RLI Graduate Course

Rotary Leadership Institute
"The Home Division"
Northeastern USA, Bermuda and Parts of Eastern Canada

2017-2018

AM–Diversity in Rotary
PM–Rotary and Ethics

STUDENT GUIDE

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Diversity in Rotary

STUDENT GUIDE

RLI Graduate Course. Diversity in Rotary

Time: approx 2:30

A cutting edge examination of the concept of "diversity", it's societal genesis, and its application to the Rotary organization and Rotary clubs.

Goals:

1. Develop an understanding of the concept of "diversity" in our society.
2. Explore how the concept of "diversity" applies to Rotary.
3. Develop and discuss a "diversity goal" applicable to Rotary and its potential impact on the organization.

Session Topics & Timeline:

10 min Introduction, Goals, Roadmap

10 min Icebreaker

10 min What is Diversity? Discussion Leader

20 min Wheel Exercise on Board, Flip Chart, Hand Out Wheel

20 min Is Diversity an important value in Rotary? Discussion Leader

20 min *Perspectives on Diversity* Readings

10 min Break

30 min *Perspectives on Diversity* Discussions

20 min RI Board Exercise, Models of Diversity Training

20 min Review

10 min Summary

Session

- Introduction—Basic ideas... feel free to modify with your experiences
    - From beginning, concepts of diversity and Rotary intertwined
    - 1905. Different occupations, faiths, social strata, immigrant
    - Paul Harris personal stand on tolerance, upbringing
    - Rotary organization developed: classification, internationality, diverse cultures, not immune to obvious omissions of women and minorities in US
    - Duarte case. Landmark 1987 decision admitted women to Rotary
    - Slow assimilation of minorities from the 1960s forward
    - What does "diversity" mean to an organization professing diversity principles, embracing difference cultures, but slow to recognize change in its own society and culture?
- **Goals**
- **What is Diversity?**
    - What is Diversity?
    - What types of diversity is Rotary concerned with?
    - **Handout A.**
    - Is there a difference between Diversity Training v. Intercultural Training?

- **Is Diversity an important value in Rotary?**

- **Group I—Moral Imperative**
    - Material:
        - Handout B-1. Paul Harris on Diversity & Tolerance
    - US History: competing theories of:
        - Assimilation
        - Amalgamation (Melting Pot)

        - Pluralism (Integration): the coexistence in one society or organization of groups that differ along cultural dimensions while maintaining distinct ethnic & cultural identities and practices.

    - Includes: Multiculturalism: recognizing and valuing the range of cultural or other group based differences among people, and seeing these differences as providing essential contributions to society and therefore striving to eliminate invidious and ethnocentric comparisons, as well as finding ways to foster positive expression of the differences.

- Acknowledging & addressing "isms" to level the playing field consistent with US values of liberty, equality & justice.

- Doing the right thing for a "better society"

- Doing the right thing to allow "better human beings"

- Vision of "ideal" organization, making diversity a bedrock value

- Four Way Test

- **Group II—Legal & Social Pressures**

    - Materials:

    - Handout C-1. Legal & Social Pressures on Diversity

    - Handout C-2. Women in Rotary Timeline

    - Handout C-3. Des Moines Rotary Club 2009

    - Handout C-4. Rotary v. Duarte Rotary Club opinion

- Civil rights struggles, case law & legislation 1950s-60s: EEO, AA, ADA, Sexual harassment

- Legal deals with specific, targeted groups in limited manner

- Demographics & wider consciousness of rights, constituent groups with broader impact, linked to organization's best interests; Internal or External

- Inclusion: The leadership should look like the constituents: eliminating barriers to opportunity based on group differences and supporting every individual to reach his/her full potential without requiring cultural assimilation; issue: balance between group and individual inclusion; reactive; creates us vs them, less successful

- Complying with the law, avoiding liability, averting conflict, avoiding politics, making sure members know what is legal and what is not;

- Less about organizational change, but later this may occur anyway

- Success is avoiding problems and placating internal/ external constituencies

- **Group III—Organizational Success**

    - Materials:

        - Handout D-1. Rotary – Cultural Diversity

    - Most widely discussed motivation- competitiveness

    - In global world, organizations doing nothing will lose ground

    - Sales tool

    - Benefits

        - employee retention, skills, performance & development

        - marketplace; better equipped to work with others, expand range of opportunities

        - community; better climate, quality of life, public image

        - performance; productivity, capacity to deal with change, creativity

    - Inclusion means: the business uses all productive capacity and potential to the full extent.

        - Disagreement strengthens solutions & adaptations

        - Broader range of talents equals higher likelihood of success
        - Vision & Goals: Diversity & Inclusion became a strategic lever for organizational viability and effectiveness; the goal is to make the business the best it can be
        - Most likely to lead to a strategic approach to diversity training
    - Usually a combination of several motivations

- What is a Diversity Goal?
        - Materials:
        - Handout:
            - Handout E-1. Guiding Principles. The Object of Rotary, The Four Way Test, Rotary Membership Rules, Classifications, R.I. Strategic Plan
        - Handout E-2. Diversity Assessment
        - Handout E-3. RI Statement on Diversity

    - Look at Rotary E-1. How do these guide our goals?
    - What should we be trying to do: possible Objectives/ Targets: provide knowledge & information, increase awareness and understanding, change behavior, develop skills, change organizational culture, change organizational system, change community/ society
    - What Diversity orientation should we take? (Jackson & Hardiman)

    - Social Diversity: focuses on culture and on the ways people vary as individuals, assuming it is necessary to move forward and not hold on to the past; create understanding among individuals

    - Social Justice: continuing need to work against discrimination and work against systemic oppression

- What Diversity orientation should we take?

    - The Golden Rule

    - Right the Wrongs

    - Value All Differences

- Who/what are we trying to affect: possible levels of Change: individual, interpersonal, group, intergroup, organizational, community/ societal

- Positioning within an organization: Personal Growth, training, cultural change, strategic intervention

- Rotary's official Goals

    - All participants respected by trainers

    - They are carefully evaluated

    - They hold managers accountable once training is over

- How can we use RI Statement on Diversity to write a goal for our Club or District?

- Recap and Summarize: We have...

