

Ethics in Leadership - Article #3

First – Use a topic area

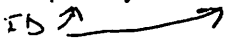
Second – Narrow your topic area down so that you are just working on one issue.

Assignment Due: April 4th at 11:59 pm – Presentation on April 8th at 6:00 pm class

Parameters of the Article - The article must be at least 4 pages but no more than 5 pages. Use the definitions on ethics that we have used in this class for the maximum points. Make sure that you review the class rubric for assignments in the syllabus. There are 3 areas for questions and several sub-questions you need to address.

Overall question to answer in the assignment - **Looking at the actions of President Trump and the Trump Administration with respect to discourse, policies and actions:**

Analyze the actions of President Trump and the Trump Administration by answering the following questions. You may use your topic area for examples or find examples elsewhere.

1. Using Rawls (1989) notion the veil of ignorance, **Is there evidence that the Trump Administration has acted in its own interests when they should have acted in the interest of society?** [See example on page 11 in this document to answer this question. It provides questions to ask about the evidence to help analyze Rawls theory.]
 Price suggests that "according to Rawls, everyone must have a similar and secure status when they meet to conduct societal affairs," (page 132) suggesting that no one would trade away their status for other primary goods (those distributed according to Rawls). But Hill argues that we can allow ourselves to be treated in ways that threaten our self-respect, ostensibly when we are in a situation where we are not being treated fairly and have different objectives in the situation. He uses the example of the Self-Deprecating Slave and the Differential Wife. **If, as Rawls suggests, we would not trade our self-respect for a primary good, why do we allow our leaders, including our President, to distribute benefits and therefore act without regard to the veil or ignorance?** [Make sure to read Price, pages 130 134 to get a good understanding of this concept – Hint social contract theory]...
3. **In addition to ignoring the veil of ignorance, can you identify any conflicts of interest¹ that might influence Trump's decisions to look beyond the veil of ignorance?** [Make sure to identify the primary and secondary interest in your example.]


¹ A widely used definition is: "A conflict of interest is a set of circumstances that creates a risk that professional judgement or actions regarding a primary interest will be unduly influenced by a secondary interest." *Primary interest* refers to the principal goals of the profession or activity, such as the protection of clients, the health of patients, the integrity of research, and the duties of public officer. *Secondary interest* includes personal benefit and is not limited to only financial gain but also such motives as the desire for professional advancement, or the wish to do

B. Safety versus Security in the context of School Shootings.

There is a difference between addressing Safety versus Security issues. Zack suggests that Homeland Security was developed to address terrorism, but as we know, its role has expanded to include disaster response. The following summary of Zack's discussion follows but be sure to read the full discussion to understand the difference she suggests between safety and security.

Summary - Zack's ^{executive} discussion on Safety and Security - Pg. 90-94

1. Definitions: **Security** – protection from dangers arising from illegal aggression of others; **Safety** – ^{individual damage} prudent protection from all probable dangers. ^{Protection from accidental dangers. → preparation}
 - a. All breaches of security are unsafe
 - b. Not all unsafe conditions or events are breaches of security.
 - c. Some breaches of safety may become security issues
 - d. Terrorism is a different kind of security risk because it is connected with **ill will** of others
 - e. Both safety and security risks are often calculated based on how devastating the results, not based on the probability of occurrence. Probability neglect is a cognitive bias that focuses our attention on the issues that occur from what **might** happen, versus what is likely to happen.
 - f. Confounding safety and security can put emphasis on either response or preparation, ignoring that there is a continuum between the two where a proper balance may be found. Without the proper assessment, the effect might be that neither safety nor security is adequately addressed.
2. **Question: Has the Trump Administration confounded the notions of Safety and Security for school shootings such that it is difficult to know whether increased security or increased safety is the proper direction to take to address this domestic issue?**
3. **In your opinion, are the problems of church, temple, mosque shootings the same as school shootings in relation to safety and security?** (Trump proposal to arm teachers)
^{from a safety & security perspective}

- C. **Guilt, Shame and Fear Cultures** - These three moral emotions have become the foundation for three types of culture. These three types of culture are like group personalities defining how people view the world. **Guilt-innocence** cultures are individualistic societies (mostly Western), where people who break the laws are guilty and seek justice or forgiveness to rectify a wrong. Historically, forgiveness has a high value in these cultures, and the guilt felt with the violation of

favours for family and friends. These secondary interests are not treated as wrong in and of them, but become objectionable when they are believed to have greater weight than the primary interests

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cultural norms is acute, both to the persons and their families. **Shame-honor** cultures describe collectivistic cultures (common in the East), where people are shamed for not fulfilling group expectations and seek to restore their honor before the community. Again, in these cultures, shame would produce affect relationships, social standing, and personal condemnation. **Fear-power** cultures refer to animistic contexts (typically tribal), where people afraid of evil and harm pursue power over the spirit world through magical rituals. The beliefs attached to the rituals are both individual and societal, and the fear is acute.

