

Philosophy News

The Unexamined Life is Not Worth Living

Volume 1, Issue 1

Welcome Address

Dear readers, welcome to the first issue of our department's *Newsletter*. The *Newsletter* has been long in progress. We hope to make our presence on campus strongly felt. We would like to provide Salem State College students with the opportunity to learn something about the activity of our department, and we also want to promote the unique goals of philosophy as an academic discipline. More specifically, our *Newsletter* shall contain announcements of current events, student and faculty submissions. We would like this *Newsletter* to serve as a form of Socratic dialogue between our philosophy faculty and students. Every new issue will include select student work – course essays, reflections, or conversations – as well as short faculty articles. We want our students to find a forum for the expression of their ideas and the things that they have learned from us. We shall encourage students to consider developing short reflection papers for inclusion in our *Newsletter*. We shall also invite students to actively participate in our Philosophy Club events and faculty supervised reading groups. In this issue of our department publication, we introduce our faculty members and we offer to your attention some recent faculty and student work in philosophy. We also include information about our Value & Inquiry Major. Once again, welcome and enjoy the “wonder” of PHILOSOPHY. Once you embark upon this journey, you shall never be able to look at the world with the same eyes again.

Faculty Profiles

Our department keeps developing successfully thanks to the hard work and dedication of our full- and part-time professors. We are providing a short profile on each of our faculty members.

Full-Time Faculty

Kurt Armsden received his Ph.D. in Social and Moral Philosophy from the University of Miami (1989). He teaches Principles of Logic, Introduction to Philosophy, Social Philosophy, and Philosophy of Religion. He is also interested in the Philosophy of Law.

William Cornwell is an Assistant Professor of Philosophy and teaches Principles of Logic, Symbolic Logic, Social Philosophy, Ethics, Business Ethics, and Reality and Knowledge. He also is in charge of the Philosophy Club, which hosts movies and speaking events throughout fall and spring terms. Dr Cornwell is a member of the Salem Award Committee (<http://www.salemaward.org/>) for human rights and social justice, and he will serve as the Acting Chair of the Philosophy Department during the spring 2007 semester. Dr Cornwell received his Ph.D. in Philosophy from the University of Connecticut in 2003. His dissertation is on naturalized epistemology and philosophy of mind, and his publications and presentations have been on epistemology, philosophy of mind, philosophy of language, philosophy of biology, ethics, just war theory, and history of philosophy. Dr Cornwell previously had full-time positions at the United States



Did You Know?

Philosophy Programs

Did you know about the programs of the Philosophy Department? We offer a Philosophy Minor and a Value and Enquiry Concentration. For more information on these programs, please visit our website: <http://www.salemstate.edu/philosophy/programs.php>. You can also pick up brochures from the Philosophy Bulletin Board, Sullivan Building, 2nd floor, next to Professor Hine's office, room 209B.

Philosophy Club

Did you know that we also have a Philosophy Club? The Club meets once or twice every semester for discussions of various philosophical themes, movie showings, and refreshments. For information about forthcoming events, please contact Professor William Cornwell at wcornwell@salemstate.edu.

Nietzsche Reading Group

Did you know about our Nietzsche Reading Group? The group meets every Tuesday at 6 p.m. and is attended by both faculty and students.



New Faculty

Did you know that our department is getting a new full-time, tenure-track faculty member? **We are pleased to welcome Michael A. Deere.** Dr Deere received his Ph.D. in Philosophy from the Pennsylvania State University (2007). He specializes in 20th century Continental Philosophy and Phenomenology. He is also interested in 19th century Philosophy and Ethics. Dr Deere is going to teach Aesthetics, Existentialism, Business Ethics, Medical Ethics, and Principles of Logic.

Military Academy at West Point, Mary Washington College (now the University of Mary Washington), and Drew University.

Kristen Hine, Ph.D. in Philosophy, University of Massachusetts at Amherst, 2007. Dr Hine recently defended her dissertation "Emotional Rationality and the Fear of Death," and is currently serving as Assistant Professor of Philosophy. She teaches Medical Ethics, Business Ethics, Ethics, and Modern Philosophy. Her research interests reside primarily in Ethics (applied and theoretical) and Philosophy of Psychology (emotions). Dr Hine has recently accepted a tenure-track position at Towson University, Maryland. We wish thank Dr Hine for her service and valuable contribution to our department, and we also wish her luck in her career and new appointment. We shall miss her charm and company.

