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Mission

The *Journal of the American College of Dentists* shall identify and place before the Fellows, the profession, and other parties of interest those issues that affect dentistry and oral health. All readers should be challenged by the *Journal* to remain informed, inquire actively, and participate in the formulation of public policy and personal leadership to advance the purposes and objectives of the College. The *Journal* is not a political vehicle and does not intentionally promote specific views at the expense of others. The views and opinions expressed herein do not necessarily represent those of the American College of Dentists or its Fellows.

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A. To urge the extension and improvement of measures for the control and prevention of oral disorders;

B. To encourage qualified persons to consider a career in dentistry so that dental health services will be available to all, and to urge broad preparation for such a career at all educational levels;

C. To encourage graduate studies and continuing educational efforts by dentists and auxiliaries;

D. To encourage, stimulate, and promote research;

E. To improve the public understanding and appreciation of oral health service and its importance to the optimum health of the patient;

F. To encourage the free exchange of ideas and experiences in the interest of better service to the patient;

G. To cooperate with other groups for the advancement of interprofessional relationships in the interest of the public;

H. To make visible to professional persons the extent of their responsibilities to the community as well as to the field of health service and to urge the acceptance of them;

I. To encourage individuals to further these objectives, and to recognize meritorious achievements and the potential for contributions to dental science, art, education, literature, human relations, or other areas which contribute to human welfare–by conferring Fellowship in the College on those persons properly selected for such honor.

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National Organizations

Issues in Dental Ethics

Departments

Cover Photograph: Digging in with volunteer efforts strengthens the community.

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From the Editor

Thin Soup

> Our literature appears thin when viewed against ethics publications in other professions.

There is an awakening interest in dental ethics. We are beginning to talk about the problems that have been below the surface of the profession for as long as it has been practiced. But we are not as well equipped for this work as are professions such as law, business, education, and medicine. A glance at our literature in dental ethics will reveal how thin the soup is.

PEDNET (Professional Ethics in Dentistry Network), now the American Society for Dental Ethics, came together in 1987 and currently has about seventy-five members. It has sponsored a two- to three-day dental ethics workshop roughly every two years since 1994. ASDE has for years presented a LeaderSkills workshop at the ACD Convocation and since 2000 has edited a "journal within a journal" on ethics topics in this publication. IDEALS (the International Dental Ethics and Law Society) was founded in 2000 and has organized three international conferences (Omaha 2003, Florence 2005, and Toronto 2007). There have been ten books published on dental ethics since 1990, four on ethics in dental hygiene and one for dental assistants. The American College of Dentists has sponsored four Ethics Summits, in 1998, 2000, and 2004 on truth claims and 2006 on commercialism.

In the late 1980s the *Journal of the American Dental Association* carried columns on dental ethics by David Ozar, and the Academy of General Dentistry has published a regular ethics column by Susan Tolle and Gary Chiodo, then by Jerry Winslow and Polly Nichols. This was revived in the middle of 2007, under the leadership of David Ozar and Don Patthoff. Tom Hasegawa had for many years a practical ethics column in the *Texas Dental Journal*. There was, in the 1980s, a free-standing publication *Journal of Dental Law and Ethics* that continued for eight issues.

Ethics is not the field of training nor even the primary job responsibility of more than a few who address ethics in dentistry. Our literature is not cumulative in the sense of building an infrastructure for advancing topics to high levels of analysis. Arguably, we often recycle what has been borrowed from others.

The English-language literature in dental ethics is slight. In 2007 it consisted of thirty-one articles, comprising fewer than 150 pages (calculated at 750 words per page). There are very few aspects of dentistry where the entire literature could be read so easily.

Seven of the articles appeared in the *Journal of the American College of Dentists*—four *Issues in Dental Ethics* papers and one by David Nash and two by me. The topics included an inquiry into the relationships between general dentists and specialists, informed consent, universal care, opportunism, and moral behavior. Six papers were published in the *Journal of Dental Education*. One, perceptions of conflict of interest, was oriented toward practice; the others more generally toward dental education.

Three of the papers were surveys, and three were essays. These thirteen papers can make a modest claim to building a cumulative understanding of the field because they cited the literature. There were an average of fifteen references per article in *JACD* and thirty-five in *JDE*.

Since 2006 an "Ethical Moment" column has appeared in each issue of the *Journal of the American Dental Association*. These are authored by members of the Council on Ethics, Bylaws, and Jurisprudence and cover topics such as whether a dentist should dismiss a patient who declines recommended treatment or whether a dental society can deny membership to a dentist moving from a different state. These columns are essentially interpretations of the *ADA Principles of Ethics and Code of Professional Conduct*, and the only references are to ADA publications. The *AGD Impact* columns, which appears bimonthly, are reflections on various issues and are applied in nature.

It would be easy is disagree with my decisions about what counts as an ethics article. And I have almost certainly overlooked one or two. If every editorial and column containing the word "ethics" had been counted, the census would have swelled enormously. As welcome as editorials are, they have the nature of reminding us of what we know or should know already about how to behave. In contrast, true ethics work opens up new understanding on important topics—it builds the foundation for moral behavior (rather than pointing out that someone is off base or has his pants down). The ethics work we need should make contact with dental practice and with ethical theory and produce something others working in dental ethics can stand on so we can reach higher. The literature is our public record of what we have accomplished in laying the foundation for moral behavior.

Our literature appears thin when viewed against ethics publications in other professions. There are approximately seventy-five ethics journals published in English. About fifteen of them, such as *The Journal of Ethics*, address topics in moral philosophy at a fundamental level. There are a similar number of journals that apply ethical thinking to social issues generally. Bioethics is the largest specialty focus in ethics, with eleven journals such as *The Hastings Report* and *The Cambridge Quarterly of Healthcare Ethics*. Medicine has nine journals. The professions are well represented with journals in business (six), law (three), and nursing, agriculture, engineering, research, the environment, information technology, media, education, sports, and the military. A typical single issue of the *Journal of Business Ethics* contains two hundred pages of peer-reviewed, referenced publications.

We should be reminded in dentistry of our missteps and regularly called to higher standards of professionalism through homiletic pieces. But serious work of a sustained and cumulative nature is needed to understand issues of access, commercialism, the degree to which helping others and grabbing information from the Net constitute cheating, fraud and quackery, overtreatment, opportunism, esthetic work without full consideration of biological foundations, patient selectivity, treating teeth (as opposed to patients), and the role all dentists must play as individuals in helping their colleagues act morally. No one person or editorial can solve these problems. Our soup needs to be more substantial.

The Honor Society of Phi Kappa Phi

Perry A. Snyder, PhD

Abstract

The Honor Society of Phi Kappa Phi is the nation's oldest, largest, and most highly selective all-discipline honor society, with more than three hundred chapters on campuses across the country. The structure and continuity of the organization depend on volunteer faculty and student leaders at each college or university, both for selection and induction of honorees and for our increasing service role. Renewing and supporting the local leadership is a critical challenge facing Phi Kappa Phi. This is addressed through expanded electronic communication and awards and recognition programs. Like all voluntary organizations, Phi Kappa Phi works to create a perception of name recognition and membership value in an increasingly competitive environment.

As you travel, I am sure you proudly wear your Fellowship pin or your ACD shirt. I am confident that you feel great honor in associating yourself with them and are proud of the accomplishments you have earned. I feel the same way about the membership I earned in The Honor Society of Phi Kappa Phi while I attended Southeastern Louisiana University. It seems like I am always carrying my Phi Kappa Phi bag or wearing my Phi Kappa Phi pin when I travel. I usually strike up a conversation with my seatmates when I am flying. Inevitably, the conversation turns to our respective plans, and when I tell them I am on Phi Kappa Phi business, these are the responses I typically receive:

> "I think my brother belongs to that fraternity."

I tell them it is an honor society founded in 1897 and that we invite only the top students at select colleges and universities across the country.

> "Hmm...I may be a part of that. It sounds familiar, but I'm not sure."

I tell them that once you are a member of Phi Kappa Phi, you are a member for life. We leave the conversation with them promising to renew their membership if they, indeed, are members.

When most people think your organization is a fraternity or sorority instead of an honor society, that can be a problem. When your members do not know whether they are members, it is definitely a problem. These problems are a few of the reasons why we rely so heavily on the efforts of our grass-roots volunteer leaders, our chapter officers, to help us spread the word about our organization.

History and Mission

The Honor Society of Phi Kappa Phi was founded in 1897 on the campus of what was then Maine State College, now the University of Maine. Marcus Urann, best known as one of the founders of the Ocean Spray Cranberry Company, was a junior at Maine in 1897. He was an outstanding student, campus leader, and co-captain of the varsity football team. Like several classmates, he believed something was lacking from his collegiate experience. He expressed his frustration to the college dean: "Neither the state in general nor the student body respects class rank nor scholarship as it should. The heroes of the day are the baseball player, the football star, the glib-talkers, but not the high-ranking student." He concluded: "I am looking for something that will be an inspiration to all students of high rank."

Urann, along with ten senior students, two faculty members, and the school president, created that "something," an honor society that was different from the few others then in existence–one that recognized and honored excellence in all academic disciplines. The group formed the Lambda Sigma Eta Society, which was later renamed Phi Kappa Phi

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from the initial letters of the Greek words forming its adopted motto: *Philosophía Krateíto Photôn*, "Let the love of learning rule humanity."

That "something" became the nation's oldest, largest, and most highly selective all-discipline honor society. From its humble beginning on that one campus, Phi Kappa Phi now has grown to over three hundred chapters on campuses across the United States, Puerto Rico, and the Philippines. Since its founding, Phi Kappa Phi has initiated over one million outstanding students, faculty members, and administrators. Its standards for admission have been and remain unsurpassed.

For decades, Phi Kappa Phi's mission was "to recognize and promote academic excellence in all fields of higher education." In 2002, its mission was expanded to include a service component, "and to engage the community of scholars in service to others." Throughout its history, Phi Kappa Phi has demonstrated a steadfast commitment to its mission, remaining true to its heritage while becoming increasingly relevant to its chapters and members.

Requirements for membership in Phi Kappa Phi indicate that one must be an outstanding student of sound character and enrolled at a college or university with a Phi Kappa Phi chapter. Juniors invited to membership rank in the top 7.5% of their class, while seniors and graduate students must rank in the top 10% of their class. Faculty members, professional staff, and alumni who have achieved scholarly distinction also may be eligible for membership.

Volunteer Base

Like most not-for-profit organizations, The Honor Society of Phi Kappa Phi relies heavily on a cadre of dedicated volunteers. Approximately three thousand faculty members and staff volunteers give generously of their time in service to local Phi Kappa Phi chapters across the country. Most Phi Kappa Phi volunteers serve as officers of chapters on campuses of member institutions, while others live out their commitment to honor and excellence by serving on national committees and work groups. Participation and engagement are central to Phi Kappa Phi's modus operandi.

The society's governing board of directors is composed of volunteers who are current or former chapter officers. There are six officers on the Chapter Relations Committee who serve as the voice of the chapters and have the most chapter involvement. This committee includes five elected regional vice presidents and an appointed regent. These members serve as the representatives of all chapters on the board, investigate new chapters, install new chapters within their region, and encourage development among present chapters.

Regional vice presidents work closely with society staff to plan and conduct cluster meetings, training workshops, and convention breakout sessions. They also visit chapters to assist with initiation ceremonies, to assist with revitalization of faltering chapters, and to assist with chapter operations and officer transition.

When your members do not know whether they are members, it is definitely a problem.

Each chapter recruits chapter officers to lead the operations of the chapter. These officers form an executive committee that oversees all aspects of the chapter, including chapter management, finances, public relations, and scholarships and awards. Many of these officers were inducted into Phi Kappa Phi as undergraduates or graduate students. Some officers are inducted as alumni or faculty. Officers volunteer for various terms depending on their chapter bylaws.

The highlight of a chapter's year is the initiation ceremony. However, chapter officers continue to handle society business throughout the year. They devote a significant amount of time each year to requesting candidate lists, inviting candidates, planning the initiation ceremony and reception, and responding to numerous questions regarding the society. In other words, the chapter officers serve as the face and figurehead of the society to over thirty thousand new initiates each year.

For new initiates, the initiation ceremony represents a defining and affirming moment in their collegiate experience. For loved ones, it is a memorable occasion to celebrate the accomplishments of the initiate.

In addition to memorable initiations, chapters are encouraged to undertake other activities, programs, and events that are consistent with the society's mission. The society encourages chapters to sponsor and organize campus and community events that are in line with the mission of the organization. A representative cross section of chapter activities includes:

- Undergraduate Research Days at Augusta State University
- Millennium Lecture Series at the North Carolina State University
- Leadership Forum, "Connecting Community Colleges and Four-Year Institutions of North Carolina," at Eastern Carolina University
- Campus Lectures at Western Illinois University
- Literacy through tutoring programs, book drives, and mentoring program at Southeast Missouri State University
- Brown Bag lunch-and-learn programs at Youngtown State University
- Campus Quiz Bowl at Southeastern Louisiana University

Chapters are also encouraged to invite their members to participate in annual Phi Kappa Phi scholarship and award competitions. Phi Kappa Phi's ongoing commitment to excellence is reflected in its scholarships and awards programs. More than $800,000 is awarded each year to outstanding Phi Kappa Phi members and chapters through the society's various awards competitions: the Fellowship, Emerging Scholar Awards, Study Abroad Grants, Literacy Grants, Love of Learning Awards, and the Phi Kappa Phi Scholar & Artist Awards. Phi Kappa Phi sets high standards for its award recipients. Selection committees composed of volunteer representatives from each of the society's five regions carefully review all applications. Applicants are evaluated based on numerous factors, including academic recognition and awards, campus and community involvement, leadership experiences, and quality and scope of proposed program.