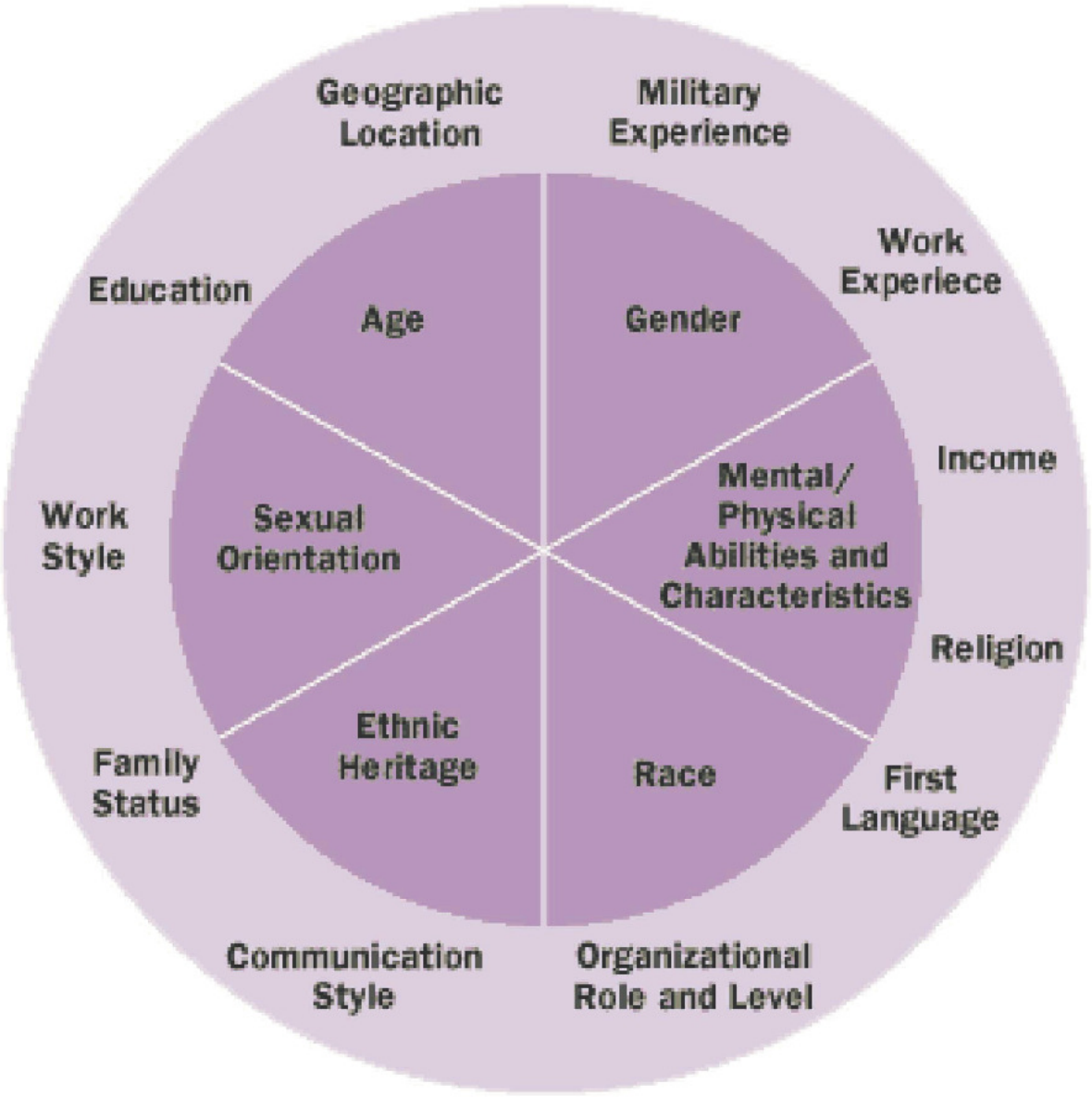
Goals:

1. Develop an understanding of the concept of "diversity" in our society.

2. Explore how the concept of "diversity" applies to Rotary.

3. Develop and discuss a "diversity goal" applicable to Rotary and its potential impact on the organization.

A



	Relevant	Not Relevant
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____

Paul Harris on Diversity & Tolerance

Tolerance

If you read Paul Harris's second book (Paul Harris, *This Rotarian Age*), you may find the introductory pages confusing and apparently unrelated to Rotary. He talks at length about intolerance and the curious phenomenon that the most intolerant were often victims of intolerance themselves. It is only later that Harris makes it clear that the history of intolerance created the condition for the development of an organization that was dedicated to understanding and tolerance of other cultures, faiths, and nationalities.

"... it is the writer's purpose to relate the story of the rise of Rotary, and in order that the spirit of the movement may be better understood, he has drawn attention to antecedent circumstances which he thinks, in a measure responsible, for the state of mind in America which made the birth of Rotary possible during the early part of the twentieth century."
(Paul Harris, *This Rotarian Age*, page 17)

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Embracing Equality

There is no formal statement of equality in Rotary philosophy, but as Paul Harris points out, it seems to be a natural consequence of the basic principles of fellowship and service. No one had to make it a rule; it just happened when people of goodwill and diverse backgrounds come together in the spirit of friendship.

"The postulate that all men had been created free and equal had so natural a part in the thinking of the first of Rotarians that it was accepted without discussion. Protestant, Catholic, and Jew; American, German, Swede, Irishman and whatnot, mingled together in happy accord. They had embarked upon a glorious adventure."
(Paul Harris, *This Rotarian Age*, page 57)

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An Embarrassing Oversight

These newsletter nuggets largely are devoted to celebrating the wisdom and humanity of Paul Harris and the other men who created the movement that we call Rotary. At a time when, even in the melting pot of America, there was extensive cultural segregation, early Rotarians embraced the concept of breaking down those barriers. Paul Harris explained the rational for this deliberate diversity in Rotary clubs.

Paul Harris on Diversity & Tolerance

"Clubs with memberships based upon racial and religious qualifications there were in plenty. To begin with, there were clubs composed entirely of those of Protestant ancestry, to which neither Jews nor Catholics need apply. Jews and Catholics, also gregarious in nature, had clubs of their own. The Turnverein societies supplied the needs of the Germans, and innumerable other racial groups formed in all parts of the city. In business, sports, and to a great extent in the schools, the melting-pot was working; but in social life it fell short."
(Paul Harris, *This Rotarian Age*, page 58)

Rotary brought people of diverse backgrounds together, and in doing so, it fostered better cultural understanding. In this way, Rotary was well ahead of its time. However, it did overlook a major cultural group: women. If today, men and women are thought of as coming from different planets (Mars and Venus), in 1905, they might as well have been from different universes. We have come a long way, and women are now a welcome part of Rotary.

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The Cost of Cultural Ignorance

Paul Harris believed in the simple principle that it is much easier to hate people you don't know than people you do know. Bringing people together promotes fellowship and understanding, which in turn promotes efforts to peacefully resolve differences. It may not be a perfect recipe for peace, but it is a great start.

"In the clashes between ignorance and intelligence, ignorance is generally the aggressor. To attempt to superimpose its views through the exercise of force, is seldom the part of intelligence; it is frequently the part of ignorance. The less one knows, the more he thinks he knows, and the more willing he is to employ any and all measures to enforce his views upon others. The stocks, and the many other means of inflicting physical and mental anguish were the devices of ignorance. The story of the aggressions of ignorance against intelligence can never be told."

"The way to put an end to these indefensible practices is to promote intercourse between members of different sects and citizens of different nations."
(Paul Harris, *This Rotarian Age*, page 60)

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Paul Harris on Diversity & Tolerance

Segregation

The goal of Rotary from its inception was to bring people of diverse backgrounds together in the spirit of friendship. Paul Harris believed that this was the first step in understanding.

"Segregation never brought anyone anything except trouble. If there is discord in a community, be it religious or racial, the most certain way of fomenting it is by saying, You remain on your side of the deadline and we will remain on ours. Ours is an Anglo-Saxon community, and we want to keep it just that. We will continue to live on the east side of the tracks, you on the west. There you may build as many churches as you please and have things all your own way, so you leave us alone."
(Paul Harris, *This Rotarian Age*, page 60)

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Celebrating Diversity

Although Paul Harris believed that it would be wise to avoid potentially divisive topics at Rotary meetings, such as politics, he did not believe that Rotarians should be homogeneous in their makeup. In fact, he believed that clubs should represent and embrace the diversity of their communities.

It is not the purpose of Rotary to make social, religious, or racial composites of its members. To attempt to do so would be to attempt a disservice rather than a service. To attempt to erase social, religious and racial differences would be an attempt to deprive civilization of one of its most promising methods of progress. Under existing conditions, each social, religious, and racial group constitutes a proving ground on which to test its theories, with the result that civilization is enriched and thought raised to higher levels.
(Paul Harris, *This Rotarian Age*, page 87)

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The Joy of Diversity

One of the great talents of Paul Harris was the ability to recognize and appreciate what others often overlooked. For Harris, diversity was not a problem to overcome, but rather was a source of delight.

Paul Harris on Diversity & Tolerance

What a pity it would be, for instance, if the colorful lives of the various European nations were blended into one. Where then, could be found the fascination of travel?

Who would be interested in a garden containing flowers of one species or one color only? Variety has been truly said to be the spice of life. Sameness is monotonous, depressing.