Severin Kitanov shall receive his Ph.D. in Theology from Helsinki University, Finland. He defended his dissertation on the concept of beatific enjoyment in medieval scholastic theology and philosophy. Professor Kitanov is presently serving as Assistant Professor of Philosophy. He teaches Early Greek Thinkers, Medieval Philosophy, Business and Medical Ethics, Introduction to Philosophy, Aesthetics, and Principles of Logic. His primary research interests are in the field of Medieval Scholastic Philosophy, Philosophy of Religion, and Theological Ethics.

Krishna Mallick, Ph.D in Philosophy, Brandeis University, 1977. She is the Chairperson of the Philosophy Department. She teaches Environmental Ethics, Philosophy and Religion of the East, Alternatives to Violence, Philosophical Perspectives on Women and the honors course Topics in Ethics. She also teaches a graduate course Ethical Issues in Business in the Spring Semester. During her sabbatical in Spring 2007, Krishna Mallick will be a Research Associate in the Philosophy Department at La Trobe University in Melbourne, Australia and will be doing research on the environmental issues related to the indigenous people in Australia.

Part-Time Faculty

Matthew Steven Carlos holds an M.A. in Asian Philosophy and Cultural Studies from Goddard College. Professor Carlos teaches Business Ethics.

Mark Gedney holds a Ph.D. in Philosophy from Boston University. Dr Gedney teaches Principles of Logic.

Jesse Hughes holds a Ph.D. in Computability and Methodology from Carnegie Mellon University. Dr Hughes teaches Introduction to Philosophy and Principles of Logic.

Paul Kelly holds an M.A. in Philosophy from Boston College. His main areas of interest are Ancient Greek and Modern Philosophy. Professor Kelly teaches Business Ethics.

Daniel Kirshner holds an M.A. in Theology from Harvard Divinity School. He is currently pursuing his doctoral studies in Philosophy at Indiana University.

Mandy Lobraico holds an M.A. in Philosophy from the University of Sydney. Professor Lobraico teaches Environmental Ethics and Philosophy of Women.

Peter Marton holds a Ph.D. in Philosophy from Brown University. His interests are in Epistemology, Logic, and Metaphysics. Dr Marton teaches Business Ethics.

Bruce Meyer holds a Ph.D. in the Philosophy of Education from Syracuse University. Dr Meyer teaches Principles of Logic.

Priscilla Richardson holds a Ph.D. in Educational Leadership from the University of San Francisco. Her interests are in the fields of Moral Philosophy, Bioethics, and Medical Ethics. Dr Richardson teaches Medical Ethics.

Current News

We are sorry to report that Pat Cook-Mitchell will be working full-time for the Communications Department and hence no longer will be working for the Philosophy Department. (She currently works part time for each department.) Donna Folino will be the new secretary for the Philosophy Department effective May 14, and her hours will be 9:00-12:45 M-F. Pat will assist Donna for the first week or two. Since 2004 Donna has been a secretary for the Deans of Health Professions and of Math & Science at North Shore Community College, so we're fortunate to have someone with prior experience in academia. Donna also has been a substitute teacher for all grade levels at Wakefield Public Schools since 2001. **Please give Donna warm welcome when you see her later this month. We also wish to thank Pat for her extraordinary work and wonderful company.**

New Online Courses

Our Department is adding two new online courses to the currently taught online Business Ethics sections—Philosophical Perspectives on Women and Medical Ethics.

Undergraduate Research Symposium

Professor Matthew Steven Carlos's student Kate Carnevale is going to present her research paper "The Corporate Ethics of Apple Computers from the Perspective of Utilitarianism" at the Undergraduate Research Symposium. The Symposium will take place on Thursday, May 3rd.

Graduating Students

We would like to congratulate our graduating Value and Inquiry Major Johnny L. Jimenez and Philosophy Minors Brian Benoit, Brendan Davis, Benjamin Despres, Jacob Hudson, William Kelly, Louise Oram, David Rockwood, Stacy Smith, Noel Velez, and Karli Washington.