National candidates for the Phi Kappa Phi Fellowship are identified at the chapter level. Each chapter receives one nomination, and the chapter organizes a group of volunteers whose mission is to read and evaluate the applications from their chapter. Each chapter's nomination is then forwarded to the society to compete in the national competition. This competition is highly competitive, and the winners often represent a vast array of disciplines and universities.

The availability of awards, as well as member benefits and services for chapters, are communicated in a variety of ways to various constituencies. Publications, including the *Phi Kappa Phi Forum,* are used to reach the general membership, especially those interested in member benefits and awards. Web-based communications are being used increasingly to inform and engage the society's membership.

Challenges

Phi Kappa Phi has been faced with many challenges in recent years and anticipates many more challenges in the future. The past decade has witnessed unprecedented change for volunteers and staff who labor in the vineyards of honor and excellence. Board and staff alike are aware that Phi Kappa Phi is competing for volunteers in an environment unlike any it has experienced in the past. This environment has resulted in one of the most significant obstacles facing the society today: recruitment and selection of new chapter officers.

Historically, many chapters operated with a core group of officers that served year in and year out. These officers generally were the champions of Phi Kappa Phi on their individual campuses and specifically the lifeblood of the chapter and the society as a whole. As many of these officers reach retirement and leave campus, efforts to find suitable replacements often turn cold. As a result, many chapters dwindle to one or two chapter officers. These officers often find themselves overwhelmed by their responsibilities and give up. As these events unfold, some chapters become inactive and lose the support of the campus and its administration. In some cases, the chapter's charter has been withdrawn due to inactivity.

Phi Kappa Phi views its chapter officers as the ambassadors of the organization. Their role in the organization is critical. Without their help and support, the society would cease to exist. No effort is spared to convey appreciation to these volunteers. It is the intent of the society to identify creative methods to continue seeking the best and the brightest, both in volunteers and in students, on its three hundred campuses across the country. The society believes that successor leadership is vital to its continued success.

Another challenge facing the society today is the idea that both colleges and universities and today's students no longer view honor and excellence as they once did. With grade inflation a major issue on most campuses, many administrators no longer can justify the effort to honor students that, before a few years ago, would not qualify for such recognition. Each semester, students are bombarded with various offers from legitimate honor societies, as well as not-so-legitimate ones. Most students have never heard of these organizations and fail to research them. They either toss the invitations in the trash or join the first one they receive. Many students do not realize that they can become a member of more than one honor society. These obstacles have led the society to implement strategies to improve name recognition and increase awareness of award programs.

Phi Kappa Phi faced another major challenge in recent years involving member benefits. Until recently Phi Kappa Phi offered little by way of member benefits. As a result, retention among active members steadily decreased. It became clear that measures needed to be taken to add value to Phi Kappa Phi membership. Through the assistance of chapter officers from across the country, suggestions for added benefits were provided to the society. Chapter officers are often close to the pulse of new members and the benefits that are most attractive. The relationship that chapter officers play with members and the society is especially critical when evaluating benefits. With the valuable input of chapter officers, it is easier for the society to identify the benefits that members are most interested in today. The following benefits have been added and have been well received by the membership.

- Career Connections for posting resumes and searching positions openings
- Exclusive discounts at Dell, Apple, Barnes & Noble.com, Enterprise Rent-A-Car, SunTrust Bank, and more
- Short-term medical insurance as well as discounts on home and auto insurance
- "Ask the Expert" message board
- Web-based seminars on topics ranging from networking to dressing for success

If anticipating change and responding to it promptly were important in the recent past, doing so in the future will be even more important. Like similar associations, Phi Kappa Phi competes for members and volunteers in an environment characterized by increased governmental requirements and an increasing number of honor societies, not all of which adhere to Phi Kappa Phi's standards, values, and ethics. To the extent it responds to change, The Honor Society of Phi Kappa Phi will remain a standard-bearer for honor and excellence for American higher education and a lifetime resource for its members. ■

Web-based communications are being used increasingly to inform and engage the society's membership.

Canadian Red Cross

Colleen Lavender

Abstract

The Canadian Red Cross is guided by its Fundamental Principles—humanity, impartiality, neutrality, independence, voluntary service, unity, and universality—and organized in a traditional geographic hierarchical structure. Among the characteristics that have contributed to its success are a budgeting process that starts at the local level, measurement of program outcomes, and coordinated fundraising activities at the regional level.

The mission of the Canadian Red Cross is to improve the lives of vulnerable people by mobilizing the power of humanity in Canada and around the world; the organization's vision is to be Canada's leading humanitarian organization through which people voluntarily demonstrate their caring for others in need.

The Canadian Red Cross is in the enviable position among Canadian charities of being both international and local in its focus. It is international in that it is a part of a worldwide movement to assist people left vulnerable by disaster and conflict. It is local because of the network of members and volunteers at work in communities across the country.

All Red Cross programs and activities are guided by the organization's Fundamental Principles of humanity, impartiality, neutrality, independence, voluntary service, unity, and universality. These principles allow Red Cross to provide help immediately to whoever needs it; wherever they are; whatever their race, political beliefs, religion, social status, or culture.

In Canada, Red Cross is best known for its international and domestic disaster response work–helping people who lose their homes, jobs, and loved ones to disasters or conflict. But Red Cross operates many other programs that help those in need:

- First aid and CPR training according to international standards
- Swimming and water safety lessons to one million Canadians each year
- Violence and abuse prevention programs (called RespectED), primarily through classroom education
- The loan of medical equipment such as walkers, crutches, canes, and wheelchairs to help people recover at home from injury or surgery
- Homecare services to provide medical attention and comfort to the elderly and those recovering from surgery

With its national office in Ottawa, Ontario, four zone offices, and regional offices within each zone, the Canadian Red Cross assists millions of people affected by disasters and conflicts in Canada and around the world through its Disaster and Conflict, Health and Injury Prevention, and Humanitarian Issues Programs, as well as outreach programs tailored to meet the needs of individual communities across the country. In keeping with the Fundamental Principles of the movement, the Canadian Red Cross is committed to social justice and diversity and has served Canadians since 1896. Volunteer members govern the society at all levels.

Operational Structure

Canada is a geographically large and diverse nation. Helping people in need can mean different things from one part of the country to another: while cold winter weather and homelessness are issues in some locations, other areas contend with extreme heat in the summer or the threat of seasonal flooding.

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The Canadian Red Cross has operated within different structural models over its one-hundred-year history in order to find the best mix of central focus and local flexibility. For more than ten years, the society has been organized into four "zones": semiautonomous, geographically determined business units. To the people it serves, the zone structure has little meaning; so in most of its public education and social marketing materials, the organization focuses on who it serves and how it helps, rather than on its structure and reporting methods.

The four zone units are divided geographically, from west to east:

- Western Zone (including the provinces of British Columbia, Alberta, Saskatchewan, and Manitoba, as well as three territories in the north)
- Ontario Zone (Canada's most populous province is a zone of its own)
- Quebec Zone (also a single-province zone, largely due to the fact that the majority of residents are French-speaking)
- Atlantic Zone (the four provinces of Nova Scotia, Prince Edward Island, New Brunswick, and Newfoundland)

Within the four zones are local business units called regions. The regions, for the most part, represent major cities within the zones or clusters of smaller centers that form a logical geographical area. While the zone offices (one in each zone) provide centralized business services such as accounting, the regional office is where program delivery takes place. It is in the regions that local needs are identified, partnerships are formed with like-minded organizations or funders, and volunteers are mobilized. Regions are managed by a regional director, who reports to a zone general manager. The general managers, in turn, report to the deputy secretary general at the national level.

In broad strokes, the general manager for each zone ensures that budgets are met, that programs are meeting the needs of the target populations, and that support structures are functioning properly to best meet the needs of the local regional offices. Regional directors, in their role, set targets for local community outreach and ensure that staff and volunteers are meeting those targets. They also balance local budgets, including being responsible not only for funds spent, but also for funds raised. It is at the regional level that relationships are forged with major donors who believe in the work of Red Cross and may want their donations to be put to work in their own community.

Running parallel to the staff leadership structure is the volunteer governance of the Canadian Red Cross. At the local level there is a regional council of volunteers who help set priorities, approve budgets, and provide professional guidance to the work of the organization. The regional councils feed into a zone council with one representative from each region helping to oversee the work of the whole zone. The uppermost level is the National Board of Governors, made up of volunteers from the regions,

It is at the regional level that relationships are forged with major donors, who believe in the work of Red Cross and may want their donation to be put to work in their own community.

Budgeting begins at the local level with the identification of goals and assigning the people and materials required to achieve them.

who truly represent the work of Red Cross across the country. It is the board to whom the staff leader, the secretary general, reports.

As well as playing a role in governance, volunteers are also major participants in delivering the programs and services of Red Cross. Some are interested in the international work of the organization and so assist in times of large disasters, such as the tsunami in December 2004, while others have a passion for a particular program such as RespectED, and volunteer to help young people understand that abuse is not their fault and can be stopped. Volunteers are a vital part of Canadian Red Cross—as both unpaid workers and as passionate advocates for the mission and Fundamental Principles which guide the organization's work.

Matrix Management

Within a large and complex organization such as Red Cross, there are challenges when national and local priorities can clash. National direction includes setting budget parameters, managing programs that must operate across the country, and ensuring that all jurisdictions are engaged in time of significant disaster response.

The driving force behind annual planning is a multiyear strategic plan, managed at the national level (in consultation with zones and regions) and communicated down through zones, regions, and volunteer governance. Based on the strategic plan and factoring in new, emerging needs, regions then set annual plans that filter up through their zone leadership to ensure that representation is made to the national level.

Budgeting begins at the local level with the identification of goals and assignment of people and materials required to achieve them. All of the local budgets are rolled into one zone budget; it is at this stage that regional directors articulate the need for the identified program expansion or development and negotiations are made. Does the goal and associated budget match with other regions? Is there the potential for blended resources to achieve the goals? Once each zone budget is prepared, it goes one step higher, to be rolled in with the other three zones. Invariably the numbers are too high, as the needs identified always exceed the funds available, and further negotiations take place as to prioritizing what can be accomplished right away and what can be deferred. Identifying sources of funding from governments, corporations, and individuals with an expressed interest in a Red Cross program is an important part of priority setting in the planning cycle.

National initiatives generally germinate from local need. A case in point is the national RespectED program that helps end the cycle of violence and abuse. This program began as a community-based initiative in British Columbia in the 1980s. As work and research in the field of abuse prevention and intervention expanded, it quickly became apparent that most programs focused on fixing the problem after abuse had taken place. The Red Cross program sought to intervene before it took place or before it escalated. From this local work in one community, a national program developed, capturing the attention of volunteers eager to help and of leadership at all levels eager to get behind such an important program.

The measurement of success is both complex and varied. Dollars spent are easy to tally, and program reach (e.g., how many people did we teach to swim this year?) is easy to track; but outcomes trickier. Did teaching one million youth how to swim and be water-safe mean that the drowning rate in Canada declined? And if it did (as it most definitely has since Red Cross first began teaching swimming and water safety in 1947), is it attributable to Red Cross alone, or to other players in the country? Through budget management, program reach, and research (qualitative and quantitative), Red Cross measures its successes.

The most successful programs are those deemed to be important locally and well resourced nationally. Programs such as disaster preparedness and response are both important at the local level—helping families who lose their homes to fire, for example—and backed by the financial resources from the national perspective. Disaster services is a program that Canadians most associate with the Red Cross, according to public opinion polling, and there is a high expectation among Canadians that Red Cross will be there to help in times of need. As a result, senior management and governance felt it was important to focus on disaster services as a cornerstone of programming and ensured that the financial resources were available to build the capacity of the organization in this program area.

Financial Support

Almost as important as those Red Cross serves are the individuals and organizations that support this work through their financial donations. Donors are a key audience when considering programs and services that are relevant to Canadians. When the work of the organization is noticed by and appeals to donors, then great things can happen. If programs go unnoticed or are not well articulated to potential donors, then initiatives may not move forward. It is for this reason that great importance is placed on cultivating friends who understand, appreciate, and help to support the work of Canadian Red Cross.

Successful local implementation of initiatives is driven by several factors:

- Leadership at all levels supporting the program or service as important to the work of Red Cross
- Interest, drive, and excitement to see the initiative through by the local staff coordinators
- The interest of the local community in terms of media coverage, donor contributions, and the engagement of volunteers who want to help
- The number of competing priorities that the local office faces
- The resources available to make the initiative a success (either from local donor interest or the organizational budgeting process)
- Ensuring there is accountability for implementation (who is responsible, what are the goals, and what are the success factors?)

The size and complexity of an organization such as Canadian Red Cross can be challenging on several fronts: getting the approvals to proceed with local initiatives; moving the entire organization and all of its stakeholders in a new direction; and working within the context of multiple time zones and two official languages can take a lot of time and consultation.

But the benefits of the size and network of staff and volunteers within Canadian Red Cross definitely outweigh the challenges. When disaster strikes, the organization rallies with incredible speed and know-how. As soon as news hit Canada of the enormous devastation and loss of life resulting from the 2004 tsunami, Canadian Red Cross mobilized tens of thousands of people across the country to help as donations poured in from donors eager to turn their care and concern into meaningful help, and trusting Red Cross to be the conduit of that assistance. ■

The most successful programs are those deemed to be important locally and well resourced nationally.

