


Newsletter: The Center for Professional Ethics, Fall 1992

Case Western Reserve University

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FALL 1992

DIRECTOR'S CORNER

by Robert P. Lawry

Director Emeritus, Bob Clarke passed away on September 22, 1992, from complications following heart surgery. He was 70 years old. In loving tribute to his partner and friend, our present Director, Bob Lawry, offers us some thoughts about the man who has meant so much to the CPE.

For a booklet to be prepared honoring Bob Clarke, we ask that you send us some words of your own, describing Bob as you knew him, or simply something about him you want to share with others. It can be as small as a few lines or as long as a story. Do it any way you like. We will collect them and offer them back to you at a later time.

A ROUND MAN

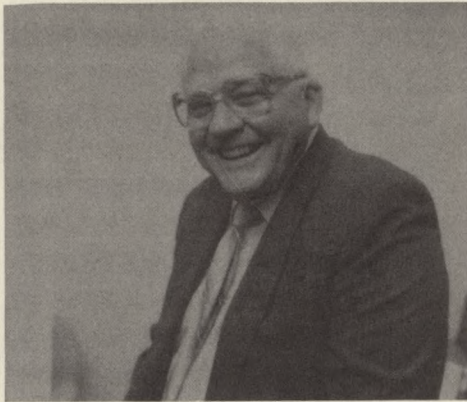
Deep into *War and Peace*, Tolstoy introduces us to a character quite like any of the others we have met in that novel's rich gallery of remarkably life-like portraits. Often with brief, telling strokes Tolstoy can bring vividly to our understanding the reality of even the most complex human being. When he comes to Planton Karataev, however, he wobbles. On the one hand, he is unforgettably portrayed. Physically and in terms of characteristic actions, the Tolstoyian touch is sure. On the other hand, the inner quality that sets this 50 year old peasant with perfect teeth and no grey hair symbolically apart from the

rest of the prisoners with whom the hero, Pierre, is confined -- that quality eludes Tolstoy as it usually did not. In Pierre's memory, Karataev was always someone who perfectly personified "everything Russian, kindly and round." Round? Yes. Physically, "round" was exactly the right word.

"His head was quite round, his back, chest, shoulders, and even his arms, which he held as if ever ready to embrace something, were rounded, his pleasant smile and his large gentle eyes were also round."

Beyond the physical, however, and clearly hinted at in the description, was something intrinsic to the man's character. Tolstoy can think of nothing else to describe the inward than what he uses to describe the outward: round. And what was that roundedness designed to suggest? Something like this:

"He did not, and could not, understand the meaning of words apart from their context. Every word and action of his was the manifestation of an activity unknown to him, which was his



life. But his life, as he regarded it, had no meaning as a separate thing. It had meaning only as part of a whole of which he was always conscious. His words and action flowed from him as evenly, inevitable, and spontaneously as fragrance exhales from a flower. He could not understand the value or significance of any word or deed taken separately."

The effort was to show a man perfectly simple, perfectly natural, perfectly integrated; but Platon Karataev was a particular man, too, with a unique past and personality. Still there was

something beyond his particularities, something universally kind and simple and good. He was, well, round.

I thought of Platon as I listened to Bob Clarke's successor at the University Christian Movement, Jim Leehan, celebrate Bob's life with us at the memorial service for him at Plymouth Church on September, 25, 1992. For Bob, too, was a round man. Physically, he was more than round, he was rotund -- at least in the 14 years I had the privilege of knowing and working with and loving the man. But physical shape, as with Platon Karataev, was and is irrelevant. Bob's past and his personality were different too. Platon was uneducated and naive. Bob Clarke was neither, but rather a man of wide-ranging intellectual interests, both smart and shrewd. Yet he was a round man, like Platon. His arms were always ready to embrace the world. Neither was Bob a simple man. He had his demons and his complexities. Still, he was simple and natural and integrated as good people are. But to say he was a good man is both to distort him and to understate him. He was fully human, so he knew sin and fault; yet rarely in my experience in the world has there been a man so full of deep, abiding faith in a loving God and hope for a better tomorrow and love for an incredible number of God's creatures, indeed, the whole of creation.

He was round. That word does not mean well-rounded, though indeed, Bob was that too. He was equal part work and play, intellect and feeling, the wider world and all things local. But, no, as Eliot says "That is not what I meant at all. That is not it, at all." He was a round man, as Platon Karataev

was round.

Shortly before Karataev dies, he tells a story to a group of men around a campfire. The story is about a kindly merchant, who is falsely accused of murdering one of his colleagues. After 10 years as a convict he meets the man who actually committed the murder. Remorsefully, the murderer confesses to the authorities after being forgiven by the merchant. Time passes, as papers are processed and higher authorities consulted. Finally, the affair reaches the Tsar, who pardons the merchant and grants him compensation for his false imprisonment. When the word reaches the prison where the merchant is being held, they immediately send for him. Here is how Tolstoy describes the end of the story:

"...Karataev's lower jaw trembled, 'but God has already pardoned him -- he was dead! That's how it was, dear fellows!' Karataev concluded, and sat for a long time silent, gazing before him with a smile. And Pierre's soul was dimly but joyfully filled not by the story itself but by its mysterious significance: by the

rapturous joy that lit up Karataev's face as he told it, and the mystic significant of the joy."

