

ETHICA

The Newsletter of the National Communication Association's

Communication Ethics Division

VOL. 25 No. 1
Spring 2012

**The 98th Annual Convention of the
National Communication Association
Thursday November 15-
Sunday November 18, 2000
Orlando, FL**

Message from Vice-Chair: 2012 Convention Plans Feature "Celebrate COMMunity"

**Melissa Cook
St. Vincent College**

We are headed to Florida...Orlando, home of warm air and those Ears! We invite you to consider submitting your scholarly work to present at our annual convention. The Communication Ethics Division welcomes your individual research papers, paper sessions created around a particular theme, panel discussions, or scholar-to-scholar research [posters], for presentation in Orlando, Florida, November 15-18, 2012. Presentation of your research in communication ethics as it relates to the convention theme "Celebrate COMMunity" is encouraged, as we look to infuse our research into broader communities in which we live, work and socialize. All work must be submitted to NCA Submission Central by 11:59 PM Pacific time on Wednesday, March 28, 2012. Notification of acceptance will occur in June 2012. Please note, all submissions must be sent to reviewers as blind copies. Therefore, please

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Editor for this issue of ETHICA:
Christina L. McDowell Marinchak

Written contributions for ETHICA REQUESTED and ENCOURAGED!

Send articles, notes, news, requests to the Editor!
The next edition is tentatively scheduled for Fall 2012. Deadline is August 1:

Christina L. McDowell Marinchak,
Duquesne University
mcdowel338@duq.edu

delete author names from individual papers prior to submission. Panel discussions (aka: round tables) do need the names of the scholars to be listed.

This year's theme was announced by the NCA First Vice President, [Steven A. Beebe](#), in the hopes of creating excitement for celebrating diversity within our discipline. Scholarship created by educators and/or practitioners from outside the Communication Ethics Division is encouraged. I will be looking for "cross pollination" and hope to work with other divisions on co-sponsored panels.

If your work is especially suited for a Scholar to Scholar (S2S) poster sessions, please note that when you send your submission. If there is a paper that is not impaneled, but one that I feel might be interesting in the S2S session, I will contact you and ask if I can add your work to a poster session. You

have the choice of accepting or declining that invitation.

This year's convention will be held at the Walt Disney World Swan and Dolphin Resort. These two hotels (the Swan and the Dolphin) are located on the same property. The hotels are situated within the Walt Disney complex but are completely publicly accessible. Learn more about the site of the convention on the NCA website <http://www.natcom.org/travel/>

I hope to see you all in Orlando. Please feel free to contact me with any questions, Melissa.Cook@stvincent.edu



MORE INFORMATION AND OUR DIVISION'S "CALL"

For further information about the 98th Annual Convention of the National Communication Association and the Communication Ethics Division please visit: WWW.COMMETHICS.ORG

Division Awards

Annette Holba
Plymouth State University

Top Edited Volume:

George Cheney, Steve May, and Debashish Munshi, eds. *The Handbook of Communication Ethics*. 2011

Book Monograph:

Paul Turpin. *The Moral Rhetoric of Political Economy*. 2011.

At the 2011 division business meeting we presented two awards for scholarship: one for the top edited book and the other for the top book monograph. The top edited book was awarded to George Cheney, Steve May, and Debashish Munshi for *The Handbook of Communication Ethics*. The top book monograph was awarded to Paul Turpin for *The*

Moral Rhetoric of Political Economy. These two outstanding books were selected by our awards review committee which included: Spoma Jovanovich, Chris Poulos, Killian Manning, Roy Wood, and Sharon Bracci. I want to thank Professors Jovanovich, Poulos, Manning, Wood, and Bracci for their work in reviewing the nominations.

The new call for awards is also out and I encourage everyone to consider nominees for the 2012 award call. In addition to these two book categories, we also have a top article award and a top teaching award, specific to teaching communication ethics. The complete call is available in this issue of *Ethica*, so please consider nominating a worthy book, article, or teacher of communication ethics. The award committee chair this year is Annette M. Holba, Plymouth State University and immediate past chair of our interest group.