Balancing Act: The Salvation Army in the United States

Melissa Temme

Abstract

The Salvation Army in the United States addresses its mission of serving suffering humanity in Christ's name through a structure that is classically hierarchical while emphasizing local control and autonomy. Programming, community alliances, staffing, and fundraising are local rather than national functions. An example is discussed—the National Branding Promise—where the national office has taken a lead. This has been in response to rapid changes in the media, especially electronic communication. The Salvation Army views its components as its customers and works continuously to adjust the balance between national and local operations.

The Salvation Army is a one-hundred-and-forty-three-year-old, faith-based nonprofit organization currently fulfilling its mission in one hundred and twelve countries around the world. In the United States, the organization follows the paramilitary command structure set in place at its very beginning in London, England. However, the difference in the way The Salvation Army is organized in the United States and in other countries involves the extent to which the organization in the United States decentralizes the decision making, placing the majority of oversight at the grass-roots level. Thus, grass-roots leadership is empowered to make decisions deemed most appropriate for the local area and to implement those decisions quickly and without extensive bureaucratic delay.

With that said, The Salvation Army's unique paramilitary command structure ensures that decentralization does not mean complete independence, but rather is meant to equip the local units with guiding principles for administrative and service activities without hampering any particular location's ability to identify and therefore serve the most pressing needs within its area. It has commonly been thought that this type of decentralization is The Salvation Army's greatest strength, both through provision of service and administrative functions. For many years, this was the case.

Has this changed? The answer is a resounding "yes." An ever-shrinking world and the daily evolution of new technology are changing the way business is done, the preferences of partners—particularly corporate ones—and the way that various public entities gather and assess information. New technology, with its influences on the consumption of information, and relationship building with constituents often bring with them efficiency in bulk and consistency but not in separation and complete autonomy. The Salvation Army in the United States now grapples with the fact that our decentralization has been our greatest strength in providing tailored and imperative service to each unique region of the United States. However, complete decentralization of our fundraising, communications structure, and other administrative practices is becoming less effective and less efficient. At some point, the organization, like many organizations of its kind, will need to reassess the balance between itself as a national whole and that of a national organization made up of many parts, all agreeing to the same mission and basic principles but implementing them through various independent strategies. This is where The Salvation Army in the United States finds itself—reevaluating an ever-changing balancing act of efficiency.

Mission and Structure

In 1865, William Booth, an ordained Methodist minister, aided by his wife Catherine, formed an evangelical group dedicated to preaching among the

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"unchurched" people living in the midst of appalling poverty in London's East End. Booth's ministry recognized the interdependence of material, emotional, and spiritual needs. In addition to preaching the gospel of Jesus Christ, Booth became involved in the feeding and shelter of the hungry and homeless and in the rehabilitation of alcoholics.

Booth and his followers, originally known as The Christian Mission, became The Salvation Army in 1878, when that organization evolved on a quasi-military pattern. Booth became "the General" and officers' ranks were given to his ministers. The Salvation Army has functioned successfully within that unusual structure for more than a century. As of 2006, its outreach has been expanded to include one hundred and twelve countries, and the Gospel is preached by its officers in more than one hundred and sixty languages.

The basic social services developed by William Booth have remained an outward visible expression of the Army's strong religious principles. In addition, new programs that address contemporary needs have been established. Among these are disaster relief services, day care centers, summer camps, Christmas assistance, services for the aging, AIDS education and residential services, medical facilities, shelters for battered women and children, family and career counseling, vocational training, correction services, and substance abuse rehabilitation. More than thirty million Americans per year are aided in some form by more than three hundred types of services provided by The Salvation Army.

The General, with headquarters in London, is the international leader of The Salvation Army. In the United States, the functions of The Salvation Army are coordinated by the national commander, who holds the rank of commissioner and whose office is at the national headquarters in Alexandria, Virginia.

For administrative purposes, the nation is divided into four territories: the Central Territory, with headquarters in Des Plaines, Illinois; the Eastern Territory, with headquarters in West Nyack, New York; the Southern Territory, with headquarters in Atlanta, Georgia; and the Western Territory, with headquarters in Long Beach, California. Each territory is under the leadership of a territorial commander.

Nationwide uniformity of policy is the responsibility of the Commissioners' Conference, whose membership includes the national commander, the territorial commanders, the national chief secretary, and the four territorial chief secretaries. Standing commissions, with representatives from national and territorial headquarters, and with at least one divisional representative, devise and evaluate strategic initiatives to further the mission and ministry of The Salvation Army and then make recommendations to the Commissioners' Conference.

Territories are made up of smaller units known as divisions. There are forty divisions in the United States, and each is headed by a divisional commander.

Grass-roots leadership is empowered to make decisions deemed most appropriate for the local area and to implement those decisions quickly and without extensive bureaucratic delay.

Advisory organizations, composed of representative community, corporate, and civic leaders, perform a valuable service by providing advice and acting as liaison between The Salvation Army and the community.

Divisions consist of corps centers for worship and service, which are the basic units of The Salvation Army, and various specialized centers. The functions of each corps include religious and social services which are adapted to local needs. Each corps is under the supervision of a corps officer. It is important to note that the divisional commander functions as the main decision-making individual for each respective division. While the divisional commander and divisional headquarters report to the territorial headquarters, the level of autonomy given to the divisions is vast and geographically based.

The Salvation Army is a participating member in various religious and human services associations, coalitions, and conferences having similar principles and practices. Legally, each of the four Salvation Army territories in the United States functions as a tax-exempt corporation with the national commander as chairperson of the board.

Salvation Army fundraising campaigns are conducted on a local and regional basis. There is no fundraising at the national level, although the national headquarters does serve as a liaison with major national or international corporations interested in supporting services through national gifts. These types of gifts are filtered down to support local services across the United States. The normal sources of funds are the traditional Christmas kettle campaigns, direct mail programs, corporate and foundation gifts, planned giving, and government contracts. In most areas, The Salvation Army is a member agency of local affiliates of the United Way of America. Such affiliation has proven to be beneficial to The Salvation Army. The organization's stewardship of its funding is noted throughout its philanthropy; 83% of every dollar collected by The Salvation Army goes directly to client service—among the highest percentages of any nonprofit in the world.

Advisory organizations, composed of representative community, corporate, and civic leaders, perform a valuable service by providing advice and acting as liaison between The Salvation Army and the community. The advisory organizations provide counsel regarding community needs to The Salvation Army and facilitate the development of resources, enabling The Salvation Army to respond to critical community needs. A national advisory board makes its recommendations to the Commissioners' Conference.

National Branding Promise

Because of The Salvation Army's emphasis on local and territorial autonomy, the national headquarters is considered a coordinating body rather than a decision-making or enforcing entity. When national initiatives are introduced, it is the role of national headquarters to offer the initiative to each of the four territories and to gain consensus on implementation. If all four territories agree, then the initiative is developed by national headquarters staff which provides collateral, resources, and ongoing guidance for implementation by The Salvation Army's local units. Once agreement is established, it is up to the territorial offices to ensure compliance or approve noncompliance with an initiative's requirements.

Until five years ago, national headquarters provided very little in terms of national initiatives to the local units relating to community relations and development endeavors. Staffing changes brought about reorganization of the National Community Relations and Development (NCRD) Department and with that a new way of thinking.

Since that time, NCRD has taken on myriad responsibilities common to corporate communications departments. The goal is to provide communications and fundraising opportunities to local field units; opportunities that only present themselves when the whole of the organization seeks them out in a coordinated fashion. This affects national media involvement, corporate partnerships and support, and national advertising and challenges. What remains unchanged are the internal communication structure and requirements of the organization—all communication from the national office must be channeled through the territorial offices to the local offices and vice versa.

Perhaps the most ambitious national initiative presented over the past five years is the new National Branding Promise of The Salvation Army in the United States. This branding promise originated through the work of one local division and the division's advisory board.

Over the past ten years, The Salvation Army became aware of the fact that its donor base was increasing in age and in some cases passing away, but was not being replaced by new, younger donors. This fact led us to realize that, while we did not have a recognition problem—most people could identify The Salvation Army's shield—we did have a perception problem—very few people could identify exactly what it is that we do three hundred and sixty-five days a year in over five thousand communities in the United States.

It was established that much of the problem had come about because of the changing face of communications and advertising. While we have continued to move forward with our traditional business model—local autonomy in both service and administration—the advent of the Internet and the well-established twenty-four-hour news cycle meant that our varying brands, brand standards, tag lines, and fundraising efforts canceled out the important messages in the minds of donors, clients, and supporters. Without a consolidated face and similar underlying messages, The Salvation Army found that it was often competing with itself with little to gain.

As the national office took stock of this issue, the Texas Division of The Salvation Army was in the process of moving from annual "campaigns" to a division-wide branding promise—something that everyone inside The Salvation Army could adhere to in their daily work and that would help supporters, clients, volunteers, and the like better understand the work of the organization. The branding promise became "Doing the Most Good," something each individual strives for as he or she makes decisions day to day, and it reflects the breadth of the services offered by the organization and the commitment to doing good for those less fortunate, no matter what their needs.

At a national conference, held in Texas one year after the division's implementation of the new branding promise, the strategy and its success came to the attention of national leaders. Recognizing the opportunity, national headquarters worked through the appropriate territory, according to policy, to learn more about the creation, implementation, and first-year outcomes of the new brand. Through that investigation, national headquarters was introduced to the advertising firm working with the local division and ultimately engaged in a national vendor relationship with this group to further develop this branding as something that all units across the United States could support.

Once the branding promise was tested via national focus groups and national plans were formalized, the initiative was presented to the Commissioners' Conference for final approval. While the five commissioners agreed to the necessity of this new initiative and the benefits it promised to provide, they were hesitant to mandate its use because doing so would encroach on the local autonomy so important to the organization. The outcome was implementation initially by about 40% of the units in the United States. Over the past three years, we have seen a steady increase in local adoption and estimate that over 80% of local units now use the promise in advertising and fundraising endeavors. Because of the type of approval given to the initiative, we had to adjust to a pilot program rather than a national rollout. What we sacrificed in national impact for the launch, we gained in local buy-in from those areas that held out to see if it truly met the goals intended.

Upon receiving the approval, we set up two small-scale training conferences and targeted two individuals from each division—the divisional commander and the head of the division's Community Relations and Development Department. The training included information on the creation of the branding promise, the need for adherence to the promise by everyone who works or volunteers for The Salvation Army, and the advertising, fundraising, and communications opportunities relating to its use. This was so successful that we are in the process of planning an ongoing training program specifically for the brand. This is necessary for any brand promise, but is particularly important for a brand whose use is not mandated throughout an organization.

As a parallel initiative to the National Branding Promise, NCRD created something we call the Red Shield Toolkit. This Intranet site created a way to post any

By treating our local units as customers, we are better able to foster a relationship that encourages discourse.

material related to national initiatives for use by the local units. It allowed instant access to resources for local units without having to go through the "chain of command" because materials have been properly approved prior to posting. This fledgling site was first populated with new branding promise resources–print ads, radio spots, public relations materials, and a television PSA. While there have been growing pains with the development of the site, its purpose and the resources provided are invaluable to the continuing growth and success of the branding promise initiative. The resources offered through the toolkit serve as an ongoing template for subsequent national initiatives. Feedback from the local units as to what is useful, what could be useful, and the ongoing successes or failures of this program and others are invaluable. Once again, due to the nature of our system, local units are not required to provide this type of feedback, but by treating our local units as customers, meeting their needs and managing expectations, we are better able to foster a relationship that encourages discourse.

While this is one example of a national initiative that continues to improve as time goes on, there are many national initiatives that have failed due to factors ranging from slow internal communication through the point-to-point-to-point system committee structure we currently have in place.

Conclusion

All national organizations that depend on local components for delivering their programs face similar challenges. This is what we believe we have learned at The Salvation Army:

- The best ideas and initiatives often originate through a local unit's best practices.
- The success of any national initiative depends on the involvement and partnership of local units.
- There are times when words like "mandate" are appropriate; without majority involvement, initiatives can be negatively affected.
- All local initiatives benefit from the support of national officers and resources–the less the local units need to do or create in order to implement, the better.
- Treating local units as customers increased the likelihood of *quality* compliance.
- Technology can be used to streamline the provision of resources to the field.
- It is necessary to solicit feedback from constituents and to be willing to adjust.

As The Salvation Army struggles in some ways with the decentralization of the organization's administration, what remains constant is the organization's mission to serve suffering humanity in Christ's name. As such, our provision of services continues to flourish in a structure that allows for decisive local autonomy. Do we miss national opportunities at times? Yes. But, is the organization fulfilling its mission day in and day out for those in need? Yes, absolutely. ■

Rotary International

Janis Young

Abstract

Rotary International is the oldest United States service organization and one of the largest volunteer groups in the world. There are hundreds of educational, health, and humanitarian activities, almost all of which are conducted locally in order to ensure that Rotary clubs meet the needs of the communities they serve. Club membership requires regular active participation and offers Rotarians multiple opportunities for involvement.

Rotary International, the world's first service club organization, is made up of over 32,000 clubs in more than 200 countries and geographical areas. Its members form a global network of business and professional leaders who volunteer their time and talents to serve their communities and the world. Rotary's motto, Service above Self, exemplifies the humanitarian spirit of the organization's more than 1.2 million members. Strong fellowship among Rotarians and meaningful community and international service projects characterize Rotary worldwide.

Rotary's top priority for the past two decades has been the worldwide eradication of the crippling disease polio. Rotary is a spearheading partner in the Global Polio Eradication Initiative, along with the World Health Organization, the U.S. Centers for Disease Control and Prevention, and UNICEF. Tremendous progress has been made, and today polio is on the brink of becoming the only disease since smallpox to be eradicated.