Although guilt, shame, and fear are three distinct cultural outlooks, no culture can be completely characterized by only one. These three dynamics interplay and overlap in all societies. For example, Central Asian cultures integrate shame and fear dynamics. Even individuals or groups within a culture can vary. A rural Thai might be more fear-based than an urbanite in Bangkok. Young adults in America valuing authenticity and connection are becoming more shame-based. Social media captures the level of guilt, shame through likes, comments, and followers. Moreover, the one-way nature of Twitter is a commentary that has been used to promulgate all three cultures.

Answer the following questions

1. **What culture** (guilt, shame, fear) does Trumps' use of Social Media, especially Twitter suggest that he supports?
2. Is Trump's use of, and messages on, Twitter **ethical** based on any of the ethical theories we have studied? Make sure to define theories in the first part of your answer]
3. Since the United States is supposed to be a **guilt** culture, and looking at Trump's use of Twitter, **is there any indication that the Trump Administration uses guilt, shame or fear messages for those who support him and his administration, and another set of messages for those who do not?**
4. Do you believe these messages **signal "proper behavior"** to others? Do you think that the recent shootings (for example, New Zealand) are an indication one way or another?

↳ opinion

Make sure to read Zack's pages 106-107

Research

1. Rawls (1989) Veil of Ignorance - condensed

To distribute societal benefits fairly, principles of justice would be chosen by parties in the original position. Here, we adopt the notion that the representative government were elected to be in the original position. This is a thought experiment in which those in the original position select principles that will determine the basic structure of the society we will live in. This choice should be made from behind a **veil of ignorance**, which would force agents to select principles impartially and rationally.

Conditions under the Veil of Ignorance:

Agents under the thick veil of ignorance do not know who they are in society, whether they are a past, present or future generation, whether they are male or female, rich or poor, in the majority or in a minority, or any other relevant demographic feature. Not only that, but they also do not know the overall demographics of the society in which they live, or any other morally arbitrary facts. Agents are only aware of basic facts about biology, economics, physics, and any other relevant scientific facts that are well-established. In fact, the agents in the Original Position could be thought of as lawyers who do not know whom their clients are. They want to make sure that everyone gets as good of a deal as they can. Their knowledge about the world is thus constrained to agreed-upon facts that shape the nature of human needs and our ability to provide for them. Rawls writes that: [In the original position] the parties must **not** know the contingencies that set them in opposition. They must choose principles the consequences of which they are prepared to live with whatever generation they turn out to belong to. The veil of ignorance thus blocks the possibility of agents having knowledge of any particular interests that might sway them when deliberating about the basic structure of society. This is an extremely powerful idea—a framework that removes morally irrelevant considerations from our moral decision-making. It removes the possibility of our self-interest getting in the way of our reasoning. It is assumed that the individuals that are in the Original Position are unburdened from self-interested bias, and that will enable them to agree. Therefore, we can view the agreement in the original position from the standpoint of one person selected at random. If anyone after due reflection prefers a conception of justice to another, then they all do, and a unanimous agreement can be reached. For this question we are assuming that those in Trump's Administration act as agents behind the veil of ignorance.

So they make a decision based on the difference principle which contains two principles which state:

- 1) The first and most important principle states that **every individual has an equal right to basic liberties, Rawls claiming "that certain rights and freedoms are more important or**

'basic' than others". Rawls believes that "personal property" – personal belongings, a home – constitutes a basic liberty, but an absolute right to unlimited private property is not. As basic liberties, these rights are inalienable: no government can amend, infringe or remove such rights from individuals. Each person has an equal claim to a fully adequate scheme of equal basic rights and liberties".

