuck for a long afternoon with an elderly relative, surrounded by painful silence and the oppressive ticking of a grandfather clock and, eventually, forcing ourselves to find a point of engagement—a desperate move that we realize only much later was the seed of a mature and mutually-rewarding connection with another generation.

But the proliferation of social connections on the Internet and the emphasis on multiple ongoing communicative transactions provide us with an ever-widening horizon of escape routes from any interaction that has lost its momentary appeal or comforts. What will drive new generations of digital natives to ford over those breaches and experience the rewards that only the virtue of perseverance can bring?

Shannon Vallor is assistant professor of philosophy at Santa Clara University. As an emerging issues fellow at the Markkula Center for Applied Ethics, she has participated in weekly discussions of ethical issues in the news.

You can read the full text of this panel online at www.scu.edu/ethics/social-networking

Trust Online

A summit sponsored by Microsoft Corporation

*Presented by Santa Clara University's
Center for Science, Technology, and Society
High Tech Law Institute and
Markkula Center for Applied Ethics*

Oct. 2, 2007

Business success in an expanded global marketplace cannot be fostered by looking the customer in the eye or sealing agreements with a personal handshake. Instead, success increasingly depends on delegating trust to the network. This half-day workshop will deal with the contemporary challenges in the global, virtual marketplace. Panels feature discussion on both business and regulatory issues regarding privacy and security. For information, contact ethics@scu.edu.

Students Enrich Center Programs



Coblentz



Foster



Mozaffarimehr

From her earliest days as a freshman staffing the Center's front desk to her senior year working in the schools with the Center's Character-Based Literacy Program, **Griselda Renteria** has exemplified the commitment to ethics that is the hallmark of a Santa Clara education. In honor of her efforts, Renteria was awarded the Markkula Prize at the 2007 Santa Clara University graduation ceremonies.

She will continue her work with the Ethics Center in 2007–08 when she enters the SCU graduate program in education, where she will be part of a new program, Leaders, that will train teachers to work with youngsters with autism spectrum disorders.

Other graduating seniors who enriched the Center's programs were last year's Hackworth Fellows: Jessica Silliman, who wrote a media ethics casebook (See article, page 8); Sara Overmier, who helped craft a code of ethics for SCU student athletes (www.scu.edu/ethics/athlete-code); and Roey Rahmil, who took a leadership role in a yearlong class called Ethics and Globalization. James Bickford, the Center's Environmental Ethics Fellow, wrote a report on the key ethical and practical decision points in building SCU's entry into the Solar Decathlon, a competition to build a solar home.

Three SCU seniors have been appointed 2007–08 Hackworth Fellows, with responsibility for creating ethics programs for their fellow undergraduates. Their varied interests

include sexual ethics; ethics and technology; and democratizing women in traditional societies.

Jessica Coblentz: A leader in the 2006–07 Student Gender Initiative in the SCU Religious Studies Department, Coblentz has explored feminism in the context of religion and theology. She hopes to spark more student discussion of sexual ethics on a Catholic university campus.

Christopher Foster: An economics major, Foster spent the 2006–07 school year on a scholarship to Oxford University from the SCU Honors Department. In tutorial at Oxford, Foster says he focused on “emerging technologies’ role in societal and individual ethical frameworks.” He is particularly interested in artificial intelligence and how the Internet has made new social awareness and identities possible.

Roujin Mozaffarimehr: An Iranian American, Mozaffarimehr describes how her interest in democratizing women developed: “I’ve had the opportunity to travel back and forth between Iran and the United States; every time I return back home I feel more confused, more frustrated, and more in need of an explanation of why there is such a lack of ethical treatment of women in Iran.” She hopes to pursue this interest as a Hackworth Fellow.

Character Education for English Language Learners

Teachers all over California are working with growing numbers of students whose first language is not English. Their instructional needs are a particular challenge for cash-strapped county offices and alternative education programs, which often lack the funds for appropriate curriculum materials.