The Organization of Rotary

Rotary is essentially a grass-roots organization, with most of its service efforts being carried out at the club level. The district and international structure is designed to support the clubs and help them provide more service in their local communities and abroad.

Rotarians are members of Rotary clubs, which belong to the global association Rotary International (RI). Each club elects its own officers and enjoys considerable autonomy within the framework of Rotary's constitution and bylaws. Districts Clubs are grouped into five hundred thirty-two Rotary International districts, each led by a district governor, who is an officer of Rotary International. The district administration, including assistant governors and various committees, guides and supports the clubs. The Rotary International board is composed of nineteen directors, which includes the president and president-elect of Rotary International and meets quarterly to establish policies. Traditionally, the president, who is elected annually, develops a theme and emphasis for the year.

The Secretariat Rotary International is headquartered in the Chicago suburb of Evanston, Illinois, with seven international offices in Argentina, Australia, Brazil, India, Japan, Korea, and Switzerland. The office for Rotary International in Great Britain and Ireland, located in England, serves clubs and districts in that region. The secretariat's chief operating officer is the general secretary, who heads a six hundred and fifty-member staff working to serve Rotarians worldwide.

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The district and international structure is designed to support the clubs and help them provide more service in their local communities and abroad.

Responsibilities of Club Membership

The local club is the cornerstone of Rotary and where the most meaningful work is carried out. All Rotary clubs are responsible for four key elements: sustaining or increasing their membership base, participating in service projects that benefit their own community and those in other countries, supporting The Rotary Foundation financially and through program participation, and developing leaders capable of serving in Rotary beyond the club level.

What Rotarians get out of Rotary depends largely on what they put into it. Many membership requirements are designed to help members more fully participate in and enjoy their Rotary experience. Attending weekly club meetings allows members to enjoy their club's fellowship, enrich their professional and personal knowledge, and meet other business leaders in their communities. Many larger communities offer clubs with different meeting times, including early morning, the lunch hour, after work, and evening. If members miss their own club's meeting, they are encouraged to expand their Rotary horizons by attending makeup meetings at any Rotary club in the world—a practice that guarantees Rotarians a warm welcome in communities around the globe. In some cases, Rotarians can make up meetings by participating in a club service project or attending a club board meeting or a Rotaract or Interact club meeting. Members can also make up meetings online at one of several Rotary e-clubs.

All Rotary clubs share a key mission: to serve their community and those in need throughout the world. By participating in club service projects, members learn about their club's involvement in local and international projects and can volunteer their time and talents where they are most needed.

To keep clubs strong, every Rotarian must share the responsibility of bringing new people into Rotary. Even new members can bring guests to meetings or invite them to participate in service projects. The value of Rotary speaks for itself, and the best way to spark the interest of potential members is by letting them experience fellowship and service firsthand. Keeping members interested in Rotary is another responsibility. Good club fellowship and early involvement in service projects are two of the best ways to sustain the club's membership.

The ideal composition of a Rotary club reflects the community's demographics, including professions, gender, age, and ethnicity. Such diversity enriches every aspect of the club's fellowship and service.

Rotary's Guiding Principles

Throughout Rotary's history, several basic principles have been developed to guide Rotarians in achieving the ideals of service and high ethical standards. First formulated in 1910 and adapted through the years as Rotary's mission expanded, the Object of Rotary provides a succinct definition of the organization's purpose as well as the members' responsibilities.

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

Rotary International's Programs Are Enacted Locally and Supported Nationally

- **Interact** Rotary clubs organize and sponsor this service organization for youth ages 14-18, with more than 11,200 clubs in 162 countries and geographical areas.
- **Rotaract** Rotary clubs organize and sponsor this leadership, professional development, and service organization for young adults ages 18-30, with more than 7,100 clubs in 163 countries and geographical areas.
- **Rotary Community Corps (RCC)** clubs organize and sponsor these groups of non-Rotarians who work to improve their communities, with more than 6,100 RCCs in 76 countries and geographical areas.
- **Rotary Fellowships and Rotarian Action Groups** Rotary Fellowships (groups geared to vocational and recreational interests) and Rotarian Action Groups (groups focused on service activities) compose Global Networking Groups, which are open to all Rotarians, spouses of Rotarians, and Rotaractors, with more than 90 groups.
- **Rotary Friendship Exchange** Rotarian teams or individuals, who may be accompanied by their families, make reciprocal visits to other countries, staying in each other's homes and learning about different cultures firsthand.
- **Rotary Volunteers** Rotarians and other skilled professionals are provided opportunities to offer their services and experience to local and international humanitarian projects.
- **Rotary Youth Exchange** Clubs and districts send and host students ages 15-19 who travel abroad for cultural exchanges of one week to a full year, with about 8,000 a year.
- **Rotary Youth Leadership Awards (RYLA)** Clubs and districts sponsor seminars to encourage and recognize leadership abilities of youth and young adults ages 14-30.
- **World Community Service (WCS)** Rotary clubs and districts from two different countries form partnerships to implement community service projects. ProjectLINK (formerly known as the WCS Projects Exchange) at www.rotary.org features descriptions of projects seeking an international partner or volunteer. The database also includes examples of completed projects which serve as a compilation of best practices.
- **Menu of Service Opportunities** RI recommends that clubs planning service activities consider nine major needs or concerns: Children at Risk, Disabled Persons, Health Care, International Understanding and Goodwill, Literacy and Numeracy, Population Issues, Poverty and Hunger, Preserve Planet Earth, and Urban Concerns.

of business and professional persons united in the ideal of service.

By assigning each member a classification based on his or her business or profession, this system ensures that the club's membership reflects the business and professional composition of its community. The number of members holding a particular classification is limited according to the size of the club. The goal is professional diversity, which enlivens the club's social atmosphere and provides a rich resource of occupational expertise to carry out service projects and provide club leadership.

The Avenues of Service are Rotary's philosophical cornerstone and the foundation on which club activity is based:

- 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.

The Rotary Foundation

The foundation is a not-for-profit corporation whose mission is to enable Rotarians to advance world understanding, goodwill, and peace through the improvement of health, the support of education, and the alleviation of poverty.

In the year ended June 30, 2007, The Rotary Foundation received contributions totaling $133.1 million and spent $118.9 million in support of humanitarian and educational programs implemented by clubs and districts. Contributions from Rotarians go into one of three main funds:

- Annual Programs Fund, which provides grants and awards through foundation programs
- Permanent Fund, an endowment from which only a portion of the earnings are spent in support of foundation programs, ensuring the long-term viability of the foundation
- PolioPlus Fund, which supports Rotary's dream of a polio-free world

To keep clubs strong, every Rotarian must share the responsibility of bringing new people into Rotary.

Every dollar contributed by Rotarians funds the humanitarian, educational, and cultural programs and program operations. Clubs and districts apply for and receive foundation grants to carry out many worthy projects worldwide. The Every Rotarian, Every Year initiative, designed to encourage worldwide annual per capita giving of $100 or more, supports vital foundation programs.

Educational programs are designed to strengthen international understanding by bringing together people from different countries and cultures.

- Ambassadorial Scholarships, an international program for university-level studies, sends about eight hundred students each year to serve as ambassadors of goodwill while abroad.
- Rotary World Peace Fellowships are awarded to individuals for study in master's degree programs at the Rotary Centers for International Studies in peace and conflict resolution.
- Rotary Peace and Conflict Studies Fellowships are awarded to individuals for study in a short-term certificate program at the Rotary Center for Peace and Conflict Studies in Thailand.
- Group Study Exchange is a short-term cultural and vocational exchange program between districts in different countries for non-Rotarian professionals ages twenty-five to forty.
- Rotary Grants for University Teachers are awarded to higher-education faculty to teach abroad in an academic field of practical use to people in a low-income country.

Humanitarian grants enable Rotarians to increase their support of international service projects that provide water wells, medical care, literacy classes, and other essentials to people in need. Rotarian participation is key to the success of these projects:

- Matching Grants assist Rotary clubs and districts in carrying out humanitarian projects with clubs in other countries.
- District Simplified Grants enable districts to support service activities or humanitarian endeavors that benefit local or international communities.
- Volunteer Service Grants support the travel of qualified Rotarians and their spouses as they plan needed projects or provide essential services in a community.
- Health, Hunger, and Humanity (3-H) Grants fund long-term, self-help, and grass-roots development projects that use a sustainable, integrative approach to address humanitarian needs.

The PolioPlus program provides funding for mass immunization campaigns as well as support for social mobilization, surveillance, and laboratories to help carry out the final stages of global polio eradication. Rotarians have raised more than $650 million in support and provided hundreds of thousands of volunteer hours. Rotary is a spearheading partner along with the World Health Organization, UNICEF, and U.S. Centers for Disease Control and Prevention in the Global Polio Eradication Initiative. As a result of their efforts, two billion children under age five have received the polio vaccine, five million people who might otherwise be paralyzed are walking today, 500,000 new cases of polio are prevented each year, and the number of polio cases has declined by 99% worldwide. Rotary's leadership in the polio eradication effort was recognized in 2007 with a $100 million challenge grant from the Bill & Melinda Gates Foundation. The funds must be spent during the 2008 calendar year on immunization and other polio eradication initiatives and matched within three years.

The Future

Eradicating polio is the number one priority for Rotary International, but Rotary clubs worldwide will continue to address the critical issues of health and hunger, water management, and literacy through projects at both the local and global levels. Inviting more business and community leaders to join Rotary and forming new clubs in underserved parts of the world also remain high priorities for the organization. With more than one hundred years of experience in providing service to communities worldwide, Rotary stands ready to respond to the needs of an ever-changing world. ■

Transforming an Icon: Girl Scouts of America

Michelle Tompkins and Victor Inzunza

Abstract

The Girl Scouts is four years away from celebrating its centennial and has helped nurture courage, confidence, and character in more than fifty million girls. There are a quarter million troops, but mission, program, fundraising, and branding occur at the national level. These exciting programs are described here.

The image of a girl in her green Girl Scout uniform is part of the American tableau, an iconic image steeped in the traditions of youth. That Girl Scouts is so rooted in American life is no surprise given that the organization has served countless numbers of girls from every sector of society for almost a century. Today, there are more than three and a half million Girl Scouts throughout the country and the world. Indeed, there are Girl Scout troops in more than ninety countries through the organization's overseas program.

The organization's influence has been pervasive. More than fifty million women in the United States were once Girl Scouts, including Senator Hillary Clinton, First Lady Laura Bush, and Katie Couric. Some two-thirds of the women in Congress are Girl Scout alumnae. Moreover, Girl Scout cookies have long been a beloved American tradition, and the Girl Scout Cookie Program may be the largest entrepreneurial and leadership training initiative in the world. (The organization's most popular cookie, Thin Mints, is the third-best-selling cookie in the country, even though it is sold only three months out of the year.)

For all its long tradition of success, however, Girl Scouts found itself facing the prospect of declining membership and a crisis of relevance in the 1990s. In some ways, the organization had become better known for its cookies than the leadership programs for girls that are at its foundation. That reality led Girl Scouts of the USA (GSUSA)—the national Girl Scout organization—to begin a thorough soul searching: Why was this renowned organization, with such an accomplished history and with so much to offer girls, not flourishing on all levels?

A rigorous analysis made it clear that change was needed, and only a transformation would allow Girl Scouts to retain its position as the world's leading organization for girls. After identifying organizational strengths, challenges, and imperatives for success, Girl Scouts has launched a transformation focused on five strategic priorities:

1. *Program Model and Pathways*: Building the best integrated personal leadership development model that defines activities and outcomes, differentiated by age level, for girls five to seventeen (or through the end of high school), and offer flexible pathways for participation
2. *Volunteerism:* Developing a nimble, state-of-the-art model of volunteerism that mobilizes a variety of volunteers committed to the Girl Scout Mission
3. *Brand:* Transforming the Girl Scout image with a compelling, contemporary brand

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4. *Funding:* Substantially increasing contributed income to fund a vibrant Girl Scout organization
5. *Organizational Structure and Governance:* Creating an efficient and effective organizational structure and democratic governance system

Six "gap teams," composed of a variety of Girl Scout members from all levels, functions, and geographic regions (totaling more than sixty people), were charged with identifying the changes needed to move Girl Scouts from the organization it is now to the organization it will be in the future. Five of the teams focused on one each of the strategic priorities. The sixth team examined ways to improve the organization's culture, making it a key component of the broader transformation of Girl Scouts.

History and Structure

To understand where Girl Scouts is going, it is important to know where it has been and how it is structured. The transformation of Girl Scouting is based on its mission to build girls of courage, confidence, and character who make the world a better place. In order to do that, the organization has sought to ensure that it remains the best leadership experience for girls. In fact, leadership has been an essential component of Girl Scouts since its beginning.

Founded by Juliette Gordon Low in 1912, Girl Scouts started with a membership of eighteen girls and a dream. Low's goal was to give the United States "something for all the girls." She envisioned an organization that would take girls out of their cloistered home environments to serve in their communities and experience the open air.

Within months, girl members were hiking through the woods in their knee-length uniforms, playing basketball in a curtained-off court, and going on camping trips. Initially, Girl Scouting in the United States was dependent on the British Girl Guide example for its name, uniform, handbook, and basic ideas. It soon, however, began to grow increasingly independent. Scattered troops coalesced into a national organization which was incorporating and held its first annual convention in 1915.

The first local Girl Scout council charter was issued by the national organization in 1916 to Toledo, Ohio. In those early days, the number of Girl Scout councils throughout the country delivering programs to girls reached as high as two thousand. By the end of the 1920s, Girl Scout membership topped two hundred thousand, and the organization had established a national training center for Girl Scout leaders, Camp Edith Macy, in upstate New York.

