

CENTER FOR PROFESSIONAL ETHICS

AT CASE WESTERN RESERVE UNIVERSITY

SUMMER 1999

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CPE Celebrates Success With Rosenberg Project “Drama Discussions”

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“Deceit and violence -- these are the two forms of deliberate assault on human beings.”

--- Sissela Bok

Marvin Rosenberg is a bit of an “ethics” renaissance man. He is a professor, an actor, and a musician who makes sure that ethics plays a big part in whatever he happens to do. Dr. Rosenberg has been a proponent of professional ethics, social policy and civil rights for many years and has worked with such luminaries as Martin Luther King, Jr. and Mayor Carl B. Stokes. As you can imagine, when the Center for Professional Ethics (along with the Mandel School of Applied Social Sciences) was offered a chance to work with Dr. Rosenberg, the CPE jumped at the opportunity.

Voices of Diversity: Drama Discussions is a two-year project in which Dr. Rosenberg and his handpicked group of actors perform thought-provoking plays which address issues of social equality, multicultural diversity, and health care for the elderly. These plays are put on for health and social service organizations in Greater Cleveland and beyond.

According to Dr. Rosenberg, these plays are vehicles not only to entertain, but also to stimulate thinking and enhance sensitivity about contemporary social and ethical issues.

The two plays are: **I’m Not Rappaport** and **Cold Storage**. **I’m Not Rappaport** is the 1986 Tony Award-winning Play which stimulates audience discussion about issues of racism, intergenerational conflict, diversity, and the deep bonds that can exist despite racial and other differences. **Cold Storage** is the 1977 Dramatist Guild Award-winning play which stimulates discussion about death and dying, end of life treatment, health care costs, and the treatment of the ill in our society.

Besides the intriguing and challenging content of these plays, the piece that makes this project different than “just entertainment” is that following each performance, Marvin

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Rosenberg leads a discussion with other members of the cast for the audience, focusing on ethics issues addressed by each play.

The hand-picked group of actors includes Dr. Rosenberg, himself, Dorothy Silver (freelance actor and director); Reuben Silver (emeritus professor of theatre at Cleveland State University); Abdulleh Bey (Karamu House); Sarah May (acting teacher, The Cleveland Playhouse and Cuyahoga Community College); and Sheri Levy (drama teacher/

director, Cleveland Jewish Community Center). The group has garnered much praise for their work, and has been invited back to perform at several places, including the Benjamin Rose Institute. To date, over 1500 people in Northeastern Ohio have seen the performances.

When Dr. Rosenberg set out to find funding for this project, he was met with generosity from some of Cleveland's premiere foundations: The Harry K. Fox and Emma R. Fox Charitable

Foundation, the Mt. Sinai Health Care Foundation, and the Eleanor Gerson Supporting Foundation. Most recently, the Andrews Foundation has come on board to donate grant monies to the **Voices of Diversity: Drama Discussions** project, as well.

Dr. Rosenberg will continue to put on his performances throughout the 1999-2000 academic year. Guaranteed he will be busy, both teaching and performing, but as he told University Communications, he believes theatre can offer unique perspectives on life. ❖

Ethics Fellow Sadowsky wins award and nomination

One of CPE's 1997 Ethics Fellows, Jonathan Sadowsky, assistant professor of history, received the John S. Diekhoff Award for graduate teaching and a nomination for the Carl F. Wittke Award for Outstanding Undergraduate Teaching.

Professor Sadowsky told the Campus News, "Receiving the honor shows a substantial appreciation of my work. I care about graduate teaching and am appreciative that they would recognize my teaching."

Sadowsky received his B.A. in history from Wesleyan University in 1984, his M.A. in modern European history from Stanford University in 1987 and his Ph.D. from Johns Hopkins University in 1993.

In addition to being a 1997 Ethics Fellow, Professor Sadowsky serves as the undergraduate advisor for the Women's Studies Program, a faculty member of the College Scholars Program, and a committee member for both Share the Vision in the College of Arts and Sciences and the University Committee on the Status of Women. He just completed a term on the Faculty Senate. ❖

THE CENTER FOR PROFESSIONAL ETHICS at CWRU

Robert P. Lawry
Director

Jeanmarie Gielty
*Department Assistant and
Editor*

The Center for Professional Ethics at Case Western Reserve University provides opportunities for students, faculty, administrators and professionals to explore more fully the foundations of personal and professional ethics.