Rotary brings men differing in social status, religious beliefs and nationality together in order that they may more intelligible to each other and therefore more sympathetic and friendly.
(Paul Harris, *This Rotarian Age*, page 87)

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International is More than an Adjective

The "I" in RI is not just an adjective; it is an underlying philosophy of Rotary and has been since its inception. In his 1935 book (*This Rotarian Age*), Paul Harris comments on how this underlying philosophy guided the hiring of RI staff during those early years of rapid growth.

A number of the staff have been recipients of degrees from universities. Educational requirements have increased as the movement has expanded, cultural education naturally being given first rank. Some members of the staff have three, four, a half dozen, languages at their command. A majority have knowledge of at least two languages. Foreign born and educated members of the staff insure the correct use of idioms in their respective languages.
(Paul Harris, *This Rotarian Age*, page 101)

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Accepting Diversity

The principle that holds together diverse groups of people, like those found in Rotary, is an acceptance of that diversity. Those who are so sure that their way is the only correct way may make fine missionaries, but they are likely to strain valuable friendships with their missionary zeal.

"Obviously, the only possible means of holding together the little group of Rotarians of 1905, consisting as it did of men of variant racial origins and religious faiths, was

through the exercise of tolerance. Proselytism had no place; it would have wrecked the movement in its inception. Sir Wilfred Grenfell says that it is the height of impertinence for anyone to criticize the manner in which another keeps in touch with God."
(Paul Harris, *This Rotarian Age*, page 62)

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Rotary and Religion

Rotary was a secular organization from its inception, largely because Paul Harris and the other early Rotarians felt it important to represent all faiths in their organization. However, being secular does not imply hostility to religion. Many clubs routinely include an invocation at the beginning of their meetings, and clubs routinely collaborate with churches to achieve common goals.

"Religious organizations work in complete harmony with Rotary and many clubs in the smaller communities, where the facilities offered by hotels and restaurants are inadequate, have their luncheons or dinners in church parlors, where they are served the best of meals by the ladies of the church to whom the opportunity of earning money with which to support church activities, is welcome."
(Paul Harris, *This Rotarian Age*, page 65)

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Legal and Social Pressures

In part because of the moral imperative, but also because of the civil rights struggles of the 1950s and 1960s and the ensuing civil rights legislation,' federal regulations, and court rulings, organizations in the United States have faced legal and social demands to become more inclusive (Cox, 1993), at least in numbers, if not otherwise. These pressures include equal employment opportunity (EEO) laws, affirmative action (AA). and the Americans with Disabilities Act (ADA). Businesses that enter into contracts with the federal government become subject to *EEOI*AA laws and regulations. The ADA requires employers to make "reasonable" accommodations for employees and potential employees with disabilities; it also requires that public accommodations, buildings, transportation, and telecommunications be accessible to people with disabilities (Pati & Bailey, 1995; Prince, 1995). Addressing sexual harassment has also become a prominent issue. More and more organizations realize they must take active steps to prevent lawsuits charging discrimination or harassment.

Whether or not organizations view addressing diversity as the right thing to do or as good for business, they are finding themselves under legal pressure to do so. When motivated primarily by legal pressures, the focus of interventions tends to be on specific, targeted groups. Groups not covered by legal mandates-for example, gays and lesbians-would not be addressed. Also, such interventions may be very limited in nature-for example, simply posting information about what constitutes sexual harassment, what to do if one is a victim, and what behaviors should be avoided.

Beyond legal requirements, the demographic shifts in the U.S. population (e.g., larger proportion of people of color and immigrants, more women in the workforce) and the recognition that these changes are occurring has brought wider consciousness of intergroup relations and of the range of group-specific needs. Groups that previously felt pressured simply to blend in now resist this and demand acceptance and inclusion without assimilation as a precondition. In many companies, groups such as women, African Americans, Latinos and Latinas, gays and lesbians, working parents, and persons with disabilities have formed caucus or affinity groups to share experiences, to support each other, and to challenge discrimination. External organizations have also raised consciousness regarding the unique perspectives and needs of diverse groups.2 Organizations face the need to find constructive ways to help a variety of internal and external constituencies work together more effectively. When motivated in this way, diversity initiatives tend to be focused more broadly and are less constrained by legalistic definitions of "protected groups." Nevertheless, if the impetus is primarily external and framed solely in terms of special interests, it can be difficult for the organization to articulate clear and forceful arguments for starting and continuing the intervention such that it speaks to all of its members and is perceived as intrinsically linked to the organization's best interests.

Thus, diversity training can be used to respond to pressures from both internal and external groups and to reduce the chances of lawsuits. In some organizations, diversity training has been implemented as part of consent agreements stemming from successful legal challenges to current practices. In such organizations, the initial motivation for diversity training is based chiefly on legal and social pressures and is thus chiefly reactive, rather than proactive.

Inclusion. Inclusion as seen from the perspective of legal and social pressures primarily involves removing illegal barriers-whether racial discrimination, sexual harassment, or facilities inaccessible to persons with disabilities- or obstacles perceived to be unfair. Thus, the approach tends to be primarily reactive: Inclusion is considered attained when no one complains; action is taken only when challenges or grievances are brought.

A primary focus of this type of approach has been on the number of representatives of various types of groups in the organization, in part reflecting the emphasis of affirmative action. Typically, *less* attention has been paid to the experience of people who have already entered the organization. More recently, however, the Department of Labor has called attention to movement into higher-level jobs with its "glass ceiling" initiative (Federal Glass Ceiling Commission, 1995).

When diversity training is driven primarily by legal and social pressures, the concept of inclusion can become quite controversial because what is viewed from one group's perspective as an appropriate and fair measure taken to remedy intergroup inequities can be viewed by another group as unfair, wrong, or divisive. Recently, for example, the political establishment in the United States has become embroiled in heated debate regarding the wisdom and efficacy of affirmative action programs. Many diversity consultants (e.g., Gardenswartz & Rowe. 1993; Katz & Miller, 1995; Solomon, 1993) argue that initiatives framed solely from this perspective are much less likely to be successful because they encounter more resistance from members of groups that do not feel included or believe they have something to lose-in particular, White men.

Vision and Goals. Diversity initiatives motivated primarily by legal. and social pressures tend to be reactive. This is especially so when training has been ordered by a judge or by a legal settlement. Often, however, organizations that start for these reasons eventually move toward other motivations, especially the business- based argument. If they do not, there is little incentive to maintain active efforts and to make the necessary long-term investments.

The vision to be strived for from this perspective involves complying with the law and avoiding legal jeopardy, as well as averting conflict and maintaining smooth relations among relevant constituencies while steering clear of politics as much as possible. When aimed in this way, the goal of the training becomes making sure employees know which behaviors are permissible and which are impermissible- for example, with regard to hiring rather than changing the organizational culture. To the extent a diversity initiative is motivated solely by legal and social pressures, it is less likely to address such issues as systemic oppression, cultural diversity and its implications for the workplace, and the potential benefits for the organization. Although these may be touched on, this will tend to be in relatively superficial ways. For example, in addressing inclusion of persons with disabilities. an organization may make the minimally necessary physical accommodations without embarking on any training directed at modifying the organizational climate within which such persons will work.

In this approach, success is defined in terms of avoiding problems and representing target groups across the organization to a degree acceptable to internal and external constituencies, but no more. The effectiveness of a diversity training initiative will be gauged on the basis of prevention of lawsuits and complaints. Illustrating the pervasiveness of this perspective, Noble (1994) reports on a survey of more than 300 companies that was conducted in New York by the Center for the New American Workforce and that found the following:

> *Most of the companies indicate they are doing what is necessary to comply with government employment law and little more. For the most part they have not taken the step beyond what would move diversity out of a pigeon hole in the personnel department and into the strategic center of the corporate environment.... What companies think of ... .. is compliance with affirmative action guidelines and disability law. (p. 27)*

Efforts prompted by this motivation are those most likely to be limited to briefings and short courses with little if any experiential content.