Today, there are some 236,000 Girl Scout troops or groups, and the organization taps the resources of 986,000 adult volunteers. The national headquarters, located in New York City, has more than four hundred employees dedicated to supporting the Girl Scout councils.

Since the organization's founding, the governance system has been based on broad democratic principles. GSUSA is governed by the National Council of Girl Scouts and the National Board of Directors. The National Council, which meets every three years, determines the general lines of policy of the Girl Scout movement and elects the National Board. The National Board governs the organization between meetings of the National Council and charters Girl Scout councils. Today there are more than two hundred Girl Scout councils. The councils are where the girls are and where troop activities take place.

Each council elects local delegates who are members of the corporation and are responsible for electing a council's board of directors. The delegate system allows the membership to influence major decisions made by the national organization.

Councils and the national organization work collaboratively to carry out the mission and purpose of Girl Scouting. GSUSA and councils are all incorporated as individual 501(c)(3) organizations, commonly referred to as charitable organizations. Each council has a chief executive officer and is staffed with professional and support personnel.

The New Face of Girl Scouting

Given Girl Scout's federated structure, local councils have been active in the transformation process. In fact, the GSUSA provides programs and materials to the councils and the councils are the exclusive representatives of the national organization. Indeed, in Girl Scouting, councils are the touch-point for girls and volunteers. That is why one of the five strategic directions for the organization is creating an efficient and effective organizational structure.

To help councils be their strongest and most nimble, the entire movement has embarked on a daunting effort to realign its three hundred and twelve councils. The goal is to create an efficient and effective organizational structure ensuring that each council has:

- The capacity to reach more girls
- The ability to adopt new programming more quickly that meets the fast-changing needs of girls
- Necessary resources to reach out to girls in rural areas to join with friends from urban and suburban areas to participate in Girl Scouting together
- The ability to design and offer more options to volunteers that maximize services to members and constituents and sustain consistent growth in girl membership and volunteer participation

- The ability to attract specialized staff, such as chief marketing officers, to expand our brand, and fund development experts to diversify our funding sources and increase resources

The realignment work was undertaken by national demographers and the councils themselves. The final plan, approved by the GSUSA Board of Directors, will result in one hundred and nine high-capacity, community-based councils by the end of 2009. The new structure will make the most effective use of resources to better serve local communities and deliver a superior Girl Scout leadership program to a greater number of girls. By reducing the number of councils and making more resources available, councils will be able to hire more staff and expand programs.

Another critical focus involves programming. Over the decades, Girl Scouts has developed numerous innovative programs to enrich the lives of young women.

One example is its Girl Scouts Beyond Bars program, which was established in 1992 through a partnership with the National Institute of Justice. The program provides girls an opportunity to visit their incarcerated mothers and for mothers and daughters to take part in Girl Scout troop meetings and activities. The goal of this mother-daughter prison visitation program is to reduce the chances that the daughters of incarcerated women will end up in similar situations. It also helps rebuild mother-daughter bonds and gives the incarcerated women a chance to build their own sense of self-worth.

In more recent years, the organization has undertaken a wide variety of innovative leadership projects—made possible by federal agency appropriations and funding from foundations and corporations—that have benefited thousands of girls in public housing, detention centers, and rural areas. The leadership initiatives have ranged from picking up basic car maintenance skills to mapping schematics for a robotics project.

Now, Girl Scouts is set to transform its programmatic focus to feature leadership in a more deliberate way. In the new Girl Scout leadership experience, activities will be organized around three pillars—discover, connect, and take action—that translate into knowing oneself, reaching out to others, and taking action to contribute to society in sustainable ways by making a difference in the world. This means that in every Girl Scout program delivered to girls of each age group, there will be a Discover, Connect, and Take Action component. These three pillars and the focus on leadership development will start to build a consistent experience for girls across the country.

The leadership experience will be implemented through "journeys," or a coordinated, thematic series of activities grouped around one theme that is delivered over a set period of time with the intention of being a complete leadership experience module. Each journey will be tied to some of Girl Scout's fifteen national outcomes for girls, as defined in the Girl Scout Leadership Model, which illustrates how adult support strengthens girls' experiences and highlights each element that must be in place to create a positive impact on girls' lives. The fifteen outcomes are integral to the Discover-Connect-Take Action philosophy of leadership.

In order to build leadership among girls, GSUSA also joined forces with two top leadership development organizations—the Leader to Leader Institute and the Oxford Leader-ship Academy—to build leadership skills among staff and all of the nearly one million adult Girl Scouts who work primarily as volunteers.

The nonprofit Leader to Leader Institute, which provides services and resources to strengthen the leadership

To help councils be their strongest and most nimble, the entire movement has embarked on a daunting effort to realign its three hundred and twelve councils.

of the social sector, has partnered with GSUSA to create a unified response to the needs of current and emerging leaders worldwide. The Oxford Leadership Academy, an international management consultancy and executive development company, is designing a strategy to equip the adult Girl Scouts to model leadership excellence.

The decision to expand the focus on adult leadership development results from the core business strategy GSUSA launched in 2006. The core business strategy addresses every area of the Girl Scout organization and has been designed to revitalize the Girl Scout brand, create new fundraising models, improve volunteer systems, and significantly realign the national Girl Scout council infrastructure.

For the launch of the leadership experience for girls in fall 2008, GSUSA is creating one leadership journey for each troop level from the youngest (known as Daisy Girl Scouts) to the eldest (Senior Girl Scouts) accompanied by awards and facilitator guides. These initial journeys invite girls to explore a specific leadership theme for their level. Subsequent journeys will layer on more multidisciplinary content, like science and technology, healthy living, and the outdoors.

Brand

GSUSA partnered with Lowe New York in 2006 to create a comprehensive campaign that will help refine its new organizational brand and communicate the positive impact Girl Scouting has on girls' lives in a powerful and relevant way. GSUSA made the selection after extensive review in which several agencies competed over six months.

GSUSA's search for a new advertising agency comes on the heels of an internal audit that spanned two years and asked thousands of girls and adults throughout the Girl Scout community what they want and need from Girl Scouting today.

At the same time, Girl Scouts is gearing up to reach diverse girls and young women in new ways by redefining leadership in terms most relevant to them. This leadership philosophy includes knowing oneself, engaging and empathizing with others, and having the passion and ability to make a difference in the world. The new program offers a greater variety of leadership skills and experiences to ensure young women today are prepared to become the leaders of tomorrow.

Girl Scout merchandise is vital to the new brand strategy in order to expand awareness of Girl Scout's position as the country's premier leadership development organization for girls and young women. The movement wanted girls, their families, and proud Girl Scout alumnae to be able to visit their local retailers and purchase a variety of high-quality Girl Scout-branded products. Moving into licensing our name and trademark is a natural extension of our overall effort to position Girl Scouts as the No. 1 leadership development organization for girls.

Although still in its adolescence, this licensing endeavor has already resulted in noteworthy licensing agreements. K&Company has a line of Girl Scout-themed scrapbooks and scrapbook materials, Manhattan Toy's Groovy Girls dolls and accessories are inspired by the Girl Scout Mission to build girls' of courage, confidence, and character who make the world a better place. And, for those fans of Girl Scout cookies, there is a new partnership with Dairy Queen.

Now that phase one of our rebranding strategy is complete, thanks to the collaborations between GSUSA, the councils, Lowe New York, and Lowe's sister company Siboney, we have the data needed to move forward with our next actions which involve taking what we have learned and launching the new brand in the next year.

Fundraising

One of our main strategic priorities pertains to fund development. We plan to substantially increase contributed income to fund a vibrant Girl Scout organization now and through our centennial. We have focused on creating a "case for Girl Scouts," with fundraising on behalf of girls at every level of the organization. In addition, the aim is to reduce the organization's over-reliance on internal funding (i.e., product and program material sales) by creating avenues for external funding.

The Girl Scout Alumnae Association, which aims to reconnect with the fifty million women who are former Girl Scouts, was officially launched in June 2007, at the Girl Scout Sing-Along on the Mall in Washington, DC.

Conclusion

Girl Scouts has touched the lives of innumerable young women over the decades. Its pioneering ninety-six-year history is unsurpassed. Many of its traditions—its name, personal leadership development model, support for girls to help them live the values conveyed in the Girl Scout Promise and Law—have stood the test of time. It has sought to undertake changes so that it can continue to fulfill its role as the best leadership experience for girls—today, tomorrow, and always. ■

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The Future of Dental Ethics: Part I

What to Hope for and the Challenge of Getting There

David T. Ozar, PhD, FACD

Abstract

A vision is presented of six ethical skills that every practicing dentist should ideally possess. To achieve this vision will require substantial strengthening in the ethics curricula in dental schools and development of a well-trained cadre of ethics teachers. Ethics leaders must also be developed and programs made available to reach practicing dentists. Finally, the body of scholarship in dental ethics must be fortified. Such a long-range and far-reaching project will require leadership, recruitment and training, and sustained funding.

This essay was originally written as a catalyst to discussion for a workshop on the topic in the title, held through the collaborative efforts of the American Society for Dental Ethics (ASDE) and the American College of Dentists (ACD) in July 2007 in Washington, DC. A summary of that conversation has already appeared in the *ACD Newsletter*. The essay begins by describing goals for the teaching and learning of dental ethics across the dental profession and from there proposes the means that need to be in place for these goals to be realized. My hope is that everyone who reads this essay will think carefully about the topic and that those who disagree will share whatever alternative points of view they have so that the vitality of careful reflection on professional ethics in dentistry can endure and grow.

A Vision of Professional Ethics for Every Dentist: Six Goals to Work for

1. *Awareness of Issues.* Have a high level of awareness of the ethical issues commonly encountered in dental practice
2. *Understanding of Professions.* Have a basic understanding of the nature of any profession, the general character of professional obligations, and a detailed and sophisticated understanding of the norms of the dental profession
3. *Moral Reasoning.* Be sufficiently well-skilled in moral reasoning to be able to apply the norms of the dental profession to the ethical complexities of ordinary practice, offer a reasoned judgment about why one action rather than another is ethically appropriate by these standards, and offer reasoned judgments to explain whether the dental profession's standards of conduct are themselves what they ought to be
4. *Practical Implementation.* Be able to implement careful ethical judgments in ordinary practice and to develop appropriate strategies for addressing both practical and

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> We need dental school and continuing education programs in dental ethics aimed at meeting these goals for every dental student and every practicing dentist.

emotional barriers to such implementation

5. *Discussion with Others.* Be articulate in discussing the ethical dimensions of professional practice with other dental professionals and in explaining them to other parties, especially patients, and be, in addition, a thoughtful listener and contributor when such matters are raised by others
6. *Reflection on Professionalization.* Be reflective about the modeling–imitating–habituating process that is part of all professional formation, i.e., be self-aware and reflective regarding choices of persons worthy of imitation and careful of one's own conduct that may be taken as exemplary by others.

The Means: The Systems We Need to Bring About These Goals

1. *Extensive Ethics Programs.* We need dental school and continuing education programs in dental ethics aimed at meeting these goals for every dental student and every practicing dentist. This will require: (a) didactic and practice-based education to bring dental students to that level of initial competence; (b) practice-based continuing education programs in ethics (with some didactic component) to maintain dentists' ethical sensitivity and reasoning skills and to build communities of frank, honest ethics conversation among practitioners; (c) specialized continuing education programs focused on the ethical issues raised by new technologies, changes in the dialogue about ethics between dentistry and the larger community, and other changing circumstances.
2. *A Cadre of Teachers.* We need a group of persons with a higher level of training and experience in dental ethics and with skill in professional ethics education to serve as the teachers of these dental school and continuing education programs. These persons do not necessarily need to be experts in either dental ethics or in teaching professional ethics (though they will typically be taught their advanced skills by persons who have expertise in both areas—see below). But to be effective teachers of ethics, they need to have a higher level of knowledge and skill in dental ethics and in the psychology of professional ethics and professional development.
3. *A Cadre of Ethics Leaders.* We need a smaller group of persons who will serve as leaders of dental ethics programs and who work either in dental schools or in the local, regional, and national professional community. Typically, these persons will be a subset of the persons mentioned in #2 above. They will manage and supervise the logistics of ethics education programs at their schools or in their locale, region, or organization.
4. *Training Workshops.* We need training workshops to provide the persons described in #2 and #3 with the advanced level of knowledge and skills in dental ethics and professional ethics education that they need to fill these roles. Two-day to three-day workshops of this sort have been offered every two to four years since 1994 by the ASDE and its predecessor organization, the Professional Ethics in Dentistry Network. In addition, half-day programs on narrower topics in dental ethics education have been offered as "Faculty Development

Workshops" at most American Dental Education Association (ADEA) meetings since the early 1990s. However, dental school ethics faculty have ordinarily been the only participants, so there are very few providers of continuing education programs who are specifically trained in dental ethics. What is needed by the dental community in addition to dental ethics education in the schools is a national program of continuing education programs for practitioners and, to that end, a trained cadre of teachers to provide them and training venues for their instruction.

5. *A Core of Experts.* We need a group of persons who are at least minimally expert in dental ethics and in professional ethics education who are qualified to serve as faculty for the training workshops described in #4; i.e., those who train the trainers. These persons will need to have the equivalent of at least a master's degree in ethics that includes focused education specifically in dental ethics and its teaching; and they will need to have had considerable successful experience in teaching dental ethics and, ideally, in managing dental ethics programs.

