



Ethics Institute Newsletter

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Upcoming Films in the Ethics Series

All films are scheduled to begin at 6pm.

- Wednesday, Nov. 10, "Minority Report"
- Thursday, February, 3, tba
- Friday Mar, 11, "Capitalism: A Love Story"
- Monday, Apr. 11, "Shattered Glass"

Fall Brown Bag Series: Critical Thinking in Ethics and the Disciplines (part 2)



The next Fall Brown Bag Series will be held, Thursday, October 21, at noon, in Knight Auditorium, Valade Hall.

Dr. James Spence (Philosophy / Religion) will continue to build upon the work of the faculty during the Fall Faculty Workshop which featured Dr. Gerald Nosich from the Foundation for Critical Thinking.

Dr. Spence (Philosophy / Religion) will focus on two Elements of Thinking (implications/consequences

and concepts) from the model provided by Dr. Nosich) and show how they relate to ethical reflection.

In the third session. (November 11), Dr. Oded Gur-Arie (Director, Institute for Entrepreneurial Studies) will present a case study on Corporate Responsibility. The case involves a theory being advanced by Aneel Karnai that argues against the position that corporations have a duty to society.

Dr. Gur-Arie will present the topic and following his introduction of the issue, Dr. James Spence will guide us through the process of ethical reflection based on the Elements of Thinking using the information developed in the first two Brown Bags.

In the fourth session (December 2), Dr. Gordon Hammerle (Psychology) will present an issue dealing with gender equality in the class-

room. This case has to do with the question of whether gender discrimination for enrollment in a course can be justified.

As with the previous session, Dr. James Spence will lead us through a discussion of the issue using the Elements of Thinking model and the different approaches to the ethical issues raised by the case.

The Brown Bags are intended as discussion sessions and substantial time will be left for conversation.

The session will start at 12:10 and end by 12:45.

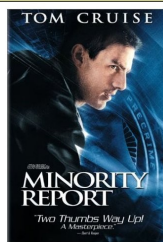
This is a great opportunity to help develop your skills at ethical reflection and further incorporate the Ribbons of "Caring for Humanity" and "Critical Thinking" into your class and course work.

We look forward to seeing you on Thursday, Oct. 21.

Ethics Film Series: "Minority Report", Weds, Nov. 10, 6pm

The second presentation in the 2010-11 Institute for Ethics film series features the movie *Minority Report*. It will be shown in Knight Auditorium in Valade Hall.

The film deals with the implications of technology, privacy, and personal freedom.



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The movie will be followed by a discussion on the ethical issues in the film led by Prof

Nathan Goetting and Dr. Raj Nadella.

Due to copyright issues, the film series is open only to the Adrian College community.

Please contact Dr. Scott Elliott at sellott@adrian.edu if you would like a formal part in the discussion.

Brown Bag Schedule:

- Sept. 23, Dr. James Spence, Elements of Thinking, Part 1
- Oct. 21 Dr. James Spence, Elements of Thinking, Part 2
- Nov. 18, Dr. Oded Gur-Arie, Corporate Responsibility
- Dec. 2, Dr. Gordon Hammerle, Gender Discrimination

Second Semester Dates:

- Jan. 20, TBA
- Feb. 17, TBA
- Mar. 17, TBA
- Apr. 14, President Jeff Docking, Social Ethics

Times and Location:

- Knight Auditorium, Valade Hall
- 12:10—12:45. Twenty-minute presentations . Fifteen minute Q&A.

"He who learns but does not think is lost!"

"He who thinks but does not learn is in great danger."

— Kongfuzi

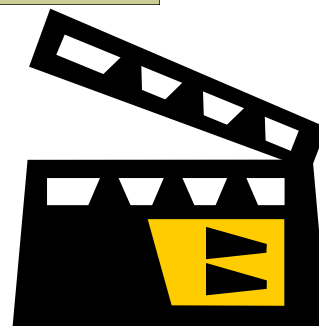
Ethics Film Series cont.

The Institute for Ethics welcomes ideas for films from other campus groups. The films must directly deal with an ethical issue / problem / dilemma facing the contemporary world.

Suggestions for next semester's Film series are particularly welcomed. All films will

be followed by an open discussion.

For faculty and staff who would like to lead a discussion on a suggested film, the Institute for Ethics does provide an honorarium. This would be a great opportunity to show a film relevant to a class you are teaching which includes ethical situations.



Report from Schenectady, New York!

Union College in Schenectady, New York, hosted this year's Society for Ethics Across the Curriculum annual meeting.

Presentations focused on showing creative ways of integrating ethics into courses.

One model moves away from the details of ethical theory and toward a focus on identifying ethical issues related directly to course content.