State requirements demand that teachers adapt their instruction to address each student's language level, yet teachers lack time and instructional resources to address these varied English levels. This gap creates an instructional environment characterized by students unable to engage in their own learning

and falling further and further behind academically.

In response, the Markkula Center for Applied Ethics has embarked on a project to adapt its popular Character-Based Literacy Curriculum for high schools to meet the needs of diverse English language learners. The enhanced curriculum for alternative education settings will incorporate varied student assignments that correspond to California's state-mandated English language development standards.

Another important component of the project is the production of interactive teacher training media.

Videos, available online, will provide examples of best practices and implementation advice focused on English language learners.

The Character-Based Literacy Curriculum already serves young people in elementary, middle school, and high school language arts classes, and high school life science, earth science, and social studies classes. The curriculum is used in 37 of California's 58 counties, as well as in individual schools and districts throughout the country.

Online at www.scu.edu/character

Immigration Ethics

Bill Ong Hing, author of *Deporting Our Souls: Values, Morality, and Immigration Policy*, questioned current U.S. immigration policies in a recent campus presentation for the Markkula Center for Applied Ethics. Above all, he urged the audience to understand the reasons that prompt immigrants to enter the United States illegally. Arguing that immigrants are very useful to this country and that they deserve respect, Hing recommended an immigration policy based on principles of humanity.

Hing, professor of law at University of California, Davis, asked why illegal immigrants continue to enter the U.S. in large numbers, especially from neighboring Latin American countries. He explained that they come primarily for economic prosperity and that certain U.S. policies, such as subsidizing farmers and allowing unlimited Chinese imports, have led to a collapse of local industries within Mexico and other Latin

American countries. As a result, the illegal movement of immigrants to the United States has increased.

Hing criticized Operation Gatekeeper, which was designed to deter illegal border crossings from Mexico, but which has resulted in at least one death per day. He called this program inhumane and urged the United States to solve the problem at its core; that is, by implementing proper labor migration rules.

Hing cited the example of the European Union, which has successfully included several poor countries without initiating an exodus of labor to the richer countries. The key in achieving this was for the EU to invest billions of dollars in infrastructure and education for its poorer members. He urged the United States to consider a similar approach.

Another issue discussed was family immigration. U.S. lawmakers recently considered a policy change that would no longer extend as strong a preference to the admission of siblings of already legalized immigrants. But Hing argued that family-related immigration contributes to the stability and productivity of immigrants.

Hing also stressed the need to increase efforts to integrate the immigrant population within U.S. society. Citing the bipartisan Little Hoover Commission Report "Creating Common Ground: California's Strategies for Integrating Newcomers," he urged implementing social programs that integrate immigrants. When immigrants do well, he said, the society benefits.



The United States must solve the problem at its core; that is, by implementing proper labor migration rules.



Center Receives Gift for Immigration Ethics Project

Agnieszka Winkler and Art Lund made a \$25,000 gift to the Markkula Center for Applied Ethics to further the Center's work on migration and immigration.

"We couldn't have had a more well-timed contribution," said Kirk O. Hanson, Center executive director. "It will allow us to further inject ethical considerations into the national debate that has been going on over immigration policy."

The Immigration Ethics Project, inaugurated in 2006 with a grant from the Bustos Family Foundation, has brought speakers such as author Richard Rodriguez, Hoover Institution Senior Fellow Victor Davis Hanson, and UC Davis Professor of Law Bill Ong Hing (see article above) to campus to spark discussion of the issue.

The project has commissioned a briefing paper (www.scu.edu/ethics/immigration-briefing) offering key questions for policy makers. Center Fellow in Global Ethics Almaz Negash coordinates the Immigration Ethics Project.

In making the gift, Winkler commented, "The issue of immigration is very emotionally charged and highly divisive, and if it is not handled appropriately, it has the potential to destroy the very fabric of the foundation on which the United States stands."