C-2

Historic Moments: Women in Rotary

By Susan Hanf and Donna Polydoros

Rotary International News -- 1 October 2009

Timeline of women in Rotary

1950

An enactment to delete the word *male* from the Standard Rotary Club Constitution is proposed by a Rotary club in India for the Council on Legislation meeting at the 1950 RI Convention.

1964

The Council on Legislation agenda contains an enactment proposed by a Rotary club in Ceylon (now Sri Lanka) to permit the admission of women into Rotary clubs. Delegates vote that it be withdrawn. Two other proposals to allow women to be eligible for honorary membership are also withdrawn.

1972

As more women begin reaching higher positions in their professions, more clubs begin lobbying for female members. A U.S. Rotary club proposes admitting women into Rotary at the 1972 Council on Legislation.

1977

Three separate proposals to admit women into membership are submitted to the Council on Legislation for consideration at the 1977 RI Convention. A Brazilian club makes a different proposal to admit women as honorary members.

The Rotary Club of Duarte, California, USA, admits women as members in violation of the RI Constitution and Standard Rotary Club Constitution. Because of this violation, the club's membership in Rotary International is terminated in March 1978, only to be reinstated in September 1986.

1980

The RI Board of Directors and Rotary clubs in India, Sweden, Switzerland, and the United States propose an enactment to remove from the RI and club constitutions and bylaws all references to members as *male persons* .

1983-86

In a lawsuit filed by the Duarte club in 1983, the California Superior Court rules in favor of Rotary International, upholding gender-based qualification for membership in California Rotary clubs. In 1986, the California Court of Appeals reverses the lower court's decision, preventing the enforcement of the provision in California. The California Supreme Court refuses to hear the case, and it is appealed to the U.S. Supreme Court.

1987

On 4 May, the U.S. Supreme Court rules that Rotary clubs may not exclude women from membership on the basis of gender. Rotary issues a policy statement that any Rotary club in the United States can admit qualified women into membership. The Board "encourages all clubs in the U.S. to give fair and equal consideration to candidates for membership without regard to gender."

The Rotary Club of Marin Sunrise, California (formerly Larkspur Landing), is chartered on 28 May. It becomes the first club after the U.S. Supreme Court ruling to have women as charter members. Sylvia Whitlock, of the Rotary Club of Duarte, California, becomes the first female Rotary club president.

1988

In November, the RI Board of Directors issues a policy statement recognizing the right of Rotary clubs in Canada to admit female members based on a Canadian law similar to that upheld by the U.S. Supreme Court.

1989

At its first meeting after the 1987 U.S. Supreme Court decision, the Council on Legislation votes to eliminate the requirement in the RI Constitution that membership in Rotary clubs be limited to men. Women are welcomed into Rotary clubs around the world.

1990

As of June, there are about 20,200 female Rotarians worldwide. Read a feature on women in Rotary from the June 1990 issue of *The Rotarian*.

1995

In July, eight women become district governors, the first elected to this role.

2005

Carolyn E. Jones begins her term as the first woman appointed as trustee of The Rotary Foundation, serving from 2005 to 2009.

2007

In July, 63 women begin terms as district governors. Women are members of 25,227 clubs around the world. There are 177,859 female Rotarians.

2008

Catherine Noyer-Riveau begins her term as the first woman elected to the RI Board of Directors. She will continue to serve through June 2010.

2009

There are 187,967 female Rotarians worldwide. Sixty-three serve as district governors.

C-3

A Rotary Club Rejects Diversity of Ideas

Rekha Basu, Des Moines Register, Dec. 18, 2009

"Rotary International recognizes the value of diversity within individual clubs," says the Web site of one of the world's more respected and long-standing civic organizations. "... A club that reflects its community with regard to professional and business classification, gender, age, religion, and ethnicity is a club with the key to its future."

Susy Robinette decided to take the club up on its open invitation to qualified community professionals to join and get involved with its humanitarian projects. So she applied to the Des Moines Rotary. Robinette's name should be familiar from the mid-'80s to 1990s when she was a news anchor at WHO-TV, and later a reporter, anchor and news director at KDSM-TV. Now, she's chief development officer at Planned Parenthood of Greater Iowa. In other words, she's got some serious credentials for a club whose members are key movers and shakers.

But Robinette was voted down - apparently a first for this Rotary. The reason: Some anti-abortion members don't like her employer, Planned Parenthood. Even though its major mission is to prevent abortions through education and family planning. Abortion is less than 2 percent of what it does, according to Robinette, who is sad and disappointed by the vote. Therese Wielage is club president and a personal friend of Robinette's. "I think Susy would be a good member for any club, but I respect that she's representing an organization that some people in the club have issues with," Wielage said.

Private clubs are, of course, free to deny admission to anyone who doesn't meet their guidelines. But as old organizations tout their demographic inclusiveness by adding racial minorities and even, at this Rotary, an openly gay member, personal beliefs or associations are the new basis for discrimination.

It only takes 11 "no" votes out of 334 members to torpedo a nominee, and that's just what Robinette got. That disturbs member Joy Corning, the former Republican lieutenant governor. While calling the Rotary a wonderful organization that does good work in the community and world, she said, "It is very unfortunate that a very small minority has inserted their own personal convictions into the process and has done a hurtful thing to a notable woman who works for one of the outstanding non-profits in our community."

Member Janet Phipps Burkhead, a lawyer and general in the Iowa National Guard, who sponsored Robinette, says she's embarrassed for the club. "I don't think that what took place is in the spirit of Rotary," she said.

Such exclusionary behavior isn't inherent in the Rotary organization. The immediate past president of another Des Moines Rotary club, the Rotary Club of Des Moines, A.M., said though its members are conservative, they're "very open." In fact, said Dennis Linderbaum, president of the Iowa Health Foundation, he'd happily sponsor Robinette for membership there. He calls Planned Parenthood "a very important organization in regard to women's health and to the strength of families."

Burkhead has asked the board to examine whether the club's guidelines support denying Robinette a membership, or need revising. Robinette was eventually admitted and became an active Rotarian.

Why should any of this matter to the rest of us? First, because it's in such venues that professional networking and advancement take place, and this is discriminatory. Second, it's sadly symptomatic of how intolerant our society has become when people won't even talk, but want to shut out those of different perspectives. Wielage had suggested Robinette's opponents nominate a Right to Life candidate for membership, too, but that didn't stop them.

Des Moines has come far in shedding its image as a conservative, closed-minded city. Such an incident sets back the clock.

C-4

SUPREME COURT OF THE UNITED STATES

481 U.S. 537

Board of Directors, Rotary International v. Rotary Club of Duarte

APPEAL FROM THE COURT OF APPEAL OF CALIFORNIA, SECOND APPELLATE DISTRICT

No. 86-421 Argued: March 30, 1987 --- Decided: May 4, 1987

Rotary International is a nonprofit corporation composed of local Rotary Clubs. Its purposes are to provide humanitarian service, to encourage high ethical standards in all vocations, and to help build world peace and good will. Individuals are admitted to local club membership according to a "classification system" based on business, professional, and institutional activity in the community. Although women are permitted to attend meetings, give speeches, receive awards, and form auxiliary organizations, the Rotary constitution excludes women from membership. Because it had admitted women to active membership, the Duarte, California, Rotary Club's membership in the international organization was terminated. That club and two of its women members filed a suit alleging that the termination violated California's Unruh Act (Act), which entitles all persons, regardless of sex, to full and equal accommodations, advantages, facilities, privileges, and services in all business establishments in the State. The state trial court entered judgment for Rotary International, concluding that neither it nor the Duarte Club is a "business establishment" within the meaning of the Act. However, the State Court of Appeal reversed on this point, and rejected the contention that Rotary's policy of excluding women is protected by the First Amendment. Accordingly, the court ordered the Duarte Club's reinstatement, and enjoined the enforcement of the gender requirements against it.