Here the faculty members call upon their expertise to raise issues and ask students to use course material to generate possible solutions.

One example, provided by a faculty member in History, used her course in Museum

History to ask students to reflect on the ethics of display and public presentation of historical materials.

This included discussions about the need to attract enough visitors to the museum to raise the funds necessary for the museum's future existence as well as the role of government or public finance in limiting the way in which materials could be displayed and in the selection of materials themselves.

Another professor of engineering used a case study of the design and construction of the Brooklyn Bridge to show how the bridge's designer was aware of potential conflict-of-interest questions

when he took his own company (which made the best cable in the country) out of the bidding for providing the cables which would support the bridge.

By providing an example of a professional displaying sensitivity to ethical issues, the professor helped guide students to an understanding of some of the ethical issues within that discipline.

This approach is particularly well suited to faculty who are not experts in ethical theory but are more aware of the ethical issues related to their subjects than the experts in ethics.

Adrian College Students Return to Ethics Bowl Competition

For the second year in a row, Adrian College will be represented at the regional Ethics Bowl competition.

The team includes Cleary Murphy (Philosophy / Criminal Justice) , Andrew Felder, David Brockway, and Ken Warren (Philosophy / Mathematics).

The competition will be held at Harper College, Palatine, IL on November 13. In the Ethics Bowl format, schools from Michigan, Illinois, Ohio, and Indiana argue cases in a debate forum using ethical theories to make their points. Last year's team finished with a 1-2 record in their first year of competition.

A Profile in Ethics: Kong Fuzi (Confucius)

Kongfuzi, or Confucius as he is known in the West, lived in a time of great civil, political, and economic turmoil. By the time Confucius was born, China has undergone about two hundred years intermittent war in which warlords fought with each other for control of lands, people, and resources.

Under such conditions, Confucius asked the question, "Isn't there a better way to live?" For the rest of his life he set out to promote his solution to that question – the path of individual and social virtue. His approach rested on three cardinal principles – *li* (ritual propriety), *ren* (human-heartedness), and *shu* (reciprocity).

Confucius believed that the key to creating a harmonious society began with the individual and extended outward to the social relationships that defined the family, our friendships, and government. Beginning with the self, Confucius held that people cannot be virtuous if they do not develop virtue within themselves. This was both a difficult and long process in which the individual cultivated, developed and embodied lifelong learning.

This process of developing virtue was described by Confucius in one of the most famous of his sayings:

"At fifteen, I had my mind set on learning.
 "At thirty, I stood firm.
 "At forty, I had no doubts.
 "At fifty, I knew the decrees of Heaven.
 "At sixty, my ear was an obedient organ for the reception of truth.
 "At seventy, I could follow what my heart desired, without transgressing what was right."

At the social level, Confucius believed that harmony was best achieved when we acted appropriately in our social relationships (*li*). This meant recognizing the inherent worth of other people (*ren*) and treating them in such a way that their lives would be enhanced. Such respect, Confucius believed, would lead the others to develop respect for themselves and for others and, from that, become more virtuous. As formulated in the so-called Confucian Golden Rule, the beginning of virtue was summed up in the idea reciprocity (*shu*) "What you would not want for yourself, do not do to others." In other words, treat others as you would want to be treated.

It was in Confucius' analysis of the structure of our social relationships that he hoped the application of these cardinal principles would create a virtuous society. By identifying and formalizing these relationships, humans would know how to act in a way that would enhance the wellbeing of others and, by extension, create a virtuous society.

In the times in which Confucius lived, the Chinese recognized two basic social institutions – the family and the state. Within these two institutions, Confucius identified Five Great Relationship that defined our social lives. Four of these relationships were found in the family and with our closest friends: husband to wife, parent to child, older

sibling to younger sibling, and friend to friend. The other relationship defined our relationship to the state: ruler to subject.

Confucius recognized that



people were not equal in these relationships. One always had greater power than the other. This is most clearly seen in the ruler to subject relationship. But he also held that it was true in the other four as well. Such power differences brought with it moral responsibility to treat the other with respect and to fulfill our obligations to the other. Confucius' doctrine of the Rectification of Names describes this moral responsibility. A husband should be a husband to his wife. A parent should be a parent to his or her children. A friend should be a friend. By caring for the wellbeing of the other, the other is empowered to reciprocate by being a child to his or her parents – by respecting and being loyal to the other.

At the macro level, if the emperor truly rules benevolently and creates a government in which virtue is increased in society, then society will be harmonious and will act with propriety, humanheartedness, and reciprocity.

"Learn as though you would never be able to master it."

"Hold it as though you would be in fear of losing it."

—Kongfuzi