Tolstoy is still wobbling here. What is he telling us? That the world is unfair? That the merchant, like Bob Clarke, left us too soon? Well, yes and no; yes, but not quite. That God is good and death, an awakening to a better life? Yes, but more so, something else. That there is "mysterious significance" in a round man's story, and "rapturous joy" in a round man's face? Ah, perhaps we have stumbled upon it. Sometimes in literature or in life we do encounter the genuine article, one who is drenched with God. Planton Karataev was hard for the greatest novelist in world literature to quite pin down. Bob Clarke eludes us still. His significance, for all that we know about him, is "mysterious," quite beyond us, I think. That cherubic smile both hid and simultaneously expressed a "rapturous joy." I can do no better than Leo Tolstoy. Silly as it sounds, I can find nothing more adequate to say, except Bob Clarke was the roundest man I have ever known. I doubt we shall see his likeness again.

MEMBERSHIP

While the Center for Professional Ethics is largely underwritten by grants, membership income is required to enable the CPE to meet its operating budget. Members are invited to participate in the planning of the Center's activities. If you would like to make a contribution, (\$25 general membership; \$5 student membership) which is tax-deductible, please send it to the address on the back of this Newsletter. The CPE thanks you for your continued support.

DOING ETHICS!

Below is this issue's ETHICS CASE for you to solve. In a following issue of the Newsletter the "best" answer will be published along with a new case. Please send your responses to: The Center for Professional Ethics, 233 Yost, CWRU, 1900 Euclid Avenue, Cleveland, Ohio 44106-7057. Good Luck!!

BENEVOLENCE

Horace Moneymuncher is out for a walk. He comes upon a frail-looking woman carrying a small, emaciated child. The woman sways on her feet and Horace comes to her assistance. He asks if she is ill and she replies that neither she nor her child has eaten for some time because they are penniless. Horace sympathizes with her and bids her goodbye. On the way home he happens to pass a Jaguar dealer and, on a whim, purchases a canary-yellow car that catches his fancy. He already owns five cars, but none of them is yellow, and he is partial to yellow.

Question: Was it morally wrong to buy the car but not to buy the woman and her child some food? Was Moneymuncher simply not generous rather than morally blameworthy?

Adapted from *A Few Moral Dilemmas*.

COMMENTS ON *PROMISE KEEPING*

PROMISE KEEPING

Your closest friend extracts a promise from you that you will not repeat what she is about to tell you. You promise. She then confesses that she has become hooked on heroin and is resorting to petty crime to support her habit, and she tells you that she has just stolen money from a neighbor's wallet. The next day you find out that the local delivery boy has been arrested on charges of stealing money from this neighbor while making a delivery.

Question: Should you keep your promise to your friend?

Adapted from *A Few Moral Dilemmas*.

A Few Responses to "Promise Keeping"

The first response was sent in by Rev. John L. Brown, Chaplain for the Berea Children's Home and a member of the CPE.

As a friend, I must take the position that the keeping of this promise is, in the long run, detrimental to man, now that several are being harmed by the behavior of the addict.

If the friend is still able to function mentally, she needs to know that she needs help, restitution needs to be made to the neighbor as soon as possible, and the delivery boy must be set free. The addiction is truly a spiral downward unless she overcomes it. Most addicts will need help from professionals, and the sooner the better.

If she is able to reason, I shall appeal to her higher values to not only set me free from the unfair promise, but from having become an unwitting accomplice to crime; ie., I have information sought by the police. If she is unable or unwilling to respond to this approach, a confrontation by family and significant others is indicated. If this proves not feasible and no amount of reasoning or cajoling makes an imprint, I must see authorities who can help this friend, lest she destroy herself and others.

Clergy, social work, alcohol and drug addiction education and rehabilitation services could be consulted, but if none can help, the police must know the truth.

The second response was sent in by Jane Sipe, President of Jane Iris Designs, Incorporated and a member of the CPE.

My first reaction was that since my "friend" was doing something I believe to be morally wrong and illegal, all promises would be off. I would do what I could to protect the innocent delivery boy.

On second thought, however, I realized that there would be several steps toward that end:

1. I would appeal to the friend's conscience about letting the delivery boy pay for her crime. I would strongly urge her to confess or somehow make it right.
2. In fact, I would see her confession as a signal that she wanted someone to intervene, and I would do whatever I could think of to get her to seek professional help with her drug addiction!!
3. If #1 and/or #2 didn't work it out, I would advise her that keeping my promise to her would compromise my own moral and ethical beliefs in the situation; that keeping my promise to her would be extremely difficult for me; and that my discomfort could, in fact, become so great that I would be likely to break the promise.
4. Ultimately if these appeals did not produce results, I would probably speak up on behalf of the delivery boy.