The Coming Pandemic: Ethical Preparedness

BY MARGARET R. McLEAN

With sporadic deaths reported from avian flu in Asia and the Middle East, public health departments all over the world are preparing for a possible influenza pandemic, an outbreak of a new virus to which humans have little or no immunity. Part of that planning must include ethical preparedness.

Under ideal conditions, all patients have an equal claim to the health care that they need. A pandemic necessarily alters opportunities for access due to the burden of mass illness and limited—perhaps steadily decreasing—resources, from transportation to medication, hospital beds, physicians, etc.

In pandemic planning, as in medicine in general, the allocation of these scarce medical resources is the most difficult ethical issue confronting the current health care system.

No one wants to speak of rationing, but it occurs daily and necessarily escalates during a disaster. In a time of pandemic, rationing is inevitable and must be done in a manner that is transparent, respectful of persons, inclusive, accountable, proportional, fair, and minimizes harm.

Drawing on the Canadian experience with the 2003 SARS outbreak, the authors of “SARS and Hospital Priority Setting” (Jennifer AH Bell, et al) argue that a public health crisis demands heightened attention to fairness: “In the midst of a crisis such as SARS where guidance is incomplete, consequences uncertain, and information constantly

changing, where hour-by-hour decisions involve life and death, fairness is more important rather than less.”

It is important on two levels: (1) the process by which decisions are made must be fair (procedural justice); and, (2) the distribution of scarce human and material resources must be fair (distributive justice).

On the first level, when resources are scarce, fairness requires that a triage protocol be developed to provide guidance and consistency in resource allocation. In

One of the most vexing questions about the just rationing of health care resources is which ethical principle ought to guide decision making.

formulating explicit inclusion and exclusion criteria for care, triage guidelines provide clarity and transparency to the medical decision-making process. Like cases are treated the same and unlike cases are treated differently, fulfilling the formal principle of justice.

On the second level, one of the most vexing questions about the just rationing of health care resources is which ethical principle ought to guide decision making—save the most lives (e.g., in fires and floods); save the sickest (e.g., in organ transplant protocols); save the most likely to recover (e.g., in triage during war); save people who can preserve society (e.g., the Centers for Disease Control recommendation during a pandemic).

Deciding who can best preserve society means making “social worth” distinctions, which, because they run counter to the instinct for fairness, would ordinarily be considered inappropriate criteria. In the emergency situation of pandemic flu, however, making distinctions on the basis of social worth may be necessary. The hard truth of the matter is that failure to make these sorts of distinctions (giving priority, for example, to doctors, EMS workers, law enforcement personnel, vaccine scientists, firefighters, bus drivers,

and sanitation workers) could translate into a high level of injustice accompanied by social chaos, exacerbating an already complicated situation. Hence, prioritizing certain essential personnel, while unfair during non-pandemic conditions, may be the best way to minimize, and ideally avoid, further social breakdown during a flu pandemic.

This article is an excerpt from a report prepared by Center Director of Biotechnology and Health Care Ethics Margaret R. McLean for the Santa Clara County Public Health Department on ethical preparedness for pandemic influenza.

Online at
www.scu.edu/ethics/pandemic

Ethics and Leadership Camp

Public officials from such diverse government bodies as the Valley Transportation Authority, the Metropolitan Water District of Southern California, and the city of Scottsdale, Ariz., gathered at Santa Clara University in June for a two-day workshop on instilling ethics into local government.

At “Ethics and Leadership Camp for Public Officials,” councilmembers, ethics commissioners, and special district representatives learned practical tools for making ethics part of their work. The program covered such subjects as codes of ethics and values, conflicts of interest, lobbying, and other topics. New San Jose Mayor Chuck Reed addressed the group on his city’s sunshine reform efforts.

Directed by Center Senior Fellow in Government Ethics Judy Nadler, the camp brought together faculty from diverse organizations including the Council on Government Ethics Laws, the National Conference of State Legislatures, and the Los Angeles City Ethics Commission.