Robert C. Solomon Passed Away

Well-known American philosopher Robert C. Solomon died on January 2, 2007. Solomon was born on September 14, 1942, in Detroit, Michigan. He grew up in Philadelphia. His father was a lawyer and his mother an artist. He received his M.A. in microbiology from the University of Pennsylvania (1963). He pursued a medical degree at the University of Michigan but he eventually became interested in philosophy and psychology and moved to the Philosophy Department. He wrote his Ph.D. on unconscious motivation. Solomon taught philosophy consecutively at Princeton, the University of Pittsburgh, Queens College, the University of Auckland, and the University of Texas, Austin. Solomon wrote and edited many books and articles. His most prominent publications include *From Rationalism to Existentialism* (1972), *The Passions* (1977). Solomon also wrote extensively on business ethics. He served as the President of the Society for Business Ethics.

Renée Covalucci Lectured on Chinese Art

On April 3rd, Renée Covalucci gave an invited presentation on the history and philosophy of Chinese painting in Severin Kitanov's *Aesthetics* course. Covalucci teaches art history and printmaking at Boston Arts Institute at Lesley University. Covalucci is also an artist. She has studied traditional Chinese printmaking with a Chinese master. She imports Chinese art and organizes exhibitions.

Faculty Submissions

The Historical Origins of the Model of a Liberal Arts Education and the Role of Philosophy

Severin Kitanov

In its mission statement, the SSC School of Arts and Sciences explains that the general aim of a liberal arts model of education is to encourage students “to think critically and creatively, to discover a variety of intellectual pathways for problem solving, and to develop communication skills.” It should be noted that the mentioned ideal of an education in the liberal arts has a very long history stretching back to Plato’s *Republic*. In Book VII of his *Republic*, Plato establishes the foundation of a curriculum of studies that should be used to cultivate future philosopher kings. In order to train their minds for the contemplation of the Ideal Forms, future philosophers ought to study *arithmetic, geometry, music, astronomy, and dialectic*. Dialectic is the highest form of knowledge. Through dialectic, the mind is capable of grasping the essences of things and comprehending what is ultimately real and what is not.

Plato’s liberal arts curriculum became the basis of the Roman ideal of education known in the Latin West under the technical names *trivium* and *quadrivium*. The combination of the *trivium* and *quadrivium* results in the seven liberal arts, which were sometimes called the pillars of wisdom. The model of the seven liberal arts is derived from the allegorical treatise *The Marriage of Mercury and Philology* of the 4th century African rhetorician Martianus Capella. The model was later used by Christian scholars and incorporated into the notion of a Liberal Arts Faculty in the context of the first European universities. The idea was that, in order to master any one of the three available academic disciplines at the time—law, medicine, or theology—a student had to undergo a gradual mental formation accomplished on the basis of the study of grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. No student was allowed to study the master arts without first taking the liberal arts. (For a sample of an early medieval text dealing with the concept of art and the seven liberal disciplines, see Appendix.)

Those who are well-familiar with the works of medieval scholastic theologians and philosophers know that all of the authors we revisit today in a history of philosophy course knew how to write, they were trained in logic, and they were capable of critically articulating various subtle theological and philosophical problems. The scholastics were masters of the book, and they excelled in the art of public disputation. They were trained to be teachers and scholars, and they owed their professionalism and expertise to the mastery of a technique that had to be acquired during a very early age at the Liberal Arts Faculty.

Especially important is the place of logic (dialectic) in the medieval arts curriculum. It was believed that logic (dialectic) can help students arrange their thoughts, make valuable conceptual

discriminations, and distinguish valid from invalid arguments. Of course, one could not be a good logician (dialectician) without first learning the fundamentals of language and without knowing how to employ the potential of language for verbal persuasion. For various historical reasons, philosophy has probably lost some of its prestige of a master science. Plato’s belief in the superiority of philosophical inquiry over all other human disciplines is viewed today as something extreme and eccentric. Nevertheless, the spirit and method of philosophy are still fundamental to the ideal of a liberal arts education. A curriculum of arts and sciences is kept together on the ground of the philosophical belief that education is a major human good that is worth pursuing not only for its consequences but also for its intrinsic value. A curriculum of arts and sciences is also firmly rooted in the belief that education is most effective when accomplished with the tools of sound thinking. Hence philosophy in general and logic (dialectic) in particular should be viewed as essential to a liberal arts curriculum. The dialectical approach to education, on the other hand, is still recognized as the most effective educational method. It is deeply rooted in the Socratic belief that truth is a matter of communication and interactive discovery.