We encourage you to join. Please fill out the form on the back page of the newsletter.

Gift and Commodity

Dr. Edward Lawry is Professor of Philosophy at Oklahoma State University and was a member of the teaching faculty of the CPE's Summer Ethics Institute. He is the "younger" brother of CPE Director Bob Lawry. This "guest" editorial is a commentary Ed delivered orally for public radio station KOSU in Stillwater, OK. Bob wanted to address issues similar to these in his Director's Corner, but, having heard Brother Ed's comments, decided to substitute his brother's words for his own -- with Ed's kind permission, of course.

Because of the large scale and long time of the planning, the Littleton, CO, disaster was the scariest school violence episode yet. Sadly, we seem to have meager resources to comprehend this exceptionally alarming manifestation of meaninglessness among us. We address the problem as social scientists. We focus our feeble attempts at understanding through the familiar but crude lens of causal reasoning, mistakenly believing that altering causal conditions is our only chance to fix the problems of society. We talk of stronger reminders to parents to pay attention to their children, gun control, and censorship of video-games, film and TV violence.

But it may well be that Littleton

should be seen as a powerful expression of our attitudes and values rather than an undesirable effect of causal factors too complicated to sort out. If we see it as expression, it becomes more mysterious than problematic, in the way that all manifestations of the meaningful are mysterious. To meditate about ourselves and how social events express us requires subordinating the attitude of social science to one more humanistic, religious, or philosophical. Such a change is not the way of the quick fix, nor, unless spontaneously undertaken by a huge number of people, even measurably effective. Brooding about some problem, we think, does not affect one's neighbors, however enticing it may be to the person who does it.

Even to say this much reveals some deeply-rooted presumptions about ourselves and our condition. We assume we are self-enclosed persons, operating separately from other self-enclosed persons, so that what we may think or do in private will have no lasting presence in our larger social world. We call this enclosure our freedom, even though it stands outside of virtue and vice. But surely if the Littleton teens could carry hate around in their hearts, built in their private cell of experience, we can carry good will and love around as well. And

couldn't that make a difference? What can we do to build ourselves into men and women of good will? My suggestion, ineffective as it may seem at first, is to be thoughtful about meanings rather than causes.

Consider the distinction between a commodity and a gift. In his book The Gift: Imagination and the Erotic Life of Property, Lewis Hyde reminds us that the commodity is bought and sold while a gift cannot be bought, but only bestowed. Strictly speaking, it is incorrect to say, "I bought my mother a gift." Instead, it is more accurate to say "I bought a commodity and turned it into a gift for my mother." What can turn a commodity into a gift? Presumably, the meaning, intention and expressiveness on the part of the giver is what transforms commodities into gifts. But acceptance seems to play a crucial role too. The recipient must understand the gift as gift and have some gratitude for it. Whoever receives something and treats it just as she would another commodity has killed the gift and usually spoiled the giver's generosity.

Hyde elaborates these uncontroversial facts further. The gift will be killed the moment it "stops moving," he says. In other words, though we cannot "pay"

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Ethical Russian Entrepreneurship: Does It Exist?

Mikhail Gratchev was a 1996 CPE Ethics Fellow, one of some 28 similar fellows who each spent one month "doing ethics" together with the Center's staff and other CWRU associates. These Fellowships were sponsored by the 1525 Foundation with the hope that ethics teachings would be enhanced throughout the university. Mikhail is taking that hope well beyond the boundaries of this university. What follows is a slightly edited version of a speech Mikhail gave to his fellow "fellows" at the dinner meeting on March 31, 1999, at CWRU's Guilford House.

Most of the thrillers and fairy tales about Russian businesses come from media sources. I have some experience working

with the press and television, but but not enough to astonish you tonight by speculating with the familiar names. So I am not going to address Russian entrepreneurship from the standpoint of a journalist. Nor will I report to you the results of any official investigations. I do not have any police or FBI experience working with files on "new Russians" associated with the Mafia.