Call for Academic Excellence Award

Annette Holba
Plymouth State University

Academic Excellence Award Call:

The Communication Ethics Interest Group of the National Communication Association invites nominations now for awards that will be presented at our 2012 division business meeting at the NCA Convention in Orlando. We will recognize academic excellence in publications with a strong communication ethics focus in: single author book of the year, edited book of the year, and journal article of the year. Award winners are encouraged but not required to be division members. Publication must have occurred between August 2011 and July 2012 to be considered for the 2012 awards. In addition, we will present a top communication ethics teaching award to recognize achievement in pedagogy specifically related to teaching communication ethics.

To make a nomination, including self-nominations, submit a cover letter outlining the merits and impact of the nominated work or teacher. For the teaching award, include evidence of teaching effectiveness as based on student evaluation scores and comments, as well as peer review(s) and a candidate statement of teaching philosophy.

For book nominations, please send two copies to: Annette M. Holba, Communication and Media Studies, Plymouth State University, MSC 60, 17 High Street, Plymouth, NH 03264.

For journal articles, please submit a PDF file copy to aholba@plymouth.edu. If a PDF copy is not available, send three paper copies to the address above.

For teaching awards, please submit three complete packets of requested materials to aholba@plymouth.edu.

Nominations will be accepted until September 1, 2012. For more information, contact Communication Ethics Division Immediate Past Chair Annette M. Holba at aholba@plymouth.edu.

Communication Ethics Division 2012 Business Meeting Minutes —NCA Convention, New Orleans, LA Saturday, November 19, 2012, 12:30 PM

Announcement—An NCA spokesperson going to all the different interest groups of the association to point out a few of the new features for NCA members, including: 1. NCA website being launched—new features—all user names will be changing—USERNAMES will be you email address; 2. Each interest group is going to have space on the NCA website—4 functions—library, calendar, discussion forum, and blog function. Only available to group members.

Annette Holba noted, Melba Hoffer is the secretary, but is not able to be here and Christy McDowell Marinchak will be taking our minutes.

Chair's Report—The Division of Communication Ethics business meeting was called to order at 12:35 p.m. on November 18, 2011 in New Orleans, Louisiana with Chair Annette Holba presiding. Holba introduced the executive officers. Minutes from the previous business meeting held at the 97th NCA Conference in San Francisco, CA were approved.

Lisbeth Lipari, Vice Chair, reported on this year's convention. Fifteen individual papers were submitted with 8 accepted on 2 panels. Three panel discussions were accepted and five paper sessions. Overall, 16 sessions took place. Lipari was thanked for her efforts in planning this year's division program.

Melba Hoffer, Secretary-Treasurer, was not present so there was no report. The division officially has \$300 in the account.

Holba reported on this year's Legislative Assembly. There were 120 people that attended Legislative Assembly. Discussion of NCA being represented publicly took place. Holba reported the discussion surrounding how to represent NCA or discipline publicly. A task force found 4 public policy ethics, academic policies, and administrative issues. In terms of the administrative discussion issues were laid out, not just reported on, but reported to the executive director or committee—vote to recommend.

The next report from the task force was on public policy statements, such as the Ethics Credo. They found majority of public policy needed major revisions. Will be contacting the division chairs in which we will be projecting next year.

Discussion took place about Credo for Free and Responsible Communication. Paula Thompson mentioned that the present committee is suggesting that we retain the Free and Responsible Communication. Suggested that the division put the list of individuals on that the committee in ETHICA and revisit.

In terms of a resolution, Legislative Assembly, NCA *Spectra* require potential employers, domestic partner benefits are not offered by this institution or domestic partner benefits are offered by this institution. Legislative Assembly changed the language and the resolution was withdrawn but will be revisited next year. Also, NCA adopted financial report. Dues will be increased next year, but we will not know how much.

Christy McDowell Marinchak, *Ethica* Editor, reported that the Spring 2012 Edition of *Ethica* will be coming out during the first week in March.

McDowell Marinchak requested that submission be sent in February 24, 2012.

Melissa Cook, Vice-Chair Elect, reported on the 2012 NCA Conference is to be held in Orlando, FL. There are 100 meeting spaces. The Communication Ethics Division has been given 9 slots—slots distributed based on division membership, and the division has about 500 members. Cook reported the duty of a respondent. Respondents are to comment on all papers or panels accepted even if rejected. IN regards to comments, the current vice chair is to make sure there is an equal representative. This is due to the general complaint about senior faculty being rejected by graduate students. Also, it has been requested that panels are not to have faculty members from only one university. The Division will be taking submissions from January 16, 2012 through March 28, 2012. Notifications will go out at the end of April for reviewers. Vice-Chair will send notification out for Senior Scholars. Additionally, everything will be defined on the Web site. Also, be very specific with panel and roundtables, but papers should be blind (make sure names are off of papers for blind submissions).