Appendix

The seven liberal arts – Isidore of Seville (ca. 560–ca. 636), *Etymologies or Origins, Book 1 (Translation from Latin)*

ON DISCIPLINE AND ART. Discipline receives its name from “discendo” [which is a gerundive form of the Latin verb *discere*—to learn]; whence it can also be called science because “to understand” (*scire*) is said from “to learn” (*discere*), since none of us knows unless he/she learns. In another way, discipline is derived from “full” or “complete” (*plena, fem.*). Art is truly said to be that, which consists of skills, precepts, and rules. Others say that it was the Greeks who taught that word [art] from [the expression] “apo tes aretes,” i.e., “from excellence,” which they called science. Plato and Aristotle wanted to make the following distinction between art and discipline: they say that art is found in those things that can be otherwise than they are whereas discipline is truly in those things that cannot be otherwise than they are; for when something is examined by means of true disputations, it is discipline; and when something probable and conjectural is taught, it acquires the name “art.”

ON THE SEVEN LIBERAL DISCIPLINES. The disciplines of the liberal arts are seven. The first is grammar, which is the skill of speaking. The second is rhetoric, which is regarded as ultimately necessary in civic questions on account of the splendor and abundance of its eloquence. The third is dialectic, and logic as its cognate, which discerns truth from falsity by means of the most subtle argumentation. The fourth is arithmetic, which contains the causes and divisions of numbers. The fifth is music, which is found in songs and chants. The sixth is geometry, which embraces the measurements and dimensions of the earth. The seventh is astronomy, which contains the law of the celestial bodies.

Socrates' Disciples —

Student Reflections on Various Philosophical Subjects, Themes, and Questions

The Atomism of Democritus

Bola Fayoda

Early Greek Thinkers, Fall 2006

The Greek thinker Democritus developed the theory of Atomism. According to his theory, the world is made up of tiny “un-cutables” (*atomos* in Greek) that move within the void (which corresponds to Parmenides’s non-being). These “un-cuttable” particles combine in different patterns to form the material objects of the observable world. Democritus applied that thought to the understanding of the nature and constitution of human beings as well. He claimed that both the human soul and body are made up of atoms. He explained that perception occurs when atoms from objects outside the person strike the sense organs inside the person, which in turn strike the atoms of the soul further inside. He describes the process of visual perception in the following way; “the visual image does not arise directly in the pupil, but the air between the eye and the object of sight is contracted and stamped by the object seen.” Furthermore, death is simply a disconnection between the body and soul atoms (which are spherical in shape). Death results when the body atoms can no longer hold the soul atoms together, and the soul atoms leak into empty space.

Democritus’s atomism has significant consequences for our knowledge of reality. Since, in essence, everything is composed of atoms, the things we see every day—rocks, trees, animals, etc.—are only apparent, surface features produced by atomic collisions. Thus, as Democritus says: “We know nothing really, but reality is the inflowing of the atoms.” One may ask—How exactly are surface features and atoms related? The answer to this question is that, if the human mind was capable of zooming in into the objects of perception in the way in which a digital camera or a microscope can magnify the details of an object, we would be able to see the real “stuff” of which the entire universe is made—atoms. But since our mind cannot zoom in and out without technical tools, we can never see atoms. We only see the result of their collisions.

From a scientific perspective, atomism is a very important theory, even though today we talk about a great number of elementary particles—electrons, protons, neutrons, etc. These are parts of nature that cannot be seen with the naked eye, and today these parts play an important role in the provision of highly sophisticated technology. The atom, according to Democritus, is the basic building block of nature. If we are composed of atoms, wouldn’t it be possible to bring people back from the dead by means of powerful technology that can restore atomic structures? A scientist might say—it is possible—although we have not succeeded in doing it yet.

Professor’s Comment

Mr. Bola Fayoda’s reflection paper brings to life the ancient theory of atomism developed and defended by the Greek philosophers Leucippus and Democritus. Mr. Fayoda points out that, regardless of its remarkable importance for our scientific understanding of the universe and physical reality, atomism still raises the same epistemological questions that Democritus dealt with two thousand and five hundred years ago: How is it that atoms bring about the world as we experience it every day?

Severin Kitanov

The Social Responsibility of Business— The Case of Starbucks

Amanda Ruano

Business Ethics, Fall 2006

Have you ever second guessed the inexplicable mind of today’s devoted businessman? Ever questioned his/her motives for success? Have you ever asked yourself how much ethics matters in business? The well-known business ethicist Richard De George explains that the common perception about business is that business and ethics do not mix. It is often assumed that people in business are concerned primarily with profits, with buying and selling. Businessmen are not immoral. They are *amoral*—that is, they are beyond morality. They are simply playing a game in which what matters most is who wins and by how much. De George calls this assumption the “myth of amoral business.” The assumption is a myth because, just as any other social activity, business has to do with moral norms and behavior. It is true that business has its own rules, but these rules are a part of a larger social framework.