   The expression "at least minimally expert" is used here to indicate that the equivalent of doctoral level training in ethics is not a prerequisite for this role. In addition, most of the persons with this level of expertise at present have attained what is described here as "the equivalent of at least a master's degree" through a combination of extensive self-education, attending a number of ethics workshops and training programs, and considerable personal experience teaching ethics (principally in dental schools). Some of these persons have gained additional expertise by becoming authors of teaching materials, scholarly articles, etc. So the expression "the equivalent of at least a master's degree" is not intended to refer narrowly to a formal academic program. It is intended rather to indicate that reading a few books, or attending a few ethics programs, or even teaching some ethics courses or continuing education programs does not by itself count as sufficient background for this role. An extensive portfolio of such experiences, together with a track record of demonstrably effective teaching (i.e., of programs of the sort described in #2 and #3) will likely be needed to confirm that a person has sufficient expertise to effectively fill this train-the-trainer role.

6. *A Body of Literature.* We need the ongoing production of a body of literature on dental ethics, both in general and in regard to specific ethically significant topics in dental practice, and also in regard to social and other ethical issues relevant to the dental profession and dental practice. This literature needs to be based in practice-oriented issues and in more abstract, theoretical concepts that relate the issues of dental ethics to broader and more fundamental ethical concerns. Such materials are important in the training of all the groups of persons mentioned above, but especially those who train the trainers. In addition, such materials are the means by which all these persons maintain collegial dialogue for their mutual education.

   Furthermore, the ongoing production of such a body of literature requires venues for its publication. The current publication of "Issues in Dental Ethics" in *JACD* and the regular dental ethics feature in the Academy of General Dentistry's A*GD Impact* are examples. But a lively intellectual dialogue on dental ethics will require the creation of more venues than are currently available (and, of course, many more contributors than are currently active). Regular professional meetings, like those currently sponsored by ASDE, ADEA, ACD, the International Dental Ethics and Law Society (IDEALS), and the Dental Ethics Affinity Group at the meetings of the American Society for Bioethics and Humanities (ASBH) also need to be expanded and multiplied for this intellectual dialogue to grow in energy and extent.

7. *Intellectual and Educational Leadership.* We need a sub-group of the persons described in #5 (almost certainly a small sub-group) who have developed an advanced level of expertise in dental ethics and in professional ethics education to function as intellectual and educational leaders of the field and provide those who train the group described in #5. They will also be the authors of scholarly works on dental ethics and of important teaching materials in the field. They are likely to be the editors of relevant publications and included routinely on the organizing committees of national workshops and similar programs.

   A considerably higher level of expertise is required of these persons than was described in #5. Their expertise should be the equivalent of a doctoral degree in ethics, which

Dental ethics is not only a matter of ideas and behavior, but also a matter of values and commitment.

would ordinarily be the result of an academic degree but may, in exceptional cases, be based on very extensive credentials that are independent of a formal doctoral program (e.g., credentials of the type described in #5 above). There also needs to be evidence of a high level of teaching expertise in professional ethics (which is not something automatically assured by an academic degree). One mark of such extensive expertise will be that the person is an acknowledged intellectual and educational leader within the dental ethics community.

8. *Recruitment.* We need an ongoing effort by the dental community to recruit persons with an interest in dental ethics to pursue master's-level (or its equivalent) credentials in ethics and in professional ethics education, and to recruit persons who want to pursue doctoral-level training (or its equivalent) in order to fill the needs described in # 5 and #7. Without active support from within the dental community, including a commitment of the needed resources, it is unlikely that more than a few dentists will have the opportunity to attain this level of expertise (though there have been exceptions and may continue to be). An important and related strategic consideration is whether the needs described in #5 and especially in #7 can possibly be achieved and maintained without actively recruiting persons from outside the dental community who have the relevant training and experience in biomedical ethics and teaching and who might be willing to employ it in the service of professional ethics within dentistry and thus help "jump-start" the process.
9. *Organizational Support*. We need organizations that focus on dental ethics and on dental ethics education. These are essential to provide the collegial dialogue and mutual assistance necessary to support the persons described in previous items. From the point of view of membership organizations, this probably does not require the creation of any new organizations. The organizations already mentioned—ASDE, ADEA, ACD, AGD—have shown themselves capable of supporting the modest number of persons and the modest measure of activities of these sorts currently going on; and there is no reason at present to doubt that, with sufficient additional resources dedicated to these activities, they and perhaps other organizations with an interest in ethics could not continue this work at an expanded level.

   But at the same time it must be acknowledged that the organizations that have been historically the most effective in exercising creative leadership in ethics in other fields (for example, in bioethics) have not been membership organizations. They have been institutes or centers where not only scholarly activity but also administrative and educational leadership are housed under the same roof. (In the bioethics area, which I happen to know best, I have in mind the tremendously important role played, especially in the 1970s and 1980s, by the Hastings Center and by the Kennedy Institute in getting that field going by providing scholarly leadership as well as administrative and educational leadership, in each instance "under one roof.")

Therefore, our strategic reflections should also attend to the possibility that the goals identified above might be reached more quickly and more efficiently if an institute or center for dental ethics scholarship and education were to be established.

10. *Money.* We need money. All of this takes money. And we actually need two kinds of money. Most of the educational programs mentioned in #2 and #3 will be funded as part of dental school curricula or self-funded in the manner of most continuing education programs (not a few of which actually make a fair amount of money to fund other activities for their sponsors). But the costs of training activities—teaching materials, the stipends for the trainers, the fees for the venues, and other expenses—will require support from a more diverse set of sources than is presently in evidence. In fact, the programs of this sort that have been available in recent years have not been adequately supported and for that reason do not offer clear models for financial planning. Therefore, adequate funding for all the activities mentioned in items #1 through #8 above needs to be a focus of strategic planning for all of the various institutions and organizations (dental schools, continuing education programs, professional societies, foundations, etc.) from whom resources for this purpose might come.

Conclusion

Each of the goals described in this paper has affective, cognitive, and behavioral components. Within the daily practice of dentistry and similarly within dental education, both in the schools and in continuing education programs, these are thought of and articulated principally in cognitive and behavioral terms. However, for these goals to be reached fully, both within dentistry's educational programs and in dentists' daily practice, they need to be reflected on, and learned, and taught, in ways that also emphasize their affective side. That is, dental ethics is not only a matter of ideas and behavior, but also a matter of values and commitment.

The goal of all this is, in one word, *professionalism*, which is the development of deep habits of valuation and commitment, as well as knowledge and behavior, that at its best we call virtue. But professionalism takes time, in each practitioner and in the profession as a whole, and it does not happen without concentrated effort. In addition, the ethical environment of dental practice is growing more and more complex. Thus, more than ever before, two interrelated activities must occur. First, strategic reflection is called for to make certain that the resources that are needed for dentistry to maintain and enhance its ethics into the future are in place. And then strategic action is needed to bring this about. This essay is an effort to prompt such reflection and such action. ■

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Gentlemen

David W. Chambers, EdM, MBA, PhD, FACD

Abstract

The gentleman, with the help of his friends, takes responsibility for living at a high standard. Four historical examples are used to illustrate this point: Cicero, Castiglione, Lord Chesterfield, and Adam Smith. These lives span the period from the last half of the century before Christ to the last half of the eighteenth century. Gentlemen of that status are rare today, but the legacy of values, self-image, friendships, manners, and speech remain. These are especially a legacy of the professions.

"Because I can and not because I have to." Reflect on these words for a moment. If they seem to make sense to you, very likely you have the soul of a gentleman. This motto has served as the aspirational code of conduct for generations of individuals dedicated to the highest purposes in life. Although gentlemen are no longer recognized by title, they still wear distinctive manners and values.

The code of the gentleman remains a distinguishing feature in the professions, particularly in dentistry. Dedication to the public good, membership in an exclusive club, distinctive speech, defense of conservative values and the rule of law, and a preoccupation with what is good and right have marked leading groups throughout history.

In this essay I will look at four gentlemen spanning the time period from just before the birth of Christ through the Enlightenment in the eighteenth century. Except for that rough patch called the Dark Ages, this was the heyday of the gentleman.

Before going further, however, it is necessary to say something about the obvious sexism in this essay. Until recently, men acted horribly toward women. That does not mean there were no ladies—but the roles of lady and gentleman were not symmetrical in history. It is also the case that many female dentists today have mastered the gentlemanly arts—certainly better than men have developed their feminine graces. The history of Western culture and its legacy are not gender-neutral.

This essay will explore what it meant to be a gentleman through the lives of Cicero (a first-century BC Roman), Baldesar Castiglione (who wrote the *Book of the Courtier* during the late Renaissance), George the First of England's Secretary of State Lord Chesterfield, and his Scottish contemporary, Adam Smith. Smith does not properly belong to this set but is included because he retains the style of a gentleman in his own life while opening up some of the ideas that ultimately lead to the departure of gentlemen from the world stage.

Cicero

Marcus Tullius is known to us as Cicero because of the chickpeas his family raised. He rose from a wealthy family to become quaestor of Sicily and was elected consul of Rome. As a senator, he showed a dislike for the "miserable starveling rabble" even as he courted its favor. Will Durant called him the most likable hypocrite in history.

Cicero was a public figure; he participated in policy discussion and there was little distinction between his personal fortune and government conditions. There was no "private person" at that time in history. Those who controlled policy (the concept of government in the sense of structured expertise did not exist) voted themselves privileges and money. To lose a debate in the Roman Senate literally meant confiscation of wealth, banishment, or death. Although

Cicero suffered all of these, he was one of the best talkers of the age.

For Cicero, public service was the business of enhancing one's reputation and income by advancing the interests of one's friends. Friendship was commercial and political mutual self-interest. One might use the words crony or cabal today to describe what Cicero had in mind: "Our tastes and aims and views were identical—and that is where the essence of a friendship must always lie." He was a lobbyist, arguing for his "friends'" causes in the Senate at the same time he held public office. He was no different from other Roman gentlemen of his day in purchasing office—a practice he defended as "liberality." Although Cicero noted that defending the rich brings less honor than defending the poor, he also advised: "There is no need to have any scruples about occasionally defending a person who is guilty—provided that he is not really a depraved or wicked character." Cicero amassed a personal fortune.

In *On the Orator*, Cicero offers some advice about public speaking. One needs a wide range of knowledge; careful word choice; understanding of the emotions; sparkle and wit; terse promptitude; good memory; knowledge of the law; and good delivery, consisting in graceful physical deportment, gestures of the arms, facial expressions, voice, and avoidance of monotony. Good orators can address any audience on any subject by adjusting themselves to the level of the audience. Eloquence, by contrast, consists in achieving the same end by raising the level of the audience. He uses the analogy of polishing a gem to enhance its appearance, without fundamentally changing, its character. The debate over whether rhetoric is good content or good delivery was destined to go on for thousands of years.

But there was another debate over rhetoric that Cicero seems to have lost in the sense of being one of the last to defend it. Cicero felt that the orator must be both a statesman and a philosopher. We are still comfortable with the first of those alternatives, but Cicero was also arguing for the position that an understanding of the moral foundation of one's position is a prerequisite for speaking effectively. (Quintilian was later to say that rhetoric is a good man speaking well.) Cicero was mindful that politics, commerce, and manners are public matters. His vision of the orator sought to represent the public consensus on these matters. There were no private interests to be advanced through clever arguments in hopes of winning the popular vote. All was based on public morality, and the function of a broad liberal education and philosophy was to develop that understanding of what is right and wrong in the largest sense. Hence, what it meant to be a statesman and what it meant to be a philosopher became blurred.

All was based on public morality, and the function of a broad liberal education and philosophy was to develop that understanding of what is right and wrong in the largest sense. Hence, what it meant to be a statesman and what it meant to be a philosopher became blurred.

Bons Mots of Cicero

It is better to suffer an injury than to commit one.

The greatest source of harm to man is man.

Make yourself the sort of man you want people to think you are.

Most people want to have the sort of friends they cannot be themselves.

The most splendid asset of old age is spare time.

Bons Mots of Castiglione

Adapt yourself to the custom of the majority.

Shame is a most rare virtue, and practiced by very few men.

Princes lack most of all what they must have in the fullest measure, namely someone to tell them the truth and remind them of what is right.

Love is simply a certain longing to possess beauty.

In a woman, lovely teeth are always very pleasing, for since they are hidden from view most of the time, unlike the rest of the face, it can be believed that less effort has been spent on making them look beautiful.

Cicero did not appreciate that group of individuals who argued any case for a fee: "A lawyer is nothing but a sharp, tricky little practitioner, a mere clerk of procedure, a manipulator of cant formulas, a master of verbal quibbles, who has won the vast majority of favorable verdicts by sheer wit and charm—and by some very good jokes."

The philosophy of Cicero was eclectic like that of all the Roman gentry. Roman religion was for everyone, but it governed what should be done in a practical sense not what was ethically appropriate. Philosophy was for the elite and came in four flavors at that time: (a) Cynics saw most of life as pretense, (b) Cyrenaics tried to avoid disappointment, (c) Stoics counseled passionless acceptance, and (d) Epicureans sought freedom from intense desire and pain. There were few Cynics and Cyrenaics among the upper crust. Those who could afford it tended toward a view of the Epicureans who sought to transcend the discomfort of intense desires through indulging them.

Cicero was essentially a Stoic who equated happiness with the moral right. What is moral is revealed by reason, which guides men to those things that are free from the corruptions of the world. True happiness, in a fashion very similar to Buddhist teachings, is peace of mind and acceptance of one's lot. Cicero said gentlemen would proclaim that "chance and public opinion and pain and poverty hold no terrors for them, and they regard themselves as entirely self-sufficient and refuse to attach the designation of 'good' to anything they do not completely control themselves." Stoics were not adverse to suicide. Cicero "offered his neck" to the soldiers Mark Antony sent to settle their differences. Seneca, a few years later, was ordered by Nero to kill himself, and he did so. After cutting his wrists, he was joined by his wife and friends in a death party that lasted several hours.