- 2) The second principle **regulates inequalities and it only permits inequalities that work to the advantage of the worst-off.** This is a system where wealth "diffuses up".] By guaranteeing the worst-off in society a fair deal, this theory compensates for naturally occurring inequalities (talents that one is born with, such as a capacity for sport²).

Below are specific indications that the group are not acting under the veil of ignorance. Find similar facts and use these arguments to explain whether the Trump Administration is or is not operating under Rawls (1989) "Veil of Ignorance," which may allow them to fairly distribute societal benefits.

- 1) They disguise their self-interest as moral indignation. This may or may not be conscious—individuals can honestly believe that they are fighting for their conception of justice without realizing that they prefer a conception of justice that just so happens to favor people in their position.
- 2) They adopt moral language to defend themselves, precisely because others are much more likely to be sympathetic to moral language than the language of raw self-interest.
- 3) They find positions that favor their interests more appealing than they would have otherwise,
- 4) They have a tendency to ignore information that might cause them to rethink their position (Babcock and Loewenstein 1997).
- 5) They choose those accounts of fairness that best suit their self-interest;
- 6) They identify bias in others; they are not able to introspect well enough to see that their own perceptions are similarly biased.

2. **Safety vs Security in School Shootings**

Security

When deadly school shootings like the one that took place on Valentine's Day in Broward County, Florida occur, often they are followed by calls for more stringent security measures. For instance, after the Jan. 23 case in which a 15-year-old student allegedly shot and killed two students and wounded 16 others at a small-town high school in Kentucky, some Kentucky lawmakers called for armed teachers and staff. If anything, the response of the Kentucky lawmakers represents what

² There are problems with Rawls notion, but that is not as important in this discussion. As this excerpt is taken from an article² that describes the problems, if you want more information, please read the article. I will be included in the articles given for this assignment

has been called the “target-hardening” approach to school shootings. This approach attempts to fortify schools against gun violence through increased security measures. These measures may include metal detectors, lock-down policies, “run, hide, fight” training and surveillance cameras. While some of these measures seem sensible, overall there is little empirical evidence that such security measures decrease the likelihood of school shootings. Surveillance cameras were powerless to stop the carnage in Columbine and school lock-down policies did not save the children at Sandy Hook.

How security measures can backfire

Filling schools with metal detectors, surveillance cameras, police officers and gun-wielding teachers tells students that schools are scary, dangerous and violent places – places where violence is expected to occur. The “target hardening” approach also has the potential to change how teachers, students and administrators see one another. How teachers understand the children and youth they teach has important educational consequences. Are students budding citizens or future workers? Are they plants to nourish or clay to mold? One of the most common recommendations for schools, for example, is that they should be engaged in threat assessment. Checklists are sometimes suggested to school personnel to determine when students should be considered as having the potential for harm. While such practices have their place, as a society we should be aware that these practices change how teachers think of students: not as budding learners, but potential shooters; not with the potential to grow and flourish, but with the potential to enact lethal harm. Of course, society can think of students in different ways at different times. But the more teachers think of students as threats to be assessed, the fewer educators will think of students as individuals to nourish and cultivate.

The National Association of School Psychologist suggests that security measures may do more harm than good to students. Here are some facts regarding school security measures.

- Despite prompt law enforcement responses, most shooting incidents were stopped by means other than law enforcement intervention.
- There is no clear evidence that the use of metal detectors, security cameras, or guards in schools is effective in preventing school violence and little is known about the potential for unintended consequences that may accompany their adoption.
- There has not been sufficient research to determine if the presence of metal detectors in schools reduces the risk of violent behavior among students.
- Some researchers have expressed concern about the widespread use of guards, cameras, and other security technologies, given that so little is known about their effectiveness.
- Research has found security strategies, such as the use of security guards and metal detectors, to be consistently ineffective in protecting students and to be associated with more incidents of school crime and disruption and higher levels of disorder in schools.

- Evidence from a school–police partnership implemented in New York City reveals that students in these schools continue to experience higher than average problems linked directly to future criminality, compared to students in other New York City schools not involved in the partnership.
- Surveillance cameras in schools may have the effect of simply moving misbehavior to places in schools or outside of schools that lack surveillance. Even more troubling, it's possible that cameras may function as enticement to large-scale violence, such as in the case of the Virginia Tech shooter who mailed video images of himself to news outlets.
- Research suggests that the presence of security guards and metal detectors in schools may actually increase levels of violence in schools by strengthening the influence of youth "street" culture with its emphasis on self-protection.