Held:

1. The Unruh Act does not violate the First Amendment by requiring California Rotary Clubs to admit women. Pp. 544-549.

(a) Application of the Act to local Rotary Clubs does not interfere unduly with club members' freedom of private association. In determining whether a particular association is sufficiently intimate or private to warrant constitutional protection, consideration must be given to factors such as size, purpose, selectivity, and whether others are excluded from critical aspects of the relationship. Here, the relationship among Rotary Club members does not warrant protection, in light of the potentially large size of local clubs, the high turnover rate among club members, the inclusive nature of each club's membership, the public purposes behind clubs' service activities, and the fact that the clubs encourage the [p538] participation of strangers in, and welcome media coverage of, many of their central activities. Pp. 544-547.

(b) Application of the Act to California Rotary Clubs does not violate the First Amendment right of expressive association. Although clubs engage in a variety of commendable service activities that are protected by the First Amendment, the evidence fails to demonstrate that admitting women will affect in any significant way the existing members' ability to carry out those activities. Moreover, the Act does not require clubs to abandon or alter their classification and admission systems, but, in fact, will permit them to have an even more representative membership with a broadened capacity for service. Even if the Act does work some slight infringement of members' rights, that infringement is justified by the State's compelling interests in eliminating discrimination against women and in assuring them equal access to public accommodations. The latter interest extends to the acquisition of leadership skills and business contacts, as well as tangible goods and services. Pp. 548-549.

2. The contentions that the Act is unconstitutionally vague and overbroad were not properly presented to the state courts, and therefore will not be reviewed by this Court. Pp. 549-550.

178 Cal.App.3d 1035, 224 Cal.Rptr. 213, affirmed.

POWELL, J., delivered the opinion of the Court, in which REHNQUIST, C.J., and BRENNAN, WHITE, MARSHALL, and STEVENS, JJ., joined. SCALIA, J., concurred in the judgment. BLACKMUN and O'CONNOR, JJ., took no part in the consideration or decision of the case. [p539]

ROTARY: CULTURAL DIVERSITY

Cultural diversity in the United States is growing at an increasing rate and includes large groups of business professionals from many cultures and vocations. Zones 23 and 24 are among those parts of the country with the most rapid growth. For example, in California, the 2006 updated census numbers show that approximately 36% of the population come from Latino or Hispanic origins. That is an increase of 11% since 2000. Some 12.3 % of the population are Asian up 13% since 2000. For the most part, those cultures are significantly underrepresented in our clubs. This represents a huge opportunity for membership growth while increasing Rotary's diversity. We need to attract qualified individuals from these cultures.
Membership is Everyone's Job is a very effective membership development system, used by District 5230, however, in spite of our best efforts, there are qualified individuals from some cultures that will not, I repeat will not, join a traditional Rotary club. The reasons have to do with being outside the comfort zone of their culture and language. So…if they are unwilling to adapt to our Rotary clubs, then Rotary must adapt to them. How? By chartering culturally based Rotary clubs.

The following are two examples from District 5230.
The Rotary Club of Monterey Korean was chartered with 23 members in March 2007. Think about this… in the Monterey/Salinas area there are approximately 7000 Korean households. Before this club was chartered the 13 local Rotary clubs had very few members of Korean heritage. We now have a tremendous growth opportunity within the Korean community.
In May of 2007, two and half months after the **Rotary Club of Fresno Latino** held its first organizational meeting it was chartered with 32 members… 2.5 months. The club now has 38 members. They are involved in multiple community projects, fund raising, Youth Exchange and other Rotary activities. The enthusiasm for Rotary demonstrated by these Latino professionals is overwhelming. This club has generated interest in Rotary in Latino communities throughout the district. Several members, who have left due to job opportunities, are joining Rotary club in their new location.
Both of these clubs are excited about Rotary, and are growing in numbers and capabilities. And the average age is around 40.

There are several cultural based Rotary clubs around the country, however, District 5280 in Los Angeles is the leader. In the 1980s, an Iranian club and a Korean club were chartered. A Latino club was chartered in 2005. In 2007, the district chartered 4 more (Thai, Filipino, Lebanese, and Colombian-American) and they are working on others. Our large cities have great opportunities because of pockets of cultural communities. So what does all this mean to Rotary? No matter how it comes about, we all know that Rotary needs more members serving our communities and bringing hope around the world. It is just that simple. As Rotarians, I believe we have an obligation to provide opportunities and a structure to those who want to serve their communities and believe in "Service above Self," regardless of which Rotary club they belong to, where it is geographically or what language the members speak.

ROTARY DISTRICT 5100 GEOFF JAMES DISTRICT MEMBERSHIP CHAIR 08-09
geoffreyjames@comcast.net

ROTARY: CULTURAL DIVERSITY

So how does one go about forming a culturally based Rotary club. Every Rotary district is different. Each culture is different. The following "Success Factors" are based on the experience of District 5230 (four counties in central California) and District 5280 (Los Angeles)

Connecting with Cultural Community leaders:
Connecting with leaders of a cultural community is necessary to gain interest in a Rotary club. If the leaders are not known, then the following approaches may help.

- **Contact local elected officials.**
They are familiar with leaders in the cultural community because they vote. Introductions can be arranged.
- **Contact Consulate offices of the home country.**
They are usually supportive of developing a Rotary club. The Consulate is acquainted with community leaders and can arrange a meeting with community leaders where you can discuss Rotary and the potential for a Rotary club in their community.
- **Find a city**
(local if possible) that has a "Sister City" relationship with a city in the home country of interest. Determine if there is a Rotary club in the Sister City. Make contact with the leaders of the Rotary club and use them as a reference with local community leaders. Potentially, the Rotary Club in the home country could be a Sponsor Club for the new club.
- **Contact the local community leaders**
and hold a "town meeting" with a proposal of a Matching Grant for a project in the home country. This will get the leaders involved in the project and demonstrate the power of Rotary.

Charter Leadership:
The best situation is to have experienced Rotarian(s) from the culture in place as Charter Club President and other key positions within the club leadership. If this is not possible, select a well-known community leader who is enthusiastic about establishing a new "Cultural" Rotary club.
In either case, the District Governor must select a "Governor's Special Representative" that has a strong understanding of Rotary and Rotary clubs. The Special Representative must keep the new club moving and on track without being too pushy. The elements needed to charter a club are outlined in the Organizing New Clubs Guide (808-EN). It is especially important, when forming a new cultural club that the process continues to move quickly. The entire membership must be aware of the steps in the process, where the club is in the process and what are the next steps. If the members perceive that the process is slowing they may lose interest.

Sponsoring Clubs:
If possible, name two co-sponsor clubs. In addition to the traditional sponsor club responsibilities, the clubs should name at least two members who will be part of an on-going support team for the new club. Be aware that forming "cultural" clubs may be met

with resistance from some Rotarians. If this is the case, call me and we can discuss the situation. Before asking a club to sponsor the new cultural club the District Governor or District Membership Chair may need to meet with the potential sponsor club board to explain the goal and answer questions. To further support the new club, sponsor clubs should have joint projects, joint fundraisers, and joint club meetings. In this way the new club gets good ideas and members from each club get to know one another. Becoming a Sponsor Club is a two-year commitment.

Support and Training:
The new clubs leadership team (hopefully the entire club) needs special training and a designated support team. The support team should consist of an assigned Assistant District Governor, the District Training Officer, the Governor's Special Representative and one or two Rotarians from the sponsoring clubs. The training should include an orientation regarding Rotary International organization and programs, The Rotary Foundation organization and programs, the Club Leadership Plan and how to conduct a club meeting. At the end of the training the new club should be organized with the leaders understanding their responsibilities. The club should start operating their meetings as a Rotary club, even in the early development stages.