Cicero was a Roman gentleman, renowned for representing the interests of Roman gentlemen. He did not speak to promote private advantage but to defend class advantage; the Roman elite regarded their privileges as natural and synonymous with Roman interests. They spoke for Rome. Consequently, the Senatorial class was conservative. As Cicero recommended: "Men in charge of our national interests will do well to steer clear of the kind of liberality which involves robbing one man to give to another." Cicero violated this maxim every chance he found; presumably what he meant to say is that "no other gentleman should do this better than I."

Something needs to be explained regarding Cicero's fortune and that of the other gentlemen we will be meeting shortly. The financial independence of gentlemen does not come from their labor. It is inherited based on land or it is expropriated from the public whose interests they represent. Cicero was not paid for making speeches; in fact, Roman law at that time prohibited lawyers from being paid. It was, however, the practice to give large gifts (typically stolen from others) to friends. It was also customary to make large loans to lawyers with no expectation of being repaid and to place one's lawyer in one's will. The same practices, and others such as offering counter-loans equal to an amount that would normally be charged for interest, were used to get around the usury laws that began in the middle ages. The purpose of prohibitions against charging interest on loans (as both a law and a sin) was to concentrate power in land which was owned by the Church and the royals, and not in the hands of the commercial class because land required no capital and business did.

Castiglione

Baldesar Castiglione represents the late Renaissance, having lived from 1478 to 1528, spending twelve years toward the end of his life at the court of the Duke of Urbino. The *Book of the Courtier* is a manual of manners set as a fictitious dialogue among thirty-four courtiers and ladies, imagined to have taken place over four evenings in response to the Duchess's question, "What game shall we play to amuse ourselves?" Italy at the time was a patchwork of republics and royal states that made mock war on each other, often with paid soldiers doing the heavy work, and it was just beginning to feel the impact of the French and Spanish invasions that completely subjugated it.

Castiglione's focus was on what would be known today in Italian as *vergogna*, honor, self-respect, and awareness of the way one appears to others. The guests at Duchesse Urbino's party were playing the game, how can you spot a courtier? The answer is by the grace of his manner, his universal accomplishments (this was the Renaissance after all), his respect for women, the way he speaks, and his role in civic life. We can only assume that Castiglione meant these qualities to be admired; with the change of time, some of these qualities are now quaint and others offensive.

Castiglione's gentleman is nothing if not accomplished. He is a man of letters, speaking several languages, conversant on any topic, and a writer of poetry. He plays several musical instruments. He also has skill in a diversity of weapons and is a horseman, hunter, swimmer, and tennis player. "Let him laugh, jest, banter, romp and dance, though in fashion that always reflects good sense and discernment." While this may represent the *uomo universale*, it is also a prescription for dilettantism. Da Vinci may stand for the Renaissance man, but he was not typical.

Castiglione gives strict advice that the gentleman is to compare his skill in arts and war only with other gentlemen. This is the code of the amateur that survives today in college sports and the Olympics. It was part of medicine and dentistry until very recently, where practical aspects such as surgery were reserved for lower class practitioners. "Anyone who acts for gain," cautions Castiglione, "or from any other motive not only fails to accomplish anything worthwhile but deserves to be called a miserable merchant rather than a gentleman."

While the accomplishments of the gentleman are to be wide-ranging, perhaps shallow, but certainly restricted to be exercised in a very tightly prescribed group of peers, they are intended for one purpose only—to enhance one's reputation. The courtier is an ornament at court. The gentleman undertakes an action with one or both eyes on how it will make him look. "The courtier must watch his dress, his speech, his gestures chiefly because of their effect on his reputation" [perhaps like modern teenagers]. War is for the sake of honor and the gentleman should make certain only to risk danger or take advantage of opportunities when he can be seen doing so by his peers and his sovereign. Like Cicero, Castiglione uses the analogy of a gem that needs polishing in suggesting "nor is it wrong for a man who believes he is competent in some matter to seek cleverly for the occasion when he can demonstrate his ability" since "it all depends on saying things in such a way that they do not seem to be spoken with a self-congratulatory end in view, but are so very much to the purpose that one cannot refrain from saying them and also of giving the impression of avoiding self-praise while indulging in it."

"Anyone who acts for gain," cautions Castiglione, "or from any other motive not only fails to accomplish anything worthwhile but deserves to be called a miserable merchant rather than a gentleman."

For most of history, the gentleman has been more concerned with conforming his behavior to the norms of his peers than with ensuring that these norms are ethically sound.

The gentleman must be a "natural." Effort is for sluggards. "The taint of affectation always robs everything of grace and the highest degree of grace is conferred by simplicity and nonchalance." Whereas Cicero had his gentleman face difficulties with Stoic acceptance, Castiglione coaches the courtier to avoid hard work and explain away seeming failure. It is not in the nature of gentlemen to be associated with either effort or failure. Fortune may not smile on a particular action of the courtier, but that is Fortune's problem.

The courtier's attitude toward women is embarrassing by today's standards. The martyrs and heroines of antiquity are rehearsed by Castiglione, but in the end the impression remains that women are either flawed by nature or have more the status of a "thing" than a person. On either account, the proper role of the man is to protect them and not call attention to or take advantage of the faults natural to their sex. The woman's cardinal virtue is modesty—and that certainly is nothing Castiglione's gentleman would want to be accused of.

Virtue is mentioned by Castiglione—but only briefly. It consists in choosing the good, and that is all that needs to be said about it. Statecraft is identified as the art of making people happy and a just society is defined as one where everyone is in his or her proper place (presumably with the courtiers on top). The courtier should be loyal to whomever he serves, but if he chooses to switch allegiances, he should be loyal to that sovereign, etc. In a word, the gentleman should act as he does because that is an expression of his nature and he should always be seen as rising above necessities.

Lord Chesterfield

Philip Dormer Stanhope, fourth Earl of Chesterfield (1696–1773) is a gentleman worth knowing. Fortunately, he has made that easy through the publication of a collection of well over a hundred letters to his son, each filled with advice on how to be a gentleman. It is good that we can approach Chesterfield at arm's length and in small bites—he is fascinating and disgusting at the same time. His son was a bastard whom Chesterfield loved dearly, supported, and trained, and for whom he even bought a seat in the House of Commons. (This was a one-term enterprise because his son was inept and because Chesterfield was priced out of the market by the Nabobs who had made it big in India.) Chesterfield's son died early and the father adopted the two grandsons despite not having previously known of the marriage. The letters have had wide readership in England as a "manual for gentlemen" despite Samuel Johnson having famously said of them, "They teach the morals of a whore and the manners of a dancing master."

Chesterfield was ambassador to Holland, Lord-Lieutenant of Ireland, Secretary of State for England, and member of the Houses of Commons and Lords. He was regarded in his time as the ultimate authority on the English language, and Johnson appealed to him for help before writing his (Johnson's) dictionary. Chesterfield invented the term "picnic" and anticipated *Wayne's World* in a barb to his son, "and so you did—not!"

The ruling passion for Chesterfield—the consummate art of the gentleman—was polished diplomacy. He simply rose elegantly above troubles. He embodies one of the meanings of professional manners with his axiom: "When confronted with an insulting or unpleasant remark, it is best just to pretend not to understand." There is more to the skill of taking a superior position; it must be done in such a fashion that it is not obvious or offensive.

Chesterfield was a student of people, both individually and collectively. "Aim always at the highest; get always into the highest company, and address yourself particularly to the highest in it." And then "learn to shrink yourself to the size of the company you are in and excel in it if you can, but never pretend to give the tone." He urged travel, learning about governments and societies, and face-to-face and attentive conversation in order to pick up nonverbal cues. "You must go to read men as well as books, of all languages and nations." In studying others, the goal is to discover their ruling passions because people "are most and best flattered upon those points where they wish to excel and yet are doubtful whether they do or not."

But Lord Chesterfield favors anything but transparency in communication: it is all take and no give. "A frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming natural openness to put people off theirs, is the best policy." Chesterfield seems to have favored a relationship with others where the information flowed in one direction—his: "Concealing the truth, upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish."

Chesterfield understood well one side of human nature. "There is no living in the world without a complaisant indulgence for people's weaknesses, and innocent, though ridiculous vanities. Men are much more unwilling to have their weaknesses and their imperfections known than their crimes; and if you hint to a man that you think him silly, ignorant, or even ill bred or awkward, he will hate you more and longer than if you tell him plainly that you think him a rogue." He felt as a gentleman that nothing was more to be cultivated than the appearance of getting along with others, so there was just no way you were going to find out what Chesterfield really thought of you.

The chief tool of diplomacy is polish, and Chesterfield repeatedly urged that one must sacrifice to the graces. "Intrinsic merit alone will not do; it will gain you the general esteem of all; but not the particular affection that is the heart of any. A graceful manner of doing all things opens the way of the heart, validities or rather insures their effects. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and cheerful in the countenance, but without laughing, a distinct and properly varied manner of speaking, all these things and many others are necessary ingredients in the composition of the pleasing manner which everybody feels though nobody can describe." Here is clear recognition on chair-side manners.

Chesterfield takes a different view on public speaking than does Cicero. "If you imagine," said the Englishman, "that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked according to your eloquence, and by no means according to your matter." And once again the analogy is made to polishing a gem, but in this case a lot of polish is recommended: "Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished."

Chesterfield's attitude toward women is reprehensible. He refers to them as "only children of a larger growth." I will not report his opinions about their vanity and the uses that can be made of that trait for personal and political gain. But

Bons Mots of Lord Chesterfield

Whoever is in a hurry shows that the thing he is about is too big for him.

Our prejudices are our mistresses; reason is at best our wife, very often heard indeed, but seldom minded.

A wise man will live at least as much within his wit as within his income.

All I desire for my own burial is not to be buried alive.

Never maintain an argument with heat and clamor, though you think or know yourself to be in the right; but give your opinion modestly and coolly, which is the only way to convince; and if that does not do, try to change the conversation.

Attention to trifles flatters self-love much more than greater things, as it makes people think themselves almost the only objects of your thoughts and care.

If you neglect the graces in little things, they will leave you in great ones.

Take the tone of the company you are in, and do not pretend to give it.

Let a silent gravity express your dislike.

A prudent reserve is as necessary as a seeming openness is prudent.

A moderate assertion of one's own opinion and a complaisant acquiescence in other people's preserves dignity.

At all events, a man had better talk too much to women than too little; they take silence for dullness, unless where they think the passion they have inspired occasions it.

Pleasing and governing women may in time be of great service to you. They often please and govern others.

Bons Mots of Adam Smith

A philosopher is company to a philosopher only.

A person becomes contemptible who tamely sits still and submits to insults without attempting either to repel or to revenge them.

But if your misfortune is not of this dreadful kind, if you have only been a little baulked in your ambition, if you have only been jilted by your mistress, or are only henpecked by your wife, lay your account with the raillery of all your acquaintances.

What can be added to the happiness of the man who is in health, who is out of debt, and has a clear conscience.

Mercy to the guilty is cruelty to the innocent.

Neither is it so much the thought of being hated and despised that we are afraid of as that of being hateful and despicable.

The medicines of the physician are often the greatest torment of the incurable patient.

The man who feels little for his own misfortunes must always feel less for those of other people.

We are not ready to suspect any person of being defective in selfishness.

it is necessary to observe the different role of women in the eighteenth century from that in the Roman Empire and the Renaissance. Classical Greece and Rome simply did not mention women or slaves and would never have bothered to ask the question whether they might be part of the society. Fifteen hundred years later women were respected, but principally as objects to be adored or protected.

A huge shift occurred by the 1700s. Women were the power behind the power. The mistresses of the French and English kings had whole wings in the palace and their pillow talk carried more weight than most cabinet members' did. The Undersecretary for Anything at All was also expected to have a mistress who performed a similar function. Arts, letters, and dress took their lead from the salons managed by women of taste, education, and power. Taking this as a significant part of the context of the times, we can better understand Chesterfield and his attitudes toward both men and women.

What were his morals? You might be right in guessing that he devoted little thought to that question. In a note to his godson (not his son or his grandsons) he summarized: "Your moral duties are fully contained in these few words. 'Do as you would be done by.'"

Adam Smith

Only a few years younger than Lord Chesterfield, the author of *The Wealth of Nations* was a leading light in the Scottish Enlightenment. He was a gentleman in the minor sense, having sufficient income from teaching and from tutoring the son of a wealthy lord to permit him leisure time to reflect and write. The context in which he worked also differed from the three previous gentlemen. Scotland was too poor a country to support the range of class differences found in the Roman Empire, Renaissance Italy, or eighteenth-century England, and its traditions of fierce independence did not easily suffer any exploitative group. (Smith considers quiet suffering to be immoral and actually recommends revenge when appropriate.) The Presbyterianism introduced to Scotland by John Knox in the late sixteenth century involved universal literacy, thus equipping the broad public to think for itself.

This background inspired Smith to reinterpret the gentleman's motto of acting because one can rather than because one is obliged to. No longer is a country to be the property or investment of an oligarchy which gentlemen manage for their own interests. A larger group of individuals is to exercise leadership, based in part on merit and common rules of reason. Admittedly, Smith and others in the Enlightenment used a very restricted interpretation of what "all men are created equal" actually meant. Smith, in *The Wealth of Nations,* worked out in detail why American independence would be economically unavoidable.