Safety

Specifically, Initiative findings suggest that these officials may wish to consider focusing their efforts to formulate strategies for preventing these attacks in two principal areas:

- Developing the capacity to pick up on and evaluate available or knowable information that might indicate that there is a risk of a targeted school attack; and,
- Employing the results of these risk evaluations or "threat assessments" in developing strategies to prevent potential school attacks from occurring.

Support for these suggestions is found in 10 key findings of the Safe School Initiative study. These findings are as follows:

- **Incidents of targeted violence at school rarely were sudden, impulsive acts.** Most attackers progressed through a process that started with an idea, to a plan, to accessing weapons and ending with the attack. If noticed, this process may be interrupted at any time before the attack.
- **"Prior to most incidents, other people knew about the attacker's idea and/or plan to attack."** The implication is that schools must develop a culture that promotes student sharing of concerns about others. In studying schools that averted a shooting, I and other researchers found that a key factor was establishing trusting relationships with students. We also found that the notion of "snitching" needed to be reframed to being helpful. Unfortunately, it seems that in the case of the Parkland shooting, multiple people did come forward with concerns. The alleged shooter was on several different radars, but unless he was posing an imminent danger to himself or others, he couldn't be jailed or forced to receive psychological services. It therefore becomes an issue of individual versus collective rights. Unless we are ready as a society to lock people up for disturbing communications, there will be some individuals who will fall through the proverbial cracks.

- **Most attackers “engaged in some behavior prior to the incident that caused others concern or indicated a need for help.”** Some of these behaviors included talking about bringing a gun to school, or warning friends to avoid a certain area of the school on a given day. The Parkland shooter had a history of violent and aggressive behavior, including Instagram posts about becoming a “professional school shooter.”
- **While most attackers – 96 percent – were male, the report found that there “is no accurate or useful ‘profile’ of students who engaged in targeted school violence.”** Three-quarters of the attackers were white; one-quarter of the attackers came from other racial and ethnic backgrounds, including African-American (12 percent), Hispanic (5 percent), Native Alaskan (2 percent), Native American (2 percent) and Asian (2 percent). Most came from intact families, were doing well in school and were not loners, according to the report.
- **“Most attackers had difficulty coping with significant losses or personal failures. Moreover, many had considered or attempted suicide.”** Knowing the students and what they are dealing with in their lives, such as parental divorce, ending of a relationship or other failures is important for getting help in a timely manner. The Parkland shooter's adoptive mother died of pneumonia just three months prior to his deadly attack. And at age 5, he also witnessed his father die of a heart attack.
- **Many attackers felt bullied, persecuted or injured by others prior to the attack.”** Almost two-thirds reported being targeted by others prior to the attack, with some claiming to have withstood severe bullying for a long time. There is evidence that Nikolas Cruz was often mocked for his odd behavior
- **Most attackers had access to and had used weapons prior to the attack.**
- **In many cases, other students were involved in some capacity.**

Other school factors that Security doesn't address

- 1) **School Expectations** -To what extent does the school – through things like athletics, homecoming royalties, or dances and so forth – encourage what some political scientists have called the “status tournament of adolescence” that lurks behind the stories of many school shootings? As one reads about such shootings, one often senses a feeling of social anxiety and betrayal on the part of perpetrator. Americans hold high expectations for schools as places of friendship and romance, yet too often students find alienation, humiliation and isolation. The frustration at these thwarted expectations at least sometimes seems to turn toward the school itself.
- 2) **School Controls** - To what extent does the force and coercion employed by many schools contribute to a “might makes right” mentality and associated violence? It is true that bullying is part of some of the stories of school shooters. Students who are bullied or who are bullies themselves will quite naturally think of schools as places appropriate for violence. There is also

sometimes a rage, however, against the day-to-day imposition of school discipline and punishment. Since schools are experienced as places of force and control, for some students, they also come to be seen as appropriate places for violence.