Language spoken at meetings:
Most members of cultural Rotary clubs have not joined traditional Rotary clubs because they did not feel comfortable with a language and culture different than their own. Many have joined traditional clubs but ultimately dropped out for the same reasons. The new club is organized and managed similar to any Rotary club, but more in keeping with the language and traditions of their culture. The club meetings can be held in the language the club members prefer. It is the club's choice. However, English speaking visitors should be accommodated. Since many members are bilingual, one of them should sit with the visitor in a place that will not be disruptive to the meeting and interpret as the meeting progresses. Another way is to stop the meeting at important junctures with a summary of the content repeated in English. This is similar to the way visitors are accommodated at many Rotary club meetings in foreign countries.

Note: You can find census statistics for your area down to the county and cities over 25,000 by accessing http://quickfacts.census.gov/qfd/

Insert EVS-1: Guiding Principles of Rotary

The Object of Rotary

The Object of Rotary is to encourage and foster the ideal of service as a basis of worthy enterprise and, in particular, to encourage and foster:

FIRST. The development of acquaintance as an opportunity for service;

SECOND. High ethical standards in business and professions, the recognition of the worthiness of all useful occupations, and the dignifying of each Rotarian's occupation as an opportunity to serve society;

THIRD. The application of the ideal of service in each Rotarian's personal, business, and community life;

FOURTH. The advancement of international understanding, goodwill, and peace through a world fellowship of business and professional persons united in the ideal of service.

The Five Avenues of Service

Based on the Object of Rotary, Rotary's Philosophical cornerstone and foundation of club' activity:

Club Service focuses on strengthening fellowship and ensuring the effective functioning of the club.

Vocational Service encourages Rotarians to serve others through their vocations and to practice high ethical standards.

Community Service covers the projects and activities the club undertakes to improve life in its community.

International Service encompasses actions taken to expand Rotary's humanitarian reach around the globe and to promote world understanding and peace.

New Generations Service recognizes the positive change by youth & young adults via leadership and involvement.

The Four-Way Test

From the earliest days of the organization, Rotarians were concerned with promoting high ethical standards in their professional lives. One of the world's most widely printed and quoted statements of business ethics is The Four-Way Test, which was created in 1932 by Rotarian Herbert J. Taylor (who later served as RI president) when he was asked to take charge of a company that was facing bankruptcy.

This 24-word test for employees to follow in their business and professional lives became the guide for sales, production, advertising, and all relations with dealers and customers, and the survival of the company is credited to this simple philosophy. Adopted by Rotary in 1943, The Four-Way Test has been translated into more than a hundred languages and published in thousands of ways. It asks the following four questions:

"Of the things we think, say or do:

1. **Is it the TRUTH?**
2. **Is it FAIR to all concerned?**
3. **Will it build GOODWILL and BETTER FRIENDSHIPS?**
4. **Will it be BENEFICIAL to all concerned?"**

Declaration of Rotarians in Businesses and Professions

The Declaration of Rotarians in Businesses and Professions was adopted by the Rotary International Council on Legislation in 1989 to provide more specific guidelines for the high ethical standards called for in the Object of Rotary:

As a Rotarian engaged in a business or profession, I am expected to:

Consider my vocation to be another opportunity to serve;

Be faithful to the letter and to the spirit of the ethical codes of my vocation, to the laws of my country, and to the moral standards of my community;

Do all in my power to dignify my vocation and to promote the highest ethical standards in my chosen vocation;

Be fair to my employer, employees, associates, competitors, customers, the public, and all those with whom I have a business or professional relationship;

Recognize the honor and respect due to all occupations which are useful to society;

Offer my vocational talents: to provide opportunities for young people, to work for the relief of the special needs of others, and to improve the quality of life in my community;

Adhere to honesty in my advertising and in all representations to the public concerning my business or profession;

Neither seek from nor grant to a fellow Rotarian a privilege or advantage not normally accorded others in a business or professional relationship.

Chapter 3 Membership Diversity Assessment

With clubs in more than 200 countries and geographic areas, one of Rotary's greatest assets is the diversity of its over 1.2 million members. The aggregate skills, talents, and experiences of Rotarians worldwide enable clubs to better serve their communities and the world. The variety of cultures and countries represented in Rotary also strengthens the organization's ability to work for world understanding and peace.

Choose a facilitator for this exercise who is very comfortable talking about diversity and is passionate about the need for greater diversity in Rotary. You may also consider asking a district-level representative to speak.

This exercise works best when done concurrently or in conjunction with the Classification Survey and the 25-Minute Membership Survey.

Objectives

- Gather demographic data (gender, age, religious affiliation, ethnicity, profession) on your local community's professional population.
- Create member awareness of the goal of diversifying across these categories.

Time

- Individuals: 20-60 minutes (outside of the club meeting, depending on whether the individual is on the membership committee)
- Club: 45 minutes

Preparation

- Distribute a copy of the completed classification survey as a reminder that the first step toward examining club diversity has already been completed.
- Photocopy instructions/worksheet to distribute to club members.

Materials

- Paper
- Pens or pencils
- Worksheets
- Local phone directory
- Internet access

Procedure

1. Have the facilitator (or club president, membership committee chair or committee member) open with a discussion of diversity. Hand out the completed classification survey.
2. Distribute the membership diversity worksheet to be completed outside of the club meeting. The research that is necessary for this exercise should be done by club members so that they have a stake in the process; greater inclusion of all members helps create broader awareness. A sample worksheet is included, which you can customize to better fit the needs of your club.
3. Assign club members to different groups and instruct each group to conduct research from one of the following sources in the community:
   - Local business association, such as the chamber of commerce, to gather demographic data
   - Local tourism bureau, to gather information about the community's cultural, historical, and demographic composition
   - Local economic development experts or city government departments, to gather socioeconomic statistics
   - Most recent census results, which may include information on the age, gender, ethnic, and religious makeup of your area

   Have the groups meet for a few minutes to discuss their assignment and select a spokesperson who will report the findings of his or her group.
4. Give the groups a specific club meeting date for making their reports. The spokesperson will spend approximately five minutes of club time reporting the group's findings. (5 minutes per group; 20-30 minutes total)
5. Facilitate a discussion about the reported material and its relevance to your club. (15-30 minutes)
6. Distribute copies of the membership diversity checklist (or a customized version that you create yourself). This exercise should get members thinking about what they have researched and discussed, and it should indicate their attitudes toward diversity.
7. Collect the checklists and remind all club members of their responsibility to propose new members.

Membership Diversity Worksheet
Rotary Year 20__-__

Rotary Club of _____

1. What source(s) did you contact in your search for data on your community's demographic composition?

2. What data did you find for your community in respect to

Age:

Gender:

Religious affiliation:

Ethnicity:

3. Does this data correspond to the makeup of working professionals in your community? Please explain your reasoning.

4. What data did you find the most interesting?

What surprised you most?

What surprised you least?

5. How can your findings be incorporated into a strategic action plan for membership development?

Membership Diversity Checklist
Rotary Year 20__-__

Rotary Club of _____

Yes	No	Not Sure	
☐	☐	☐	The ages of the members of my Rotary club reflect the ages of the professional population in my community.
☐	☐	☐	My Rotary club's membership represents the gender composition of working professionals in my community.
☐	☐	☐	The religions represented in my community are equally represented in the religious affiliations of my club members.
☐	☐	☐	The members of my Rotary club reflect the true ethnic diversity of the community in which I live.
☐	☐	☐	The professional classifications represented in my club membership reflect the business and professional population of my community.
☐	☐	☐	I believe my club is diverse.
☐	☐	☐	I believe my club needs to continue its efforts toward greater diversity in membership.