Ronald C. Arnett of Duquesne University provided an update on the 12th National Communication Ethics Conference to be held June 13-15 in Pittsburgh, PA. The title is: "Communication Ethics: Attending to the Other." Keynote speakers include: Dr. Brenda J. Allen, Dr. Gerard A. Hauser, and Dr. Amit Pinchevski. The Deadline to submit is March 16, 2012.

Lipari presented the top paper and top student awards.

Spoma Jovanovic, Immediate Past-Chair, announced the awards for division scholarship in the area of Communication Ethics. At the 2011 division business meeting two awards for scholarship were presented: one for the top edited book and the other for the top book monograph. The top edited book was awarded to George Cheney, Steve May, and Debashish Munshi for *The Handbook of Communication Ethics*. The top book monograph was awarded to Paul Turpin for *The Moral Rhetoric of Political Economy*. These two outstanding books were selected by our awards review committee which included: Spoma

Jovanovich, Chris Poulos, Killian Manning, Roy Wood, and Sharon Bracci.

Ronald C. Arnett of Duquesne University presented the "Cliff Christians Award" recognizing outstanding ethics research to Musa, B. A. (2011). Dialogic communication theory, African worldview, and human rights. In B. A. Musa & J. K. Domatob (Eds.), *Communication, Culture and Human Rights in Africa* (pp. 3-17). Lanham, MD: University Press of America.

Jovanovic reported on the opening on the Division's executive council, Vice Chair elect. The executive council nominated Bert Ballard of Pepperdine (CA) for Vice Chair elect. Ballard was approved by the membership.

Discussion then took place about descriptions on website and awards. Question was posed: do we have an "Outstanding Teaching Communication Ethics" award? No. Potentially give such award and name it the Richard Johannesen award. Request was made that the executive committee begin discussing. Additional discussion took place surrounding the phrasing and changes to descriptions. Cook will send out changes. Jovanovic asked that a list all the Presidents of this Division to be included in *Ethica*.

Ken Cissna is looking for past *Ethica's* and will revisit document preserved, but not accessible. Cissna will try to figure out a way to make them assessable.

Pat Gehrke was not present to give a report on the website.

Holba moved to discuss Bylaws. Holba requested that an amendment be made to the Bylaws regarding the Vice Chair elect, Vice Chair and the representative for legislative assembly. Discussion took place that the Bylaws need to be announced in *Ethica*, and this discussion will take place at next year's business meeting.

Holba moved to the old business of the division, beginning with a discussion of drafting some type of job description that discusses who will attend legislative assembly. There was also a discussion about planning a pre-conference. Question was posed: Would people like to have a pre-conference,

again? Conference theme next year is “Celebrate COMMunity.” Every program does not have to celebrate community. Paula Thompson encouraged people to think about “teaching communication ethics.” Discussion took place of how communication ethics was taught. This is a potential pre-conference theme for the Division in 2 years at Chicago Conference. Members agreed.

Discussion continued about pre-conference in Orlando. Ken Chase asked how do we go forward with this idea of a pre-conference in Orlando? Need a point person. Michael Hyde said he would be an active participant, and Cook agreed to help initiate the conversation surrounding having a pre-conference, again.

The meeting was adjourned at 1:46 pm.

Respectfully submitted on behalf of the Secretary,
Christina McDowell Marinchak, *Ethica Editor*
Duquesne University

Communication Ethics Division Treasurer Report

Melba Hoffer

Grand Valley State University

1. Budget last year
 - a. This time last year our balance was \$308.08
2. Expenses
3. Current budget
 - a. \$312.66
 - b. In an account Spoma set up on behalf of the Division two years ago
4. This year’s NCA budget
 - a. \$230
 - b. \$10 more than last year
5. Non-profit status has been renewed
 - a. \$10 (paid by me as a gift)

Message from the Division Chair on Behalf of Immediate-Past Chair:

Annette Holba

Plymouth State University

Greetings Interest Group Members! Our interest group chair, Lisbeth Lipari, is currently on sabbatical and traveling in India. We send our well wishes her way and look forward to hear about her enriching sabbatical work in the future!