NEWS & NOTES

CPE NEWS:

The Case Western Reserve University MINICOLLEGE '92 is being held on **Saturday, November 14, 1992**. The program is entitled, *POLITICS AND THE MEDIA IN ETHICAL CONFLICT*. This one day program features a panel discussion and two faculty sessions and the keynote presentation given by Nina Totenberg, Legal Affairs Correspondent for National Public Radio. The panel discussion, moderated by Robert P. Lawry, Director of the CPE, will focus on: What responsibilities do journalists have for selecting the issues to be covered in an election year? Are there any personal or private matters in a politician's life which are "off limits" to the media? A distinguished group of panelists will respond to these questions in the context of hypothetical cases. The faculty sessions are entitled: "*News Media Bias: If So, So What?*" and "*Rights and Restraints: The Press and the First Amendment.*" For more information call, the Office of Alumni and Parent Relations at CWRU, (216) 368-2416.

OTHER NOTES:

A symposium on *HOME HEALTH CARE AND ELDERS: INTERNATIONAL PERSPECTIVES* will be in Cleveland on **October 22-23, 1992**. The program features seventeen internationally and nationally known specialists and supported by Invacare

Corporation and the National Institute on Aging. Continuing Education Credits are available. For further information contact May L. Wykle, Director, University Center on Aging and Health, Case Western Reserve University, Cleveland, Ohio 44106. Telephone 216-368-2692.

On **Saturday, October 24, 1992** Indiana University School of Medicine will present *BALANCING COSTS, CARE AND COMPASSION: THE DILEMMAS OF HEALTH CARE REFORM*. Topics of discussion will include a case presentation of an ethical dilemma and panel discussion; potential solutions to our health care crisis; and current health care options for the United States with analysis of the Canadian Health System, the Pay or Play Model, Managed Competition, and Bush's plan. For more information, contact the Division of Continuing Medical Education, Indiana University School of Medicine, 1226 W. Michigan, BR 156, Indianapolis, IN 46202-5178.

The American Society of Law & Medicine is sponsoring a conference entitled: *HEALTH CARE PROFESSIONALS AND TREATMENT AT THE END OF LIFE* to be held on **October 30 and 31, 1992** in Cambridge, Massachusetts. Special conference event will feature a Town Hall Meeting and Reception hosted by Timothy Johnson, M.D., from ABC News. The purpose of this two day program is to

thoughtfully advance the discussion about treatment decisions at the end of life, enabling participant to rethink their responsibilities, relationships and roles. The range of treatment alternatives -- hospice, intensive care, physician assisted dying, home care and others -- will be explored for their ethical, legal and practical implications. Basic ethical and legal concepts informing our present practices and policies will be evaluated. Prominent faculty members include: Sissela Bok, Ph.D., of Brandeis University and Daniel Callahan, Ph.D., of the Hastings Center. Continuing education credits are available. For further information call, 617-262-4990.

The Center for Ethics and Social Policy of the Graduate Theological Union and the Department of Sociology at the University of California, Berkeley, are sponsoring a symposium on *THE GOOD SOCIETY CONFERENCE: A NEW WORLD ORDER?* The symposium's main objective is to answer the question: Is there a New World Order emerging after the cold war? This issue will be addressed from the perspectives of three of North America's foremost scholars, Daniel Bell, Emeritus professor of Sociology at Harvard University; Jean Elshtain, Professor of Political Science at Vanderbilt University; and Charles Taylor, Professor of Philosophy and Political Science at McGill University in Montreal, Canada. The panel of Respondents are the Co-authors of Habits of the Heart and The Good Society. The symposium is scheduled

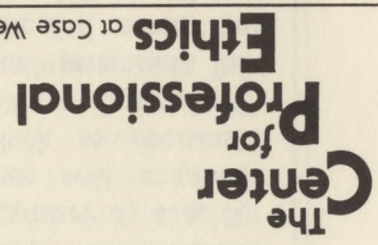
for **October 31 - November 1, 1992** on the UC Berkeley campus. For further information please call 510-848-1674.

Youngstown State University is sponsoring a conference on *MEDICINE, COMPUTERS & ETHICS: A REPORT FROM THE REVOLUTION*. This one-day conference to be held on **Friday, November 6, 1992**, brings together major U.S. and European experts to discuss the educational, ethical and legal impact of medical computing. There is no charge for the conference; however, pre-registration is encouraged. For further information please contact University Outreach at (216) 742-3358.

The Center for Biomedical Ethics, at the University of Minnesota is sponsoring a conference entitled *MANAGING MORALITY: ETHICS, EUTHANASIA, AND THE TERMINATION OF MEDICAL TREATMENT* on **December 3, 4 & 5, 1992**. The conference will examine challenging issues such as decision-making authority for incompetent persons, diagnoses and prognoses for those in vegetative state and comas, the concept of futility in making treatment decisions, the practice of active euthanasia in the Netherlands, and the advisability of decriminalizing assisted suicide in the United States. Conference participants include: Arthur Caplan, Center for Biomedical Ethics, UM; and Daniel Callahan, Hastings Center. For further conference information, call the Continuing Medical Education Office at (612) 688-6570.

ADDRESS
CORRECTION
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233 Yost Hall - CWRU - 10900 Euclid Avenue - Cleveland, Ohio 44106-7057



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