According to Robert C. Solomon, the whole point of business ethics is to define and defend the basic goals of prosperity, freedom, fairness, and individual dignity. Although ethics is often defined differently by different people and in different contexts, we can say that, in a general sense, ethics is about awareness of whether an action is good or bad, or awareness of whether the consequences of one’s action are good or bad. Ethics in business is merely the acknowledgment of the quality of human actions and the ability to take full responsibility for an action. Solomon defines the basis of good ethics in business in terms of three conditions, which he calls the “Three C:s” of business:

- (1) Compliance: The need to abide by rules, including the laws of the land, the principles of morality, the customs and expectation of the community, the policies of the company, and such general concerns as fairness.
- (2) Contribution: A business should be evaluated in terms of its contribution to society through the value and quality of the products or services it provides, the jobs it offers, the prosperity it produces, and the usefulness of its activities to the surrounding community.

(3) Consequences: A business should be evaluated in terms of the consequences of its operation—both inside and outside of the company, both intended and unintended, including the effect of its actions on the company's or industry's reputation.

I would like to claim that there are indeed American businesses that score high with respect to Solomon's three criteria for ethical business. A case in point is Starbucks. In its 2004 Fiscal Annual Report, Starbucks' Corporate Social Responsibility Department states that upholding a strong ethical corporate culture is paramount to Starbucks' success. Starbucks Business Conduct and Corporate Compliance program provides its partners with ethical business conduct guidelines, which are published in the Standards of Business Conduct. The standards emphasize the company's expectations for conducting business in a manner that is consistent with the Mission Statement and Guiding Principles and in *compliance* with laws and government regulations.

Starbucks has also many community building programs that show them as good neighbors and reveal how the company *contributes* positively to the communities where its partners (employees) and customers live, work, and play. Starbucks promotes and rewards volunteerism and participation in organizations that are important to its partners, including local schools, literacy programs, walk-a-thons and Earth Day activities. I am a Starbucks employee, and I have twice volunteered to community programs sponsored by Starbucks. One was the Read for Literacy Program where I, along with many of my fellow partners, had read the story of *The Little Engine That Could* that we sold in our stores to children at our local library. Along with other employees, I also participated in community service in our local area by planting and gardening along the streets of our community.

In 1998, Starbucks began to integrate conservation principles in its coffee buying practices through its partnership with Conservation International (CI). Three years later, they collaborated with CI to create and pilot Starbucks Preferred Supplier Program (PSP) that was based on a set of *socially* and *environmentally responsible* coffee buying guidelines. These efforts resulted in Coffee and Farmer Equity a.k.a. C.A.F.E. C.A.F.E practices helps ensure that Starbucks purchases coffee that is grown and processed in a sustainable manner by evaluating the social, environmental, and economic aspects of coffee production. Farmer Manuel Antonio Barrantes of the Herbazu Farm in Costa Rica asks, "How would C.A.F.E practices help to solve the economic and social problems of coffee-growing families?" The 2004 Fiscal Annual Report answers Manuel by explaining that Starbucks established C.A.F.E practices as a way to provide incentives to farmers based on the quality of their coffee and on comprehensive measures that support the long-term sustainability of coffee farms and the surrounding communities. Through the Starbucks agronomy office in Costa Rica, Starbucks Farmer Support Center provides on-the-ground

resources and support to farmers who want to improve their coffee quality and implement sustainable farming practices so that they can become Starbucks preferred suppliers. At the support center, Starbucks' team of experts in soil management and field crop production collaborate directly with farmers and suppliers in Central America and provide services to farmers and suppliers in Mexico and South America, which helps build long-term and strategic relationships with those who share the commitment to the sustainable production of high quality coffee. "Being introduced to C.A.F.E practices has been valuable for farmers because now we understand Starbucks better. We know that Starbucks puts quality first, so quality is top mind for us," says Carlos Rivera, Coope Tarrazu, a coffee cooperative in Costa Rica.