We are currently in the middle of our submission period for the 98th annual convention in Orlando. Please consider submitting your work and attending sessions sponsored by our interest group. This year we also have the summer communication ethics conference held at Duquesne University. We are fortunate to have an additional opportunity to continue our conversations pertaining to communication ethics. Please consider supporting the interest group by submitting to the summer conference. See “Communication Ethics: Attending to the Other” call in this issue of *Ethica*.

We look forward to a year of robust submissions and sessions that foreground the study, teaching, and application of communication ethics. We have a responsibility to be actively involved in ideas relevant to our field. We have the unique responsibility of teaching future leaders and active citizens about ethical communicative engagement in a changing world. We are committed to our vision and mission of promoting research and teaching related to ethical issues and standards in all aspects of human communication and to encourage educational programs that examine communication ethics. If that last sentence sounded familiar, it should have. I’ve borrowed the idea from our division website, <http://commethics.org>, and want to take this opportunity to remind you to bookmark the link and visit it often for information, announcements, and resources related to our division. See you in Orlando!

**12th NATIONAL COMMUNICATION
ETHICS CONFERENCE
"Communication Ethics:
Attending to the Other"
DUQUESNE UNIVERSITY
JUNE 13-15, 2012**

**CALL FOR PAPERS, GRADUATE
FELLOWS, AND PANELS**

Submission Deadline: March 16, 2012

The 12th National Communication Ethics Conference will be held June 13-15, 2012, at Duquesne University in Pittsburgh, PA. Scholars from all related disciplines are invited to submit papers and panel proposals.

The conference theme is "**Communication Ethics: Attending to the Other.**" The conference encourages historical and contemporary questions of ethics in human communication. Papers may address a variety of communication ethics issues arising from multiple disciplinary perspectives. Of particular interest are papers relating to communication ethics in three conceptual threads to be led by visiting scholars:

- Philosophy of communication/ethics
- Communication theory/ethics
- Corporate communication/ethics

Papers: Submissions should be double-spaced, with a maximum of 30 pages, including references. Any citation style is permitted (e.g., MLA, APA, Chicago). Please indicate on the title page if the author is a graduate student and also if this presentation will be the author's first at a professional conference (a debut presentation). Send papers as attached files via email to cec@duq.edu.

Graduate Fellows: Single-authored papers submitted by graduate students (in M.A. or Ph.D. programs) are eligible for a Duquesne University Graduate Fellowship at the conference. Conference planners will select the top graduate student papers and invite the authors to participate in the conference as Graduate Fellows. Graduate Fellows present their papers in a spotlight session and are

guests of honor at a special reception on the final evening of the conference. (Duquesne University graduate students are ineligible for the fellowship, but are encouraged to submit papers.)

Panel Proposals: A panel proposal may include up to five participants and a respondent. Please include one title page with a 500-word (maximum) abstract and rationale for the panel. Each presenter should include a title and 200-word abstract. Send the panel proposal as an attached file via email to cec@duq.edu.

All papers and panel proposals must be received by midnight March 16, 2012, to be considered for inclusion in the conference.

Conference url:
<http://www.duq.edu/communication/conference/>

For additional information, please contact the conference directors:

E: cec@duq.edu
P: (412) 396-6446
Department of Communication &
Rhetorical Studies
Duquesne University
600 Forbes Ave
Pittsburgh, PA 15282

Conference Directors:
Dr. Ronald C. Arnett
Chair and Professor
Department of Communication
& Rhetorical Studies
Henry Koren, C.S.Sp., Endowed
Chair for Scholarly Excellence
Duquesne University

Dr. Pat Arneson
Associate Professor
M.A. & Ph.D. Program Director
Department of Communication
& Rhetorical Studies
Duquesne University

Review: The Rhetoric of Capitalism and Morally Serious Answers to the Problem of Distributive Justice

Tom Duncanson
Millikin University

a review of Paul Turpin, *The Moral Rhetoric of Political Economy: Justice and Modern Economic Thought*, Routledge (Routledge Frontiers of Political Economy series), Abingdon / New York, 2011, xv+163 pages.

Studies in the history of ideas are one of the durable diversions in the life of the mind, a place where ideas are personified, made to compete on the page, and given an irresistible drama of reputations. Some scholars dismiss all of this sort of work as not of the moment. As events would have it, Paul Turpin's, *The Moral Rhetoric of Political Economy*, which in my view is primarily a rhetorician's reading of Adam Smith, is entirely of the current moment of "Occupy." In Turpin's book we meet the Wall Street investment banker and the protester on the steps of St. Paul's Cathedral, if only in their intellectual recesses.