I am an academic scholar. And I speak from a different perspective. Not to speculate on the kaleidoscope of published facts, rather, I will explore the trends that shape the phenomenon of Russian entrepreneurship in its extraordinary diversity. Trying to understand the past and present, we set a stage to predict the future. So I will discuss the

dramatic changes in Russia as a strong believer in the country's economic revitalization.

My long-life employment connection is with IMEMO - the Institute of World Economy and International Relations. It is a leading Russian think-tank and a part of the Russian Academy of Science for the last fifty years. Today it is in the news because Academician Evgeni Primakov, IMEMO Director in 1980s, was just appointed as Prime Minister of Russia.

In the 1970s I worked on organizational problems in industry, also learning about international, primarily American, experience. This insight helped in advising the government in its search for alternatives in work design, in plant organization, and in developing ministry-level hierarchies.

In the 1980s I focused on corporate management and the role of the human factor in productivity and effectiveness, learning from MNCs and from different countries, including Japan.

The 1990s have radically changed my research focus. Gorbachev's Perestroika gave birth to numerous new ventures. A wave of entrepreneurial activity was displayed on the Russian scene. So I focused my research efforts on the phenomenon of entrepre-

Guest Director's Corner

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for a gift, we must respond to its generosity with our gratitude. Gratitude is not complacent internal satisfaction but already the incipient outward expression of further generosity. The gift, in contrast to a commodity, can only remain a gift if it is fertile--if it continues to move among the community, continually binding us to one another. We show our gratitude to our parent's sacrifices for us, by becoming responsible people and sacrificing in turn for our own children. Because there

is no exactness in measuring our gratitude as there is in the exact price for commodities, it requires imaginative expression, the revealing of our hearts and spirits in new ways and in all, anyhow, directions. It makes us into the different kinds of beings whose living together excludes the school violence of Littleton, CO. ❖

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neurship – its roots, genesis, types, scenarios and implications to business development. On the one hand, the Western theoretical base – from Joseph Schumpeter to Peter Drucker – was critical and useful. On the other – I linked the rebirth of Russian entrepreneurship with historic developments before the Revolution.

It is obvious, that Russian entrepreneurship is influenced by three interrelated sets of factors: (1) it is rooted in national history, religion and traditions; (2) it bears the heritage of the totalitarian system still present in people's behaviors; and (3) it is influenced by "transitional" factors. It is also obvious that Russian entrepreneurship has a strong national identity, quite different from Western standards. It is not by accident, that Michael Camdessus, Managing Director of the IMF, recently warned Russian President Boris Yeltsin about the dangers of the Asian-like "incestuous relations between banking, government and corporate sectors" in Russia. And that a growing oligarchy is "enormously" like the Asian system of chaebels, which are closed, family-controlled, conglomerates with secret ties to banks and

government officials.

In the literature within a wide range of approaches there is general agreement that entrepreneurship facilitates the following two areas: economic freedom and economic creativity. Globalization also matters. With American colleagues I did comparative research on the profiles, educational background and motivation of entrepreneurs in both countries.

"I will discuss the dramatic changes in Russia as a strong believer in the country's economic revitalization."

With my U.S. colleague, Professor Robert Hisrich from Case Western

Reserve University in Cleveland, Ohio, I even started writing a case study about an Oklahoma entrepreneur successfully doing business in Russia. But in 1996 this entrepreneur was shot dead with 11 bullets in Moscow. Our interview scheduled for the next day never happened. That case was an emotional shock to me. I realized that something in the research scheme for entrepreneurship was missing, a link, a chain, a set of ideas.

This missing link is not purely economic in nature. One has to set a broader view on entrepreneurship to consider this link. It is culture and ethics.

What is the current profile of the Russian business culture? Let us take a look at the current cultural environment for Russian business from the academic perspective. I am the Russian co-investigator of GLOBE – Global Leadership and Organizational Behavior Research Program - an ambitious research effort by 170 international scholars from 60 countries headed