For all this, Smith still qualifies as among the last of the old-line gentlemen. Land-based inherited wealth was still the organizing principle in society; he was a monarchist. The gentleman must regulate his manners to the point where others "are capable of going along with him." Generosity is the virtue of men; humanity the virtue of women and "to talk to a woman as we would to a man is improper." All gentlemen should strive to be praiseworthy. The character of Smith's gentleman contains these elements: (a) financial security, (b) true understanding instead of superficial knowledge, (c) limited disclosure of personal opinions and feelings, (d) capability for friendship, (e) abhorrence of being thought to be rash or rude, (f) living within one's income, (g) reluctance to force one's views of others, and (h) valor with self-command.

But something new appears in Smith's first major work, *A Theory of Moral Sentiment:* "How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it." Smith is drawing our attention to the fact that, at least sometimes, we recognize and are affected by the joys and sufferings of others (which he labels "fellow-feeling"). But he goes one step further: "We suppose ourselves the spectators of our own behavior" because we realize that others are interested in what we do. In these two cuts, Smith has undermined the centuries-old rule that one is virtuous (or at least justified) in doing what one wishes because it is what others of one's class are doing. Now "all men" are on the same moral footing; the rules for the elite must in some sense be the same rules that apply universally.

For most of history, the gentleman has been more concerned with conforming his behavior to the norms of his peers than with ensuring that these norms are ethically sound. The Enlightenment asked, for the first time in a way that the question could no longer be ignored, what is the rational foundation upon which people should regulate the way they treat each other. The virtue ethics of Aristotle—the view that a select group of individuals gets to define what is good in terms of what brings happiness to themselves while ignoring the interests of others—was challenged. Now we take it for granted that even gentlemen must give reasons for what they do.

The Enlightenment produced another result that is of even greater significance. It "invented" the individual. Of course people have always acted independently and been preoccupied with their own concerns; but before the eighteenth century, a significant part of who one was was determined by status or role in society. The whole purpose of acting like a gentleman was to make sure not to be mistaken as an individual. Groups established the norms, and one was not free to combine bits and parts from several different groups. All of the gentlemen reviewed in this essay were clear on the concept that "belonging to the club" was the essence of status, happiness, and morality. All were public figures, but none were citizens. The concept of citizenship, an individual who embodies the values of the country one lives in, was invented by the French Enlightenment thinker Rousseau—and that led to revolutionary political redefinitions in America and France. Smith is the first of our gentlemen to combine the thoughts of a "private individual" serving the public interests.

The individual had to be invented before we could have professionals. Previously, lawyers, physicians, and the practicing clergy were crafts or the occasional pastime of a dilettante aristocrat. True professionalism requires a rational base and a definition of its objectives in terms of the impact it makes for the good of others. It is no accident that Utilitarianism—the philosophy of the greatest good for the greatest number—grew out of the work of Hutchins, another luminary in the Scottish Enlightenment. Smith gives his opinion that "In all the... professions, real and solid professional abilities, joined to prudent, just, and temperate conduct can very seldom fail of

The whole purpose of acting like a gentleman was to make sure not to be mistaken as an individual.

Today we accept a public and a private side of great men and watch the news regularly for cases where they come apart.

success." He is the first of our gentlemen to talk in terms of individuals earning merit through their conduct rather than reflecting in their behavior the merit they are presumed to have inherited because of their social status.

It matters a great deal what gentlemen were like before, because the professions came from the class of gentlemen.

Conclusion

One way to read this essay is to enjoy the particular and now curious manners and morals of four gentlemen across an eighteen-hundred-year span of history. But there are deeper lessons to be learned. Specifically, (a) we must note that people do not simply pass through history because the standards we use to judge behavior also change with times and (b) although gentlemen no longer exist in the sense depicted here, dentistry is a gentlemanly profession and there are vestibular remnants of importance alive in the profession today.

The Rubber Ruler

It can be a mistake to read history assuming that what is right and good has always had the same significance we embrace today. Behavior changes and so does its meaning.

For example, the concept of justice that Cicero took for granted is not the same concept Smith used—although both argued that justice is a desirable attribute in society. In the classical world, justice meant that the classes of society knew their places, did as they were expected, and stayed put. A parallel notion applied to the individual who ruled his appetites through reason. Justice meant harmony. By the time of the Enlightenment, justice had become a matter of moral claims that could be defended based on universally accepted reason. Justice meant rightness. Today, the most typical meaning is associated with fairness or with an equitable distribution of the good things in life.

A second example involves what it means to be a public man. Cicero thought of himself as moral, and as a result he served as a lawyer when it was necessary. Castiglione would have a courtier adorn himself in the arts and letters in order to demonstrate his nobility. Today it is the other way around. We have a sufficient number of lawyers; the problem is getting morality into them. In our bottom-line world, education is seen as instrumental to a station in life rather than the expression of one's position.

Yet again, the traditional gentleman was, by definition, a public figure, and the only question was whether he played the role adeptly. Today it makes sense to say that a great man or woman chooses to enter (or not to enter) public life. That would have been nonsense to Lord Chesterfield. Today we accept a public and a private side of great people and watch the news regularly for cases where they come apart.

Even the role of reason has undergone a flip in the past millennium and a half. Cicero's idea of a rational argument would come closer to what we call today "rationalization"—something said after the fact to make it more palatable. It is only recently that philosophers have become social critics (Socrates excepted, of course, but he was put to death by the democratic government of Athens for his troubles). The ethics of Cicero, Castiglione, and Chesterfield are more in the line of appeasement of conscience or nothing at all. Science and an expectation that we should base our actions on reason are pretty new ideas.

Do these and other shifting standards mean that the gentleman's motto has changed in meaning as well? It is still true that professionals, those who have inherited the mantle of the gentleman, seek to govern their actions by the rule "because I can and not because I have to." But now this freedom of independence is restricted to the professional domain and not to life in general. "Because I can" is grounded in advanced education and mastery of powerful technology, not in personal will or inherited title. Freedom from "not because I have to" is no longer guaranteed by repressing other classes and genders but upon socially protected fields of operation guaranteed by anticompetitive licenses.

The Heritage of the Gentleman

It matters a great deal what gentlemen were like before because the professions came from the class of gentlemen. Physicians, lawyers, and even soldiers were the sons of the elite in the seventeenth through eighteenth centuries. While the Enlightenment forced professionalism to be grounded in merit, reason, and service, the deep-seated ethos of gentlemanly culture came into the professions as well and is with us still. Here are just a few examples.

All of the professions use argot. In case you feel a bit left out by not knowing immediately what this term means, that is exactly the point. Argot is special language used by a group to mark membership and exclude outsiders. The technical jargon of dentistry is not only baffling to patients, its excessive utilization when simpler terms could be used is a play for status. Incidentally, teenagers very consciously use argot to keep adults at bay and will change it regularly if teachers or parents begin to catch on. The distinctive speech of Cicero, the dress of Castiglione's courtier, and the foppish pomposity of Lord Chesterfield have their modern-day equivalents.

Financial independence was a literal requirement for being a member of the gentlemanly class throughout most of history. It remains a figurative element in professionalism. The gentleman was not expected to sweat, certainly not for money. He was understood to be above commercialism, and his actions could be relied upon as pure in motive, or at least motives other than financial need. Patients still expect this of physicians and dentists; it is rigorously enforced among the clergy and educators. (The role of this norm in the law is not as clear.) Even when it is understood all around that dentists will present a bill for services rendered and that there may be some relationship between higher fees and better care, all of us imagine that such gentlemen are not commercially motivated.

Gentlemen are the defenders of the status quo. They, or their parents, were the winners in using the prevailing rules of society. As Adam Smith observed: "Beware plans for social improvement."

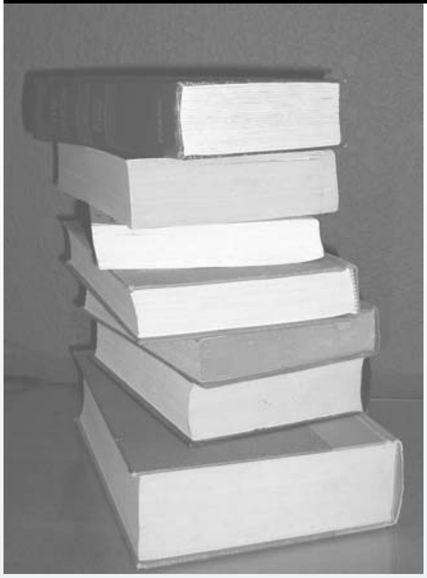
Noblesse oblige is a fancy expression for the gentleman's light touch, his being "above the ugly details." This is even codified in the malpractice rules: dentists who do their best according to the standard of care should not be held liable for unfortunate outcomes—a courtesy that is not extended to plumbers, retailers, or restaurants. The Stoic morality is still with the professions; the gentleman concerns himself with what is in his power to influence and accepts the rest as the fancy of Fortune.

The gentleman expects to do his best, and thus should not be judged by others. If anyone is to look over the shoulder of a dentist, it should be another dentist. It is not only inappropriate for a bureaucrat to peek into the office, it is something of an insult. Accreditation by outside visitors is felt by the profession to be an appropriate checking up on dental schools or hospitals, but verification of continuous competency in practice has always been off the table.

Gentlemen are expected to be generous, and dentists certainly are. The American Dental Association estimates that dentists annually donate the equivalent of 5% of all dental care performed in this country. The profession is justly proud of this charity, and the ADA publicizes it appropriately. It is key that this volunteer work be done in screenings, local clinics, and foreign clinics—although it is also offered in private offices. The distinction between what is voluntarily donated and what can be expected as due the public should be maintained. It is probable of the gentleman dentist that he would rather give away $50,000 in volunteered services than to reduce his fees by $25,000 or fight mandated safety or reporting requirements with a price tag of $10,000.

Dentistry embraces many aspects of the gentleman's motto: "Because I can, not because I have to." ■

Recommended Reading



Summaries are available for the four recommended readings with asterisks. Each is about eight pages long and conveys both the tone and content of the original source through extensive quotations. These summaries are designed for busy readers who want the essence of these references in fifteen minutes rather than five hours. Summaries are available from the ACD Executive Offices in Gaithersburg. A donation to the ACD Foundation of $15 is suggested for the set of summaries on gentlemen; a donation of $50 would bring you summaries for all the 2008 leadership topics.

Baldesar Castiglione.
The Book of the Courtier.*
G. Bull, (Trans). London, UK: Penguin Classics, 1967. ISBN 9-780140-441925; 367 pages; about $14.

Written at the decline of the Italian Renaissance, this imaginary conversation among the courtiers of the Count of Urbino explores alternative concepts of the good life. In Book 1, the manners of the courtier are presented along the lines of the born gentleman who is preoccupied with grace, appearances, and self-promotion. The second book addresses the role of the courtier as a somewhat opportunistic ornament and sometime advisor and soldier for the prince. The book concludes with a lengthy survey of Renaissance humor. Book 3 is a wonderful exploration of the role of courtly women. Views are expressed ranging from the natural weakness and wickedness of women to their being elevated and protected (the former being the reason for the latter). The final book considers statecraft and the role of the prince and is largely a rehash of Platonic views. The action of youth passes to the intellect of maturity which is capable of synthesizing a unifying concept of beauty.

Lord Chesterfield Letters.*
D. Roberts (Ed). (1992). Oxford, UK: Oxford University Press. ISBN 0-19-283715-X; 449 pages; about $17.

Philip Dormer Stanhope, 1696–1773, was the fourth Earl of Chesterfield, English ambassador to Holland, Lord-Lieutenant of Ireland, Secretary of State for one year, and a member of the Houses of Commons and then Lords. He had no children by his wife (a sister of the German king of England, George the First), but a bastard son was born to him in 1732. Of his voluminous extant letters, about a hundred to his son reveal a curious mixture of pompous paternalism and tender affection, all designed to make his son a gentleman. The letters have been regularly published as a manual for gentlemen and have been criticized by Samuel Johnson as teaching “the morals of a whore and the manners of a dancing master.” The letters represent brilliant writing in an age when English was struggling to standardize its spelling, grammar, and style. Excerpts from the letters are summarized here under the headings of (a) general bons mots, (b) the company one keeps, (c) learning, (d) manners, (e) observing others, (f) political knowledge, (g) proper language, (h) relations with others, (i) women, (j) virtue, and (k) general political letters (not addressed to his son).

Cicero (Marcus Tullius) (1971).
On the Good Life.
M. Grant (Trans). London, UK: Penguin Books. ISBN 0-140-44244-8; 382 pages; about $14.

Cicero, 106-43 BC, was a Roman nobleman who engaged in an explosion of writing once he was put out of favor when the Roman Republic ended with Caesar assuming power. This book is a sampler of Cicero’s writing that illustrates his thought on civic virtue. In *Discussion at Tusculum* he maintains that goodness and happiness (meaning something like being above unhappiness) are mutually defining. *On Duties* discusses how a nobleman ensures his reputation through public service. The delicately balanced mutual give-and-take among nobles is explained in Laelius: *On Friendship. On the Orator* presents Cicero’s view that noblemen must be both masters of a universal range of content (philosophers) and masters of the techniques of speaking well. *The Dream of Scipio* is a short piece prefiguring Virgil and Dante that presents a visit to heaven where the immortal soul of the noble man achieves true immortality.

Smith, Adam (1759/2006).
The Theory of Moral Sentiments.*
Mineola, NY: Dover. ISBN 0-486-45291-3; 347 pages; about $20.

Adam Smith is one of the leading lights of the Scottish Enlightenment in the last half of the eighteenth century and is better known for his book *On the Wealth of Nations*. *Moral Sentiments* builds an ethical theory based on psychological observations about treating others in a reciprocal fashion. Each of us has in his or her breast an impartial spectator (that partakes of God’s nature) which creates fellow-feeling (moral sentiment) as a guide for virtue and benevolence. This is assisted by prudence—“the best head joined to the best heart.”

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