At my hand, on my desk top, as I write these words is the new book catalog from the Liberty Fund. This not-for-profit imprint headquartered in rock-ribbed Republican Indianapolis has made a good business of mostly reprinting what its founder and board members take to be the classics of economic thought and the moral, political, jurisprudential, and historical foundations of what appears to be an essentially Anglo-American civilization. This impressive catalog is a curriculum for capitalism, and what the Fund's directors surely take to be conservatism in the very best sense of the ideas they mean to make endure.

The implied purchaser of these many volumes, some in supposedly elegant editions designed to furnish any study with ponderous gravity-- what a scene designer friend of mind derides as "books by the yard"-- may be a bit of a dope and a blowhard, gesturing feebly past the un-read shelves of Ludwig von Mises, Frederick Hayek, and Adam Smith, to the Hamilton, Ricardo, Pufendorf, Coke, Hutcheson, Hume, Burke, Mandeville, Beloc, etc., as a substitute for actual thinking. But almost every work in this large Liberty Fund library also comes

in a sturdy paper study edition, and in this regard represents the sincere possibility of genuine erudition and not mere decoration. In any case, this is *not* my Grandpa Duncanson's tawdry shelf of John Birch Society texts, John Stormer's *None Dare Call it Treason*, nestled among the periodic *Pink Sheet on the Left* and the "right to work" newsletters. The Liberty Fund books are a conservative *corpus*. Many very influential people in our society turn to these works in the search for wisdom; some apparently spend part of their leisure working their way through the arduous texts of these often eighteenth century authors. I surmise they do this precisely because these works are *not* especially familiar to us in the contemporary social sciences and humanities disciplines. For the Liberty Fund book buyer this body of work is presumptively self-sufficient and complete, lacking little more than a subscription to the *Wall Street Journal* for on-going corroboration. There is a generation-long project of discounting us and our self-understood intellectual genealogies, succinctly summarized in the Tea Party orthodoxy that one cannot go beyond the immortal "Founders" in understanding human society.

But mine is a messy desk, and in the stack with the Liberty Fund catalog is my most recent TIAA-CREF quarterly statement. There in the rows and columns, the coldly abbreviated and numerical discourse of prosperity we rightly or wrongly denominate "capitalism," is the hope that I will not have an old-age of penury, the incongruent reassurance that I am somehow "taking care of myself." In hoisting the TIAA-CREF envelop I make the gloomy calculation that the men and women who sit on the boards of all the financial institutions behind those columns and rows of numbers, have read their Adam Smith and Milton Friedman, and that it matters.

Paul Turpin's *The Moral Rhetoric of Political Economy*, winner of the 2011 book award from the NCA Communication Ethics section, is a deft reading of Smith and Friedman, and an often concussive addition, a full stop, for readers of the literature of rhetoric and economics and of the contemporary discourse of social justice. Turpin's book is, unmistakably, a book about an on-going loss, about the shortcoming of the Liberty Fund library, about the insufficiency of those TIAA-CREF statements, and therefore, indirectly, about

the way one epistemé, one discourse must be completed by another. For Turpin the candidate for this completion is ethics, the universal corrective.

Capitalism

Turpin makes clear that for Smith “capitalism” was not a dispassionate description of the way markets, all markets, always, worked, i.e., that life is an auction best understood in guns and butter graphs-- and, therefore, that economics is a science of impersonal and invariant truths; Smith thought he was announcing something new. Capitalism, understood as the self-regulating marketplace, was a fresh competitor against various mercantilisms, pro-big business, in Smith's era usually monarchical, ways of establishing privileged enterprises made artificially profitable by politically inspired and protected subsidies and market interventions. This latter belief, that the free market is a new economic system to *attempt* is why we meet Randians and others today who not only believe that capitalism is *not* the infernal engine of our bitter world, but who are certain capitalism is the great *untried* ideal, and why its exponents are so polemically fierce against supposed competitor economic systems. Smith, Turpin notes, was ferocious in his condemnation of the “monopolizing merchants” whose “mean rapacity” made certain that the rigged economic system could not be changed.

Both Adam Smith's and Milton Friedman's work shares alike the love of wondrous competition and abhorrence for any “combination” or “collusion,” and by the time we get to Friedman, the often told story has it that the interference of government is the worst collusion of all. When the *naif* comes to Smith or Friedman, he or she has already played games and knows something of winning and losing in competition (and if that person grew up in my neighborhood he or she knows also about cheating and being cheated), and may earnestly ask, “How is this competition to be refereed?” and “What is to become of the losers and non-competitors?” and “What remedy do you propose for especially cruel chance?” As Turpin observes, for Smith, “justice” is a price we agree to pay, a dangerous anticipation of our growing favor for private justice today. If this proposition strikes one as irrelevant to the questions asked, since they really only have one idea for how human beings are motivated, Smith, Friedman, and their ilk, tell us a *story*-- in Turpin's

apt terms they “enlist” us in the *disapproval* of those who thwart competition and “invite” us into a discourse community that supports the “free” merchant's norms.

Justice

Adam Smith wrote ethics many years before he wrote economics. Turpin sleuths *The Theory of Moral Sentiments* and *The Wealth of Nations* looking for justice. In Aristotelian terms, he discovered an elaborate sense of “commutative” or corrective justice but little more than deploring church-inspired charity and usury laws concerning “distributive” justice. This is little surprise. Aristotle himself wrote more, arguably more profoundly, of commutative justice, with its goal of restoring a putative equality in a bilateral relationship. Commutative justice has over a very long period of time collected a literature of rights and duties. As Ronen Perry recently observed in a treatment on the subject, commutative justice tends to work in arithmetic proportions, while distributive justice forces us to contemplate almost unthinkable “geometric” solutions. Readers may remember that Rawls complained of Millian utilitarianism that it asks us to maximize happiness, but said nothing of when the happiness is to arrive or how it is to be spread around. The “to each according to . . .” formulations that have accumulated over the years have never born up under scrutiny. Little surprise many of us avoid this piece of the ethical puzzle.

What Turpin discovers is that in Smith, and in similar ways in Friedman, there is confidence that the “more for everyone” of capitalism went far to answer the question. When specific conflicts arose fellow feeling, the gaze of others, and strong institutions of conflict resolution-- presumably the chancery-- would satisfy the requirements of justice. Smith thought there is universal sympathy for the protection of life and property, and about those issues the magistrates should be strong, but divined no similar sympathy for the destitute. Smith preferred to live in a society of affection and beneficence, but could not imagine these moral sympathies could be formalized and routinized. It is Turpin's profound observation that for all of Adam Smith's writing concerning “sympathy,” Smith's greatest actual sympathy in *The Wealth of Nations* was for the *institutions* that “control power by promoting competition.” The moral horizon of Smith's thought was a vision of a robust

commercial-commutative culture.

Rhetoric

I know as a point of biographical fact, Paul Turpin has been deeply engaged with the “rhetoric and / of economics” scholars. In this regard, this book is meant to educate economists about rhetoric as it informs students of human communication with its reading of Smith and Friedman. I have quarreled a little with the economists in rhetoric of economics that they naively prefer an I.A. Richards version of rhetoric, using the term “rhetoric” facilitatively to encourage their contentious peers to “dialogue” and “conversation.” I want economists to see their part as influential public intellectuals who employ divisive, polarizing rhetorics, laden with innocence and blame, fraught with dubious evidentiary practices, argumentative irrelevancies, and semantic dog whistles. Most of all I want them to understand how their discourses provide rationalizations, entire vulgar metaphysics, for the movement of trillions of dollars of economic activity with stunning material outcomes in the lives of seven billion human beings.

Turpin is, I think, a sly teacher in these matters. He illustrates for the economists that at every key juncture Smith relies on a *story* to show what kind of a person the capitalist is, a cultural hero sharply contrasted with the naked savages, indolent workers, and rapacious merchants who do not possess the virtues of true competitors. The capitalist virtues cluster around the rhetorical phenomenon of decorum. The good person in Smith and even in Friedman is the quiet and modest, liberty loving individual who displays an appropriate deference in matters commercial, ever an eye on those who have an eye on her or him, cultivating those on-looker's approval by inoffensive conviviality around the hard-headed commercial transaction. Turpin encourages the economist to understand that it is not just Smith's stories that have set forth this everyday ethic of decorum, but the myriad epideictic occasions of a lifetime that have reinforced this unambitious and un-self-critical morality. If a stress on decorum (in Smith's *Moral Sentiments* a sense of suitability, proportion, propriety, gracefulness) routinely favors the favored and protects “sedimented, ossified” relationships within a political economy, I wish Turpin had gone one step farther and taught the economists bluntly that “‘Be decorous’ = ‘Shut up.’”

Turpin certainly does observe in his introduction that even if one were to absorb the lessons of commutative justice and self-disciplined decorum, the message would be contradicted by the even more present idea that the capitalist is to be a--*success*.

Distributive Justice

In 2012 a minimum of 35,000 human beings starve to death every day. 925 million people are profoundly hungry. Over three and one-half million people die annually of water-borne illness. Over two and one-half billion people have no indoor plumbing. About 1.4 million children under the age of five will die this year from diseases that could have been prevented by vaccination. Over forty-three million people on the planet today live as refugees. One in seven persons on earth today is illiterate.

Too often unremarked, the mal-distribution of resources is something that goes far beyond widespread economic insecurity and its associated resentments. What we are talking about when we speak of inequality is life opportunities flowing endlessly toward some people and forever away from others. The whole phenomenon underwrites a shifting away or toward risks-- the dirty air and water of industrial pollution, the lost fingers and bent backs of factory labor, the black lung and cave-ins of mining, the suffocating repression of “secure and stable” regimes, etc. If these truly are the “necessary” conditions of production, in a fair competition, wouldn't the chance of these risks falling to one or one's family be approximately equal that of the other competitors? How can an ethics of decorum answer such a question?

Turpin could not be clearer, the writing of Smith and Friedman is, once one has digested the competition *spiel*, resourceless before these realities. Friedman, the iconic lover of “liberty,” especially distinguished himself on economic questions of moral significance as an author of either unforgivably incompetent or insultingly propagandistic history, a monumental hypocrite, and an apologist for tyranny, all before we get to his influential “monetarism” that has re-made the world into a formidably meaner place. In one of the passages of *The Moral Rhetoric of Political Economy* I have been drawn back to repeatedly, Friedman urges that his thought says nothing to the

individual about how to use one's freedom; using one's freedom devolves to "private philosophy"-- without stopping to think there is *no such thing as private philosophy*-- that the love of wisdom is the love of our fellows and inseparable from sharing ideas that are meant to be convincing and useful to them, conceptions that are always submitted for testing to them. But it is certainly convenient to the merchant or investor to be assured that philosophy is private and justice is a price.

Little wonder the last forty or so pages of *The Moral Rhetoric of Political Economy* turns away from Smith and Friedman toward the rationale for distributive justice. Like so many others, Turpin makes a fruitless detour through Habermas and includes a slighting appraisal of Kant, but eventually ends up with Nancy Fraser and Alex Honneth's debate over redistribution versus recognition and certain provocations by Stanley Cavell. The points are familiar ones. With participatory democracy the problem will have a different feel and the discussion a different outcome. Human beings require recognition as they require oxygen. We must have public and private ways to talk about what we desire. There is a moral demand to be heard.

With nearly a billion people starving, "recognition" might seem an obscenely *bourgeois* point to conclude the problem of inequality. But Cavell is surely right that recognition is a kind of property, "recognition" trading in the marketplace, a marketplace with severe distributive asymmetries. Turpin's peroration: ". . . the pursuit of financial success also pervades our recognitional perspectives today, with the consequence that the race for achievement is motivated not just by the desire for gain but by the fear of being left behind, of being left out." Do human being not enter markets to purchase identities, buy jobs (graduate school!), obtain meanings, gain perspectives, procure interlocutors, etc.? Isn't the moral rhetorical economic problem of our age not that economics has a flimsy little rhetoric but that almost no one can afford an audience and therefore cannot be sufficiently rhetorical to satisfy her or his human requirements? Paul Turpin's important book has brought us to these questions, and has demonstrated that he will be a more trustworthy guide than all the shelves of the Liberty Fund library in pursuing morally serious answers.

To become a user in the Communication Ethics Division LISTSERV

Follow these guidelines:

- To start sending messages to members of our group, send an e-mail to comethics@yahoogroups.com
- To reply to a message, simply answer the message and your reply will be sent to all members.
- To become a new subscriber to our listserv, send an e-mail to comethics-subscribe@yahoogroups.com
- To communicate with the moderator, send an e-mail to comethics-owner@yahoogroups.com
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