Please include any comments or suggestions about your club's diversity:

_____

_____

_____

_____

_____

Article 4. General Membership Guidelines and Classifications

4.010. Diversified Membership
4.020. Membership in Rotary Club and Other Service Organizations
4.030. Personal Nature of Club Membership
4.040. Dual Gender Clubs
4.050. General Classification and Membership Principles
4.060. Movement of Rotarians into a New Community

4.010. Diversified Membership

A club's membership should be fully reflective of the community it serves. Every club should endeavor to have a sufficient number or proportion of members whose places of business are within the locality of the club to represent adequately business, professional, and community leaders. Each club should consider adopting a rule that the number of members in the club whose membership is based on the location of their residence within the locality of the club should not exceed 50% of the members. *(June 2007 Mtg., Bd. Dec. 226)*

Source: January 1969 Mtg., Bd. Dec. 86; November 1987 Mtg., Bd. Dec. 89; *Amended by* November 2001 Mtg., Bd. Dec. 45; November 2004 Mtg., Bd. Dec. 59; June 2007 Mtg., Bd. Dec. 226

4.010.1. Statement on Diversity

Rotary International recognizes the value of diversity within individual clubs. Rotary encourages clubs to assess those in their communities who are eligible for membership, under existing membership rules, and to endeavor to include an appropriate range of individuals in their clubs. A club that reflects its community with regard to professional and business classification, gender, age, religion, and ethnicity is a club with the key to its future. *(November 2008 Mtg., Bd. Dec. 87)*

Source: June 2006 Mtg., Bd. Dec. 223; *Amended by* November 2008 Mtg., Bd. Dec. 87

4.010.2. Defining "Place of Business" for Membership in Clubs

"Place of business" means the establishment from which the proposed active member normally administers business or professional responsibilities and activities. *(November 2004 Mtg., Bd. Dec. 59)*

Source: RIC Art. V, Sec. 2; SRCC Art. VI, Sec. 3; July 1961 Mtg., Bd. Dec. 26; *Amended by* November 2001 Mtg. Bd. Dec. 45; November 2004 Mtg., Bd. Dec. 59

4.010.3. Defining "Residence" for Membership in Clubs

References in the constitutional documents to a Rotarian having "residence" within the locality of a club or within the surrounding area mean the individual's principal place of residence. *(November 2001 Mtg., Bd. Dec. 45)*

Source: January 1970 Mtg., Bd. Dec. 149; *Amended by* November 2001 Mtg., Bd. Dec. 45

RLI Graduate Course

Rotary Leadership Institute
"The Home Division"
Northeastern USA, Bermuda and Parts of Eastern Canada

2017-2018

Rotary and Ethics

STUDENT GUIDE

RLI Graduate Course
Rotary and Ethics

What is "Ethics"?

a. A standard of behavior
b. knowing right from wrong — good from evil
c. a study of values and customs of a person or group
d. it tells us how we ought to act in certain situations

What is the difference between Ethics and Morality?

a. Morality is a branch of philosophy called ethics.
b. Morality or moral behavior is baed on decisions of a group that re ect a belief in a deity or higher power which dictates a certain way of acting. Ethics is based on decisions of the group that re ect agreements made by the group with regards to acceptable behavior
c. Morality results from and is guided by religion. Ethics is a set of rules derived from the interaction of human beings.
d. Ethics represent a society with a set of rules of behavior that do not depend on religious training or perspective, a framework that will not dissipate in the face of changing belief systems.

What types of situations might have a need for ethical behavior or be confronted with ethical choices?

a. Business
b. Medical/Bioethics
c. Engineering
d. Environmental
e. Human Rights/Animal Rights
f. Legal
g. Media/Marketing
h. War
i. Religion

What is "ethics" NOT about?

a. Feelings — so people "feel good" while doing bad
b. Religion — Many people are not religious, but ethics applies to everyone
c. The Law — Just because something is legal doesn't mean it's ethical
d. Culturally Accepted Norms — blind to certain ethical concerns (slavery in US before Civil War) Everyone is doing it — so it must be OK.
e. Science — Science alone does not tell us how to act. Something might be scientifically possible — but is it ethical.

Why is identifying ethical standards so hard?

a. Not always easy to recognize available choices and options where course of action is common or expected
b. Not easy to identify clear and understandable explanations for behavior
c. Difficult to apply a clear ethical standard to a specific situation we face.

Why was ethical behavior important to the formation of Rotary?

a. 1905 was a time of few government controls in business
b. Needed to foster good fellowship among members
c. Honesty is the best policy among members

In 1911 the motto "One profits most who serves best." was introduced. What did this mean then, and what does it mean today?

What does "Service Above Self" mean in terms of ethical behavior?

Does Rotary have a "Code of Ethics"?

Is it the Four Way Test?

Part 2 — MAKING ETHICAL DECISIONS

When confronted with an ethical dilemma, why is it important to have a good decision making approach to resolving ethical questions?

a. allows you to consider all aspects of the question
b. makes you more sensitive to ethical issues
c. a practiced plan allows you to work through the situation in a systematic way
d. the harder the question the more important it is to discuss it

What are some of the steps that need to be taken to make an ethical decision?

a. Recognize an ethical issue
b. Obtain information about the situation
c. Test alternative actions from various ethical perspectives
d. Act consistently with your best judgement
e. Re ect on your decision after acting
f. Yield to your ethical judgements

The R-O-T-A-R-Y six step approach to ethical decision making:

What's involved in Recognizing an ethical issue?

a. The decision involves choice between right and wrong
b. The decision can be harmful to people or the community
c. Where doing what is expected might not be the best course of action
d. The decision might affect a people's dignity, rights or hopes for a better life.
e. There is a difference between what you want to do and what other people would like done to them or for them.

Why is it important to Obtaining information?

a, Know and understand the relevant facts of the case
b. Disclose what the unknown facts are
c. Appreciate the interests of those involved including emotional, psychological, financial, legal.
d. Discover any special needs or obligations relevant to the case
e. Discover any other options that might be useful
f. Develop discussions and/or consult with the affected persons or groups

What types of approaches might be developed to help Test an ethical decision?

a. Utilitarian Approach — Which option will create the most good and do the least harm
b. Rights Approach — Even if everyone does not get all that they want everyone's rights and dignity will still be respected
c. Fairness or Justice Approach — Which option is fair to all as stakeholders
d. Common Good Approach — The action that contributes most to the achievement of a quality common life together as a family, community or society.
e. Virtue Approach — The action embodies the habits and values of humans at their best that includes courage, compassion, honesty and integrity.

Why is consideration of these five approaches to ethical decisions helpful and difficulty at the same time?

a. The approaches are not entirely separate and distinct — they often overlap
b. We may not all agree on the answers to the questions raised by each approach — we may not agree on what is beneficial — what is harmful or what the common good is.
c. The different approaches may not answer the questions as raised
d. Some approaches may be better at resolving certain issues and not relevant in others

How can a person Act consistently with their best judgement?

a. Implement your decision only after determining that you actually understood the circumstances and perspectives of the relevant parties.
b. Be willing to accept the fact that as new facts develop — you might have to adjust your thinking and actions

Why is Re ection important after you've made an ethical decision?

a. Need to know how it turned out for all concerned
b. Find out how others describe the course of action and its outcome.
c. Helps determine what you might do differently
d. Helps identify a course of action that better impact the situation

What does Yield to your ethical judgement mean?

a. Helps create your image of what is ethical in your person, community, business, government, and society
b. The more you use ethical judgement the better you become as a person.

PART 3

Case Studies—Break the group into 4 groups and assign each one a case study. Allow at least ½ hour for them to analyze and discuss their various conclusions. Each group then shares the case and their conclusions with the class.

Case Study One

You are part of a Polio NID (National Immunization Day) in a foreign country. You have been given a container of polio virus drops for the children of a rural community where the incidence of polio is higher than the average. The village turnout is lower than expected as the mayor of the community stated the Imam of the Moslem section has forbidden Islamic children from receiving the drops because the medicine is "unclean" and it is a plot to kill the children.

You observe a group of what appears to be Moslem children at a playground many unaccompanied by their parents. Seeing a child you know, you approach the group of children and the opportunity to immunize these kids is presented.

What should you do?

What are the ethical questions involved in regards to your actions?

What are the benefits and drawbacks to your actions?