An important component of Starbucks' sustainability model is buying certified or eco-labeled coffees that have been grown or sold in ways that help to *preserve the natural environment and/or promote economic stability*. These include conservation (shade grown), certified organic and Fair-Trade Certified™ coffees. FairTrade certification is a system that seeks to improve the lives of coffee growers in origin countries by ensuring that the owners of small family farms receive a guaranteed fair price for their harvest. What exactly is Fair Trade coffee you ask? Well, to be certified as Fair Trade, the coffee can only be grown by small-holder farmers who belong to farmer-owned, democratically run coffee cooperatives listed on the Fair Trade Registry. In the 2005 Fiscal Annual Report, an estimated 3% of the world's coffee farmers participate in the Fair Trade system.

For example, according to Starbucks' official website, over the last several weeks, Oxfam has accused Starbucks of not supporting the Ethiopian coffee farmer. Oxfam's campaign against Starbucks has been misleading and did not help the coffee farmer. As an act of taking responsibility of this accusation, Starbucks posted a letter on the store bulletin board for all of the customers to observe. It read, "While we respect Oxfam and it's mission, we believe they are wrong on this issue. Signing a trademark agreement as Oxfam suggests will not help coffee farmers. In fact, it may hurt them if roasters stop purchasing Ethiopian coffee. In direct discussions with Oxfam and the Ethiopian government, we offered alternative solutions and expressed that we want to collaborate with them to find a solution that will benefit the coffee farmer." Instead of ignoring the issue, Starbucks took action with Oxfam and the Ethiopian government to work on the obstacles and challenges that they had been facing. Also, according to news.uk.msn.com, Starbucks was also recently fined £12,000 after one of its branches was infested with mice. Mouse droppings were found next to spoons, knives, cups, cling-film and boxes of biscuits, and coffee that were about to be used, London's City of Westminster magistrates heard. Westminster Council decided to prosecute after the state of two storerooms and a serving area at the Villers Street branch in the arches of Charging Cross station caused concern. Starbucks pleaded guilty to four counts of food safety and hygiene breaches. The company was aware of the *consequences*

of the actions of some of its employees. Despite the tarnished reputation that Starbucks might have gained through the incident, the company still took on responsibility.

The examples I have provided show that Starbucks is not solely concerned with profit but that it cares about the implementation of ethical principles. For Starbucks, good ethics is a means to business success. Starbucks respects the three C:s of business ethics. It *complies*, it *contributes*, and it cares about the *consequences* that it brings.

Starbucks's business activities can also be evaluated from the point of view of the notion of corporate social responsibility. The general idea of corporate social responsibility has been repeatedly debated for many years now. Amongst corporations and their stakeholders has developed a broad and narrow view of what social responsibility implies. Does social responsibility mean giving generous amounts to charities frequently, being involved in the community, honoring your obligations to only the stakeholders, or employees as well? These are the kinds of questions involved in the debate over the broad and narrow view of corporate social responsibility. Critics of the narrow view do not as a rule believe there is anything wrong with corporate profit. They maintain, rather, that corporations have a number of other responsibilities over and beyond bottom-line concerns. Corporations have duties to consumers, employees, suppliers, contractors, the surrounding community, and society at large. Corporations can have a grave social impact and have a serious responsibility for improving society. Sometimes called the "social entity model" or the "stakeholder model," this broader view of corporate social responsibility maintains that a corporation has obligations, not just to its stockholders, but also to the other constituencies that affect or are affected by its behavior, that is, to all parties that have a stake in what a corporation does or doesn't do.

Those who insist upon the broader social responsibility of corporations see the creation of an ethical atmosphere within the corporation as an important first step. Essential to this atmosphere is acknowledging the critical importance of ethics, encouraging morally responsible conduct by all employees, recognizing the pluralistic nature of our social system, and an openness to public discussion and review. It is said that to improve the organizational climate so individuals can reasonably be expected to act ethically, corporations should adopt an ethical code, set up a high-rankings ethical committee, and include ethics training in their employee-development programs.