- 3) Identity and expression - In research on American high schools, one finds the idea that American schools are intertwined with notions of "expressive individualism" – the idea that human beings should find out and be true to who they really are on the inside. Might this also contribute to school shootings? Suburban high schools, in particular, are seen by the middle class as places to accomplish expressive projects. Sociologist Robert Bulman points out, for example, how Hollywood films set in suburban settings focus on student journeys of self-discovery, while urban school films focus on heroic teachers and academic achievement. In the same vein, many suburban school shooters see what they are doing as acts of self-expression. Reading stories of school shootings, one often finds moments in which the shooters claim that something inside, whether hatred or frustration, needed to find expression. An example of this is the manifesto left by Luke Woodham, who shot two students in 1997. "I am not spoiled or lazy," he wrote, "for murder is not weak or slow-witted, murder is gutsy and daring." The school became the place where Woodham thought he could express the gutsy and daring person he found on the inside.

3. Shame and Guild Cultures

The Shame Culture by David Brooks

In 1987, Allan Bloom wrote a book called "The Closing of the American Mind." The core argument was that American campuses were awash in moral relativism. Subjective personal values had replaced universal moral principles. Nothing was either right or wrong. Amid a wave of rampant non-judgmentalism, life was flatter and emptier. Bloom's thesis was accurate at the time, but it's not accurate anymore. College campuses are today awash in moral judgment. Many people carefully guard their words, afraid they might transgress one of the norms that have come into existence. Those accused of incorrect thought face ruinous consequences. When a moral crusade spreads across campus, many students feel compelled to post in support of it on Facebook within minutes. If they do not post, they will be noticed and condemned. Some sort of moral system is coming into place. Some new criteria now exist, which people use to define correct and incorrect action. The big question is: What is the nature of this new moral system?

Last year, Andy Crouch published an essay in Christianity Today that takes us toward an answer.

Crouch starts with the distinction the anthropologist Ruth Benedict popularized, between a guilt culture and a shame culture. In a guilt culture you know you are good or bad by what your conscience feels. In a shame culture you know you are good or bad by what your community says about you, by whether it honors or excludes you. In a guilt culture people sometimes feel they do bad things; in a shame culture social exclusion makes people feel they are bad. Crouch argues that the omnipresence of social media has created a new sort of shame culture. The world of Facebook, Instagram and the rest is a world of constant display and observation. The desire to be embraced and praised by the community is intense. People dread being exiled and condemned. Moral life is not built on the continuum of right and wrong; it's built on the continuum of inclusion and exclusion.

This creates a set of common behavior patterns. First, members of a group lavish one another with praise so that they themselves might be accepted and praised in turn. Second, there are nonetheless enforcers within the group who build their personal power and reputation by policing the group and condemning those who break the group code. Social media can be vicious to those who don't fit in. Twitter can erupt in instant ridicule for anyone who stumbles. Third, people are extremely anxious that their group might be condemned or denigrated. They demand instant respect and recognition for their

group. They feel some moral wrong has been perpetrated when their group has been disrespected, and react with the most violent intensity.

Crouch describes how video gamers viciously went after journalists, mostly women, who had criticized the misogyny of their games. Campus controversies get so hot so fast because even a minor slight to a group is perceived as a basic identity threat. The ultimate sin today, Crouch argues, is to criticize a group, especially on moral grounds. Talk of good and bad has to defer to talk about respect and recognition. Crouch writes, "Talk of right and wrong is troubling when it is accompanied by seeming indifference to the experience of shame that accompanies judgments of 'immorality.'"

He notes that this shame culture is different from the traditional shame cultures, the ones in Asia, for example. In traditional shame cultures the opposite of shame was honor or "face" — being known as a dignified and upstanding citizen. In the new shame culture, the opposite of shame is celebrity — to be attention-grabbing and aggressively unique on some media platform. On the positive side, this new shame culture might rebuild the social and communal fabric. It might reverse, a bit, the individualistic, atomizing thrust of the past 50 years.

On the other hand, everybody is perpetually insecure in a moral system based on inclusion and exclusion. There are no permanent standards, just the shifting judgment of the crowd. It is a culture of oversensitivity, overreaction and frequent moral panics, during which everybody feels compelled to go along. If we're going to avoid a constant state of anxiety, people's identities have to be based on standards of justice and virtue that are deeper and more permanent than the shifting fancy of the crowd. In an era of omnipresent social media, it's probably doubly important to discover and name your own personal True North, vision of an ultimate good, which is worth defending even at the cost of unpopularity and exclusion. The guilt culture could be harsh, but at least you could hate the sin and still love the sinner. The modern shame culture allegedly values inclusion and tolerance, but it can be strangely unmerciful to those who disagree and to those who don't fit in.