Case Study Two

Several years ago, in a different town in another state, you worked closely with John Doe, whom you knew in High School. As a student, he always seemed to be in trouble. There were stories of thefts, assaults and sexual escapades, but with rare exception, nothing was ever proven.

However, while you were working together at the ABC Financial Security Company, John was caught forging a check from a client and using the proceeds for his own use. Because he paid the money back, the company did not press charges and he was fired. Because there were no formal charges made against him the matter eventually faded over time as you both went your separate ways. Later, you did hear a rumor he had been implicated in a child pornography ring, but again, nothing was ever officially documented.

Now, a number of years later, you've moved to a town where John is a highly visible and successful businessman as well as a major competitor of yours. Both of you are members of the same Rotary Club, however; John is being considered for the position of club treasurer and chairman of the Youth Exchange committee. In these positions he will be responsible for the accounting of the club's funds and will be working closely with the foreign exchange students,

What should you do?

What are the ethical questions involved regarding your actions?

What are the benefits and drawbacks to those actions?

Case Study Three

You are chairman of the youth exchange committee for your club which is hosting a student, Margaret, from France. During the mandatory district orientation session for the incoming students in September, the District Governor emphasized the need of having all the youth exchange students schedule and plan to attend the district conference the following April. The District Governor noted the youth exchange students were required to attend the full conference weekend which runs Friday through Sunday. The District Governor also stated there would be no exceptions to this rule.

As the year progresses, Margaret becomes very involved in the school's activities and makes a lot of close personal friends. In addition, the host family's same aged daughter Anne becomes very sister-like with Margaret. They often double date, while attending different school-approved functions and share their thoughts and dreams.

Anne explains to Margaret that the social highlight of school year is the senior prom and that it is a very special time. Also, Margaret's many friends tell her that she must attend this event to fully appreciate the American teen experience.

In late March, the host family spends a lot of money purchasing formal gowns and making arrangements for both Anne and Margaret to attend the senior prom.

In early April, you as the youth exchange chair call the host parents to give them details about the upcoming district conference. It is then that you find out the date of the senior prom conflicts with the district conference. When you explain this conflict to the host parents, they become very upset and start to question which is more important to Margaret and their daughter.

What should you do?

What are the ethical questions involved in regards to your actions?

What are the benefits and drawbacks to your actions?

Case Study Four

Rotary has a rule that there is no campaigning for office. Your friend Joe is one of three candidates being interviewed for DG. He'd be a terrific DG and you know how badly he wants the position. You have just been told by a member of the selection committee that she received a phone call asking that she select Joe. While you hope that Joe is selected, you know the phone call was not legal.

What should you do?

What are the ethical questions involved in regards to your actions?

What are the benefits and drawbacks to your actions?

Does your action change if you find out that Joe knew the calls were being made?

Course Summary

What does Ethics in Rotary have to do with acting ethically as individuals, creating ethical organizations, governments or societies?

Ethical commitment by Rotarians needs to refer to a strong desire to do the right thing, especially when that behavior imposes financial, social or emotional costs. Almost all Rotarians believe they are, or should be ethical. Unfortunately, there are a substantial number of instances where that behavior does not consistently conform to self-image. Too many decent Rotarians committed to ethical values, regularly compromise these values because they often lack the conviction to follow their conscience.

Rotarians need to understand that ethical principles are ground rules of decision making and not just words or factors to think about. Ethics have a cost. Rotarians pay that price every time they chose between what they want and what they want to be. The true value of ethics to Rotarians is that it makes self-growth and sacrifice, service and charity worthwhile.

The Rotary Code of Ethics for Businessmen of All Lines
(1915)

My business standards shall have in them a note of sympathy for our common humanity. My business dealings, ambitions and relations shall always cause me to take into consideration my highest duties as a member of society. In every position in business life, in every responsibility that comes before me, my chief thought shall be to fill that responsibility and discharge that duty so when I have ended each of them, I shall have lifted the level of human ideals and achievements a little higher than I found it. As a Rotarian it is my duty:

1. To consider any vocation worthy and as affording me distinct opportunities to serve society.

2. To improve myself, increase my efficiency and enlarge my service, and by doing so attest my faith in the fundamental principles of Rotary, that he/she profits most who serves the best.

3. To realize that I am a business man and ambitious to succeed; but that I am first an ethical man and wish no success that is not founded on the highest justice and morality.

4. To hold that the exchange of my goods, my services and my ideals for profit is legitimate and ethical, provided that all parties in the exchange are benefited thereby.

5. To use my best endeavors to elevate the standards of the vocation in which I am engaged, and so to conduct my affairs that others in my vocation may find if wise, profitable and conductive to happiness to emulate my example.

6. To conduct my business in such a manner that I may give a perfect service equal to or even better than my competitor, and when in doubt to give added service beyond the strict measure of debt or obligation.

7. To understand that one of the greatest assets of a professional or of a business man is his friends and that any advantage gained by reason of that friendship is eminently ethical and proper.

8. To hold that true friends demand nothing of one another and that any abuse of the confidence of friendship for profit is foreign to the spirit of Rotary, and a violation of its Code of Ethics.

9. To consider no personal success legitimate or ethical which is secured by taking unfair advantage of certain opportunities in the social order that are resolutely denied others, nor will I take advantage of opportunities to achieve material success that others will not take because of the questionable morality involved.

10. To be not more obligated to a brother Rotarian than I am to every other man in human society; because the genius of Rotary is not in its competition, but in its cooperation; for provincialism can never have a place in an institution like Rotary, and Rotarians assert that human rights are not confined to Rotary Clubs, but are as deep and as broad as the race itself, and for these high purposes does Rotary exist to educate all men and all institutions.

11. Finally, believing in the universality of the Golden Rule, ‘All things whatsoever ye would that men should do unto you, do ye even so unto them” we contend that society best holds together when equal opportunity is accorded all men in the natural resources of this planet.

Declaration of Rotarians in Business and Professions (1989)

The Declaration of Rotarians in Business and Professions was adopted by the Council on Legislation in 1989 to provide more specific guidelines for the high ethical standards called for in the Object of Rotary:

As a Rotarian engaged in a business or profession, I am expected to:

1. Consider my vocation to be another opportunity to service.

2. Be faithful to the letter and the spirit of the ethical codes of my vocation, to the laws of my country, and to the moral standards of my community.

3. Do all in my power to dignify my vocation and to promote high ethical standards in my chosen vocation.

4. Be fair to my employer, employees, associates, competitors, customers, the public and all those with whom I have a business or professional relationship.

5. Recognize the honor and respect due to all occupations which are useful to society.

6. Offer my vocational talents; to provide opportunities for young people, to work for the relief of the special needs of others, and to improve the quality of life in my community.

7. Adhere to honesty in my advertising and all representations to the public concerning my business or profession.

8. Neither seek from nor grant to fellow Rotarians a privilege or advantage not normally accorded others in a business or professional relationship.

Object of Rotary

The Object of Rotary is to encourage and foster the ideal of service as a basis of worthy enterprise and, in particular, to encourage and foster:

1. The development of acquaintance as an opportunity for service;

2. High ethical standards in business and professions, the recognition of the worthiness of all useful occupations, and the dignifying of each Rotarian's occupation as an opportunity to serve society;

3. The application of the ideal of service in each Rotarian's personal, business, and community life;

4. The advancement of international understanding, goodwill, and peace through a world fellowship of business and professional persons united in the ideal of service.

The Four-Way Test
of the things we think, say, or do

1. Is it the truth

2. Is it Fair to all concerned

3. Will it build Goodwill and better Friendships

4. Will it be Beneficial to all concerned.

Rl Mission Statement

The mission of Rotary International, a worldwide association of Rotary clubs, is to provide service to others, to promote high ethical standards, and to advance world understanding, goodwill, and peace through its fellowship of business, professional, and community leaders.

One profits most who serves best.

Service Above Self