In this second annual camp, a special session, led by Center Director of Biotechnology and Health Care Ethics Margaret R. McLean, focused on the ethical issues that might arise for public officials in the case of a mass disaster or pandemic. (See article, page 6.)



In keeping with the 2007 camp theme, “Bridging the Ethics Gap,” participants donned hard hats in an exercise to create ethics plans for their organizations. Camp Director Judy Nadler (right) describes the planning process.

Religion, Ethics, and Politics in World Affairs

This summer, the Markkula Center for Applied Ethics launches a new section of its Web site devoted to the intersection of religion, ethics, and politics in world affairs. Developed by Eric Hanson, SCU professor of political science and author of *Religion and Politics in the International System Today* (Cambridge University Press, 2006), the site offers information on ethics and politics in 35 countries and on all of the world’s major religions.

Online at
www.scu.edu/ethics-center/world-affairs

Center Welcomes New Staff

Assistant Director for Administration

The finance, operations, and personnel-related areas of the Center are all under the responsibility of Wendy Guthrie, the Center’s new assistant director for administration.



Wendy Guthrie

Guthrie joined the Center to explore her interest in ethics and sports following a 15-year career in intercollegiate athletics. From 2004–2006, she was the director of athletics for Seattle University. She led the formation and still serves as commissioner of the Pacific Coast Softball Conference.

Center Fellow in Media Ethics

Former Knight Ridder Vice President for News Jerry Ceppos is inaugurating the Center’s work on media ethics. His first project will be an effort to improve online standards, starting with two symposia attended by both journalists and



Jerry Ceppos

consumers of news. He also will explore establishing a permanent program in media ethics at the center.

Ceppos

has written and spoken widely about media ethics. He was one of three winners of the first Ethics in Journalism Award of the Society of Professional Journalists. He is a former executive editor of the *San Jose Mercury News*.

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The Case of the Misplaced Funds

by Jessica Silliman

Jake Taylor was a prominent reporter at a large metropolitan newspaper on the West Coast. He had been covering the local high schools for two years when he was assigned to look into complaints by parents associated with Riverwood High School's Women's Basketball Booster Club.

Riverwood was home to the top women's basketball team in the region. The team had won the state championship twice in the past five years and had captured nine straight district championships. The coach, Doug Davidson, had been with Riverwood for 15 years and, due to his success as a coach, was a legend in the town. His wife and two kids were known for volunteering on the weekends and helping out at school events.

But several parents had expressed concern about lost funds. The booster program had always had great success in raising money. Recently, however, it was losing track of funds.

Taylor talked with several parents and Coach Davidson, then looked a bit closer at the financial statements. He spotted some "miscellaneous" expenditures made by Coach Davidson over the past few years. After getting bank records, Taylor tracked the expenditures to Las Vegas. After several confirmations, he found Coach Davidson had been spending several weekends—and booster club funds—on gambling, drinking, strippers, and prostitutes.

Taylor knew this information would be devastating to Coach Davidson's family and the local community. "The story would ruin his life," Taylor said.

But, at the same time, he knew it was his duty as a journalist to report this matter—regardless of whether he ruined the public reputation of a respected community leader.

Taylor had the full support of his editor, and the newspaper went ahead and published the story. The community was outraged, and Coach Davidson

mysteriously moved out of town. His wife divorced him, and at last account, he was said to be in Ohio.

Discussion Questions:

- Is the issue of missing booster club funds a private or a public matter?
- How would you describe all of the conflicting values that Taylor faces as he considers whether to publish the story?
- In one final interview, imagine Coach Davidson pleaded with Taylor not to publish the story. How should he react?
- Do you agree with the decision to publish the story? Why or why not? What if you knew in advance that it would end the Davidsons' marriage?

This case is one of 30 developed by Hackworth Fellow Jessica Silliman '07. Her project includes cases in journalism, public relations, film and television production, and corporate communications drawn from interviews with Santa Clara alumni working in those fields.

Online at
www.scu.edu/ethics/communications-cases