Socially responsible behavior makes Starbucks competitive and successful in the business world. According to an article titled "Disruptive Innovation for Social Change" in the December 2006 *Harvard Business Review*, one of the best ways to gain competitive advantages while serving society is to identify and invest in disruptive innovations in the social sector. These innovations take the form of low-cost and simple but useful services for people who are ignored by traditional social sector organizations. To generate the most social and economic value,

we should focus our philanthropy on environmental conditions that will most enhance productivity. For example, increasing the presence of trained workers, adequate physical infrastructure, and available natural resources. Exxon Mobil makes substantial donations to improve roads in developing countries where it operates. DreamWorks, a film production company, trains high school and community college students in skills required in the entertainment industry. Starbucks integrates policies and programs throughout all aspects of operations to minimize our environmental impact. From promoting conservation in coffee growing countries to recycling, Starbucks is committed to environmental protection. As part of Starbucks's ongoing work with CARE International, a leading humanitarian organization fighting global poverty, they provided \$50,000 to CARE in fiscal 2006 to support the restoration of areas in South Asia where the needs are greatest. With Starbucks support, CARE has been able to: (1) develop innovative and local technology to improve water and sanitation devices in CARE-constructed houses; (2) organize trainings and provide materials that have helped 16,000 people find a range of ways to earn an income, including tailoring, carpentry, cooking, fishing and small shops; (3) conduct three-day trainings on maternal and child health issues for 245 health workers. Each month, approximately 2,500 women are screened for malnutrition and provided with supplements.

Expanding local markets and increasing local customers' sophistication is also important. For instance, Apple Computer donates computers to schools, introducing its products to young people. Schools benefit, and students and teachers become sophisticated consumers. As a result, Apple's market expands. Similarly, Starbucks recognizes that their focused approach to community investments needs to remain flexible so they can be responsive to emergent needs in the areas where they have a local presence. This was certainly the direction they took in fiscal 2006, by targeting their giving in the following ways: (1) by launching a campaign to call attention to the global water crisis and by providing funds to address critical water, sanitation and hygiene programs in regions of Ethiopia and Indonesia; (2) by providing ongoing assistance for rebuilding efforts in U.S. Gulf Coast communities affected by Hurricane Katrina; (3) by supporting locally relevant education programs in communities where Starbucks does business; (4) by contributing to the local non-profits that our partners personally support with their contributions of time and money; (5) by investing in projects that benefit coffee- and tea-growing communities. In fiscal 2006, Starbucks cash and in-kind contributions were valued at \$36.1 million, or four percent of the company's earnings before income tax.

Furthermore, according to the *Harvard Business Review*, social and economic goals are not inherently conflicting in the long run but integrally connected. Competitiveness today depends on the productivity with which companies can use labor, capital, and natural resources to produce high-quality goods and services. Productivity depends on having workers who are educated, safe, healthy, decently housed, and motivated by a sense of

opportunity. Starbucks puts all of their efforts into finding the partners that excel in all of these areas. Starbucks continually invests in training programs and career development initiatives to help partners grow and advance their careers at Starbucks. All store partners receive comprehensive training. *Baristas* receive two weeks of initial training to become experts in the preparation and delivery of our products. After 90 days on the job, they receive additional training to deepen their coffee knowledge and build their confidence. When a *barista* moves into another retail position, he or she receives four weeks of training as a shift supervisor, eight months of development as an assistant store manager, eight weeks as a store manager, and 15 weeks as a district manager trainee. In total, in fiscal 2006, Starbucks' U.S. and Canadian retail partners received an estimated 4.9 million hours of training, in addition to practice hours.

In conclusion, I hope that I have helped to show that socially responsible behavior makes Starbucks competitive and successful in the business world. I firmly believe that "[t]here is no inherent contradiction between improving competitive context and making a sincere commitment to bettering society."

Professor's comment:

Amanda Ruano has first-hand experience of the business practices of Starbucks. Her paper represents an effort to illustrate responsible business behavior in terms of the criteria stipulated by the well-known American philosopher Robert C. Solomon. Amanda Ruano's contribution acknowledges Solomon's remarkable work in the field of business ethics, and serves as a reminder that philosophers can indeed make a difference in the actual world with the clarity of their thought and the exactitude of their methods of analysis. Ruano also discusses effectively Starbucks' business practices in light of the latest contributions to the debate about corporate social responsibility from *Harvard Business Review*. She points out that, very recently, businessmen and business ethicists have shown recognition of the link between business success and ethically responsible behavior. Of course, good ethics is not the same thing as good business. However, good ethics can contribute to good business. After all, corporations do not exist in a vacuum, and they do not have the status of sovereign nations. By providing goods and services, corporations are very much an essential part of the circulation system of contemporary society, and, therefore, should promote the goals of human flourishing.

Severin Kitanov



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352 Lafayette Street
Salem, MA 01970

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