FROM THE DIRECTOR

Ethics at Work: Why Tough Leaders Need Tough Programs

If U.S. corporations are spending millions of dollars a year on ethics and business conduct programs, then why are they losing so many CEOs to scandal? This was one of the questions that led me to write my new book, Ethics at Work, which is a case study of the ethics and business conduct program of the Lockheed Martin Corporation.

March 2005 was a banner month for CEO meltdowns. First, Boeing CEO Harry Stonecipher was ousted in the wake of revelations of improprieties. Stonecipher had been brought to Boeing to restore an aura of integrity; just 16 months earlier, Boeing CEO Philip Condit resigned in the wake of disclosures of document theft and the improper hiring of a former U.S. Air Force official.

The Boeing news was swiftly followed by the forced resignation of Maurice “Hank” Greenberg as CEO of the American International Group (AIG), under the shadow of charges of irregular business practices, including the possible use of earnings manipulation techniques. Finally, in the conclusion of an infamous case, Bernard Ebbers was convicted on fraud charges stemming from his tenure as head of WorldCom.

What makes these stories all the more puzzling is that many U.S. corporations have actually put a great deal of time and money into ethics. Take the case of the defense industry. In the wake of bribery and overcharging scandals in the 1970s and 1980s, Boeing and the major defense contractors formed an industry consortium in 1986 to adopt common ethics standards and to share best practices in raising ethics awareness. In the intervening two decades, these corporations have invested millions of dollars and hours in new programs, under the watchful eye of the U.S. government.

The defense contractors have gone out of their way to develop creative, broad-based approaches to spreading ethics throughout their far-flung enterprises. At Boeing’s competitor Lockheed Martin, for example, the ethics division bought the rights to the Dilbert comic strip. Using the Dilbert characters, the corporation developed a board game, played each year by every employee, continued on page 7
**The International Center for Ethics, Justice and Public Life**

The mission of the International Center for Ethics, Justice and Public Life is to develop effective responses to conflict and injustice by offering innovative approaches to coexistence, strengthening the work of international courts, and encouraging ethical practice in civic and professional life.

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**In the News**

**Staff Highlights**

In April, **Cynthia Cohen** participated in a panel in New York City at the inaugural symposium of Theatre Without Borders, “The Future of International Theatre Exchange: Rewards, Responsibilities, Challenges, Possibilities”.

During a visit to Tel Aviv and Jerusalem in November, **Mari Fitzduff** was the chief guest at the Distinguished Speaker Series of the American Embassy. Among many engagements, she spoke to the Knesset Committee for Advancement of the Status of Women, and to a conference on Mixed Cities sponsored by the The Knorad Adenauer Program for Jewish-Arab Cooperation at Tel Aviv University.

In the fall, **Leigh Swigart** attended a colloquium on international prosecution at the International Criminal Tribunal for Rwanda in Tanzania. Recent articles by **Daniel Terris** include “A Fragile Democracy” (**Sh’mah**, January 2005) and “How to Teach Ethics to CEOs” (**Boston Globe**, March 21, 2005).

**Southeast Asia Scholarship Fund**

“The recent earthquake off the coast of Indonesia and the resulting tsunami left parts of Southeast Asia and East Africa devastated. The impact of the disaster on the current internal conflicts in Sri Lanka and Indonesia demands our attention,” wrote the first cohort of graduate students in the Alan B. Slifka Master’s Program in Coexistence and Conflict.

They have responded by starting the Southeast Asia Scholarship Fund to enable individuals living and working in this region to receive advanced university training in conflict management and intercommunal coexistence work. Recipients of the scholarship will acquire the knowledge and tools to help them become leaders of long-term, sustainable solutions to the violent conflicts in their homelands. In the spirit of building peace in Southeast Asia, M.A. students are asking for support of this student-led initiative. Contributions will help cover the tuition and housing costs of individuals selected to study in the Program in Coexistence and Conflict.

**Introducing the 2005 Ethics and Coexistence Student Fellows**

The 2005 Fellows are (left to right) **Anna Nguyen ’06, Julia Resnitsky ’07, Cyanna Rodney-Hill ’06, Mai Le ’07, Ava Morgenstern ’06, and Amy Cotton ’06**.

As summer approaches, the 2005 Fellows are completing the course “Introduction to Coexistence,” the first part of their three-part fellowship experience. They are preparing to embark on their internships with coexistence organizations around the globe. In the fall, they will complete their fellowships with a tutorial to document and reflect upon their experiences. For more information on the Fellows go to www.brandeis.edu/ethics/fellowships/ecsfs.
The Newcomers Among Us: The Experiences of Haitians Who Have Made Boston Their New Home

“Tout otan tèt pa koupe gen espwa mete chapo!”
An approximate translation into English might be, “As long as the head is not cut off, it can hope to wear a hat.”

This Haitian Kreyol proverb summed up a discussion that took place at the Center’s most recent Newcomers Among Us seminar, held on March 4, 2005 at the Association for Haitian Women (Asosiyasyon Fanm Ayisyen nan Boston) in Dorchester, Massachusetts. The fifth in the Newcomers series, this particular seminar focused on the experiences of Haitians who have made Boston their new home.

This evocative proverb arose during a spirited discussion of the challenges that have faced refugees and immigrants from Haiti as they attempt to integrate into the life of a Northeastern city. All participants were either first- or second-generation Haitian immigrants or individuals who work in situations that bring them into regular contact with a Haitian population. Many professions were represented, including social services, medicine, education, guidance counseling, university research and teaching, non-profit management, and cultural consulting.

Participants spoke movingly of the low status that they feel the Haitian population continues to occupy in the eyes of mainstream America. The flight of many Haitian refugees by boat to the shores of the U.S. in the 1980’s, and their often undeserved association with the emerging HIV pandemic, created a picture of Haitian immigrants that lingers in the American imagination and continues to serve as a barrier to their full social and economic integration.

Yet the conversation among participants reached far beyond complaints about the host society and its shortcomings. Haitian immigrants were quick to point out the things that their own community could do better, such as breaking down gender hierarchies and preserving those aspects of Haitian culture that will help the second generation to develop the inner strength necessary to face the hardships of life in an American city. Perhaps first and foremost, Haitians need to sustain their efforts to succeed in their new home and not feel beaten down by all that stands in their way. To return to the proverb, they need to persevere if they are to manage to put a hat on that empty head.

Carlène Desiré, executive director of the Asosiyasyon Fanm Ayisyen nan Boston, encouraged Haitian immigrants to reach out to other immigrant groups. “There is more that unites than separates us,” she claimed, adding that better immigration policies would be developed through work across the boundaries of immigrant populations, in Boston and elsewhere.

The Newcomers series, directed by Leigh Swigart, is part of long-standing program at Brandeis University called Seminars in the Humanities and the Professions. The program uses literature as a lens through which seminar participants may view their work in new and constructive ways. The series brings together people who work with immigrants and refugees in the Boston area with the aim of building a network of professionals who can advise and consult one another in this critical and growing field.

ANOTHER ODE TO SALT
By Danielle Legros Georges, a poet and translator born in Haiti

We navigate snow not ours but grown used to, one cold foot over another, adopt accoutrements: a red scarf, wind-wrapped and tight, boots, their soles teethed like sharks, shackling our ebon ankles, the weight of wool coats borrowed from our ancestors, the Gauls.

Masters at this now, we circumvent ice as we do time, reach home.

The salt you bend to cast parts the snow around us. I bend and think of a primary sea, harbors of danger and history, passing through the middle in boats a-sail in furious storms, cargo heavy, of mystères, renamed, submerged and sure, riding dark waves, floating long waves to the other side of the water and the other side and the next.

Local Action/Global Impact: An Interactive Forum

From February 7 to 11, 2005, the Center hosted Local Action/Global Impact, a forum exploring the interplay of local action and global change. Supported by a generous grant from the Morton Meyerson Family Foundation, the forum included 15 events sponsored by 27 student organizations and campus departments.

The forum was filled with fascinating insights from different points of view, all around the same theme: How can you take excellent local action and leverage it for larger change? Events included: “First Step: Personal Local Global Choices;” “Oxfam Hunger Banquet;” “Social Change from Theory to Practice;” “El Salvador to Brandeis: The Search for Work, Wages, and Justice;” and “Environmental Justice: Community Empowerment for a Cleaner Environment.”

A highlight of the forum was a powerful presentation by Dr. Ray Hammond, entitled “Faith in Action: From Brandeis to Nicaragua, From Boston to Sudan.” Hammond is the Reverend of the African Methodist Episcopal Church in Jamaica Plain, Massachusetts. He discussed the work that his family and congregation have done to address the issue of slavery in the Sudan by facilitating the development of an underground railroad. Selections from his speech are on page 5.

More information on the forum is available at www.brandeis.edu/ethics/localglobal.

Deborah Bial ’87, founder of the Posse Foundation, spoke about her career choices to an engaged audience.

(Top) A student prepares for “Art Attack.” A large mural was displayed, inviting students, faculty, and staff to “harness their inner artist” by adding their own work and reflections to the piece. (Above) During the “Oxfam Hunger Banquet,” participants were placed into different socio-economic groups and given food accordingly. The majority received rice and water, some received rice and beans, and only the smallest percentage had a full meal. Reflecting on the experience, one person who was “lucky” enough to be in the wealthiest groups commented that “good food never tasted so bad.”
From the Christian story of the Good Samaritan, to the Jewish commitment to "tikkun olam" (repair the world), to the Islamic practice of caring for the poor—almost every faith tradition has a call to help those who are in trouble. The question becomes, "how do you convince people to spend resources raised by the members of the congregation on people who will never, most likely, come to that congregation; whose problems are very different? How do you get people to look beyond their own immediate needs—or the needs directly around them—to understand that they have a commitment to go beyond that?"

My wife, Rev. Gloria E. White-Hammond, wrote, "After 21 hours of almost 9,000 miles in the air, I arrived (along with a team from Boston and Switzerland) in a small village in Southern Sudan. The next day, I participated in the redemption of almost 2,000 slaves—all of them women and children. Over the subsequent days, I interviewed many of those women. I repeatedly heard stories of abduction, murder, gang rapes, people being sold like property, genital mutilation, forced religious conversions, beatings, arson, and unimaginable sexual abuse. I went to the Sudan a concerned woman and I returned from the Sudan an angry woman. Angry that a peaceful people have had to endure almost two decades of persecution at the hands of a government in Khartoum. Angry that the world would turn its head while millions were killed and hundreds of thousands were enslaved."

It is a tough balancing act between one’s own faith community and reaching beyond the congregation. It is not either/or; both are important. If I do not do the kind of community-building needed and discharge my responsibility to my local community, I do not have a platform to stand on when I go to Sudan. One reason that my wife and I do this is because we have a community that stands with us. People often say, "in the face of so many needs out there, how do you choose?" I want to recommend to you what I call the "three C's" of this process: conviction, community, and circumstance. There are convictions that you have to arrive at because something touches your heart and ignites a certain passion, maybe a sense of indignation—righteous indignation. It then also has to be filtered through the community of people of which you are a part. They are going to be the people who support you in the process, who hopefully give you wise counsel about how to approach the situation and how to work it through. Finally, there are circumstances. I did not plan to be in Sudan in 2001. Somebody invited me, and I recognized it was time and we had to respond. It was not enough to deal with it in America. We had to go to where the problem was. What started as a conviction became a driving passion. Convictions, community, and circumstances often help you to decide on your calling in this huge ocean of need."
HIGHLIGHTS OF RECENT EVENTS

JANUARY
Budislav Vukas, vice-president of the International Tribunal for the Law of the Sea, met with students and faculty to discuss the work of the tribunal.

FEBRUARY
C. L. Franklin and the Black Church Tradition, a discussion with Nick Salvatore, professor at Cornell University, about his new book Singing in a Strange Land: The Life and Ministry of C.L. Franklin. Hosted by African and Afro-American Studies.

The Art of Coexistence: Six Students, Four Countries, a Thousand Questions, a celebration of ’04 & ’05 Ethics and Coexistence Student Fellows. (See page 8).

Local Action/Global Impact: An Interactive Forum, a week exploring interplay of local action and global change. (See page 4).

MARCH
The Chosen Word: Hip-Hop/Slam Poet Kevin Coval, a student-run event featuring slam poet Kevin Coval, a Chicago artist who has developed a hip-hop youth summit in his hometown. Hosted by Hillel.

From Journalist to Muslim Women’s Rights Activist, a talk by Asra Nomani, former Wall Street Journal reporter and Muslim women’s rights activist. Nomani also led a historic mixed-gender Muslim prayer service at Brandeis (right) during her visit in March. Hosted by the Brandeis Institute of Investigative Journalism.

Profiles in Leadership: Truth at Stake, a day of conversations with scholars such as Deborah Lipstadt (M.A. ’72, Ph.D. ’76), author of History on Trial: My Day in Court with David Irving. Hosted by the Fisher-Bernstein Institute for Jewish Philanthropy and Leadership.

Iraq: War, Politics, and Memory, an evening with Kanan Makiya and the Iraq Memory Foundation. He unveiled some of the first materials collected by the Foundation and spoke about his hope for democracy in his native land.

Kanan Makiya

APRIL
Beyond Disaster Relief: Opportunities for Peace-Building in Southeast Asia, an international symposium of scholars and practitioners exploring how disaster relief can contribute to sustainable peace in Southeast Asia. Ambassador Douglas A. Hartwick, senior coordinator of the State Department’s Tsunami Reconstruction Task Force, was the keynote speaker. Hosted by students in the Master’s Program in Coexistence and Conflict.


International Master’s Program in Coexistence and Conflict Launched in March

On March 16, 2005, the Center celebrated the launch of the Master’s Program in Coexistence and Conflict. The launch featured the panel discussion, “Conflict to Coexistence? The Task for Tomorrow’s Leaders.”

Slifka Fellowships Available
The Master’s Program in Coexistence and Conflict has announced the availability of four Slifka Master’s Fellowships for the 2005-06 and 2006-07 academic years. These fellowships are available for early to mid-level career professionals who are working full time within a government or inter-governmental organization. In their positions, they must be working on, or intending to work on, issues of coexistence and conflict. The award includes full tuition and $10,000 towards living and other expenses. The application deadlines are May 1, 2005 and January 31, 2006 for the 2005-06 and 2006-07 academic years respectively. For more information go to www.brandeis.edu/programs/slifka.
that encouraged discussion of ethics issues through real-life case studies. Awareness and compliance programs are complemented by codes of conduct, on-line training modules, and teams of “ethics officers” empowered to investigate allegations of misconduct. Boeing, Northrup Grumman, Halliburton—the major players in the defense industry all have similar efforts in place.

As for WorldCom, the corporation has tried to do the right thing since its near-implosion. The company has reinvented its ethics program under the leadership of the former head of the ethics program at Boeing!

With all these programs in place, why have things gone wrong at Boeing, WorldCom, AIG, Halliburton, and so many other companies? The answer, in short, is that corporate ethics programs, extensive though they are, are not nearly as tough as the executives they are designed to restrain.

Ethics and business conduct programs devote too little time and effort to the place where the most damage can be done: at the top of the corporate hierarchy. Ethics executives point proudly to the fact that senior executives undergo all the same training modules as their underlings. But corporations have done little to develop tough-minded, searching programs that force senior executives to confront the particular temptations and dilemmas faced by those in positions of power. As a result, the characteristics that have made corporate leaders successful—drive, ego, ambitousness—go unchecked.

Secondly, ethics programs get a lot of attention in company websites, but it is less obvious that ethics officers have the inside clout to develop truly challenging programs and to hold leaders accountable. Reporting to company executives and operating in a risk-adverse environment, ethics officers can provide advice and awareness, but lack sufficient independence and authority to make meaningful changes in corporate culture.

Finally, ethics programs in the defense industry give virtually no attention to the largest issues—the question of a corporation’s impact on the larger world. When corporations duck tough questions about the ethical dimensions of their policies and products, they implicitly endorse the idea that their employees, as individuals, can also avoid a searching examination of the consequences of their actions.

Ethics officers, in my experience, are smart, sincere, and committed both to the idea of a values-based culture and to indemnifying their employers. But they are, in the end, at the mercy of the demands of the corporate culture of which they are a part. If corporate leaders are serious about ethics, they will have to empower their ethics officials to develop tough programs that challenge and monitor senior executives at a level of intensity commensurate with the power that they wield.

Done right, ethics is uncomfortable. But it’s a whole lot better than searching for a new CEO every 16 months.

Ethics at Work: Creating Virtue at an American Corporation, by Daniel Terris, is published by the University Press of New England (www.upne.com).
SAVE THE DATE

September 15-16, 2005

Telling the Story: Power and Responsibility in Documenting Human Rights Violations

By bringing together experts in human rights from around the world, this conference will break new ground in defining the issues surrounding the ways that human rights abuses are reported and the purposes this reporting serves. Practitioners who produce or use documentation of violations will join scholars who approach it from theoretical perspectives for a series of presentations and discussions. Students, faculty, and practitioners are encouraged to attend! Go to www.brandeis.edu/ethics/events or call 781.736.8577 for more information.

This event is a collaborative effort of the Center and the Greater Boston Anthropology Consortium. It is supported by grants from The Boston Foundation and the Massachusetts Foundation for the Humanities, a state affiliate of the National Endowment for the Humanities.

NEW CENTER PUBLICATIONS

Literary Responses to Mass Violence includes poetry and essays, while documenting many of the events from the Fall 2003 symposium of the same name. The event brought together writers and scholars from around the globe to reflect on the writing and testimony that has been published in the wake of recent tragedies including the Holocaust, South African apartheid, and the genocide in Rwanda.

The Art of Coexistence: Six Students, Four Countries, 1000 Questions is a publication of the 2004 Ethics and Coexistence Student Fellows. It documents the Fellows’ experiences as interns, focusing on the role that art can play in the work of coexistence.

Both Sides of the Bench: New Perspectives on International Law and Human Rights highlights the work of the 2001-03 Brandeis International Fellowship Program in Human Rights, Intervention, and International Law. It also documents the themes raised during the April 2003 symposium of the same name.

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Visit the Center online at www.brandeis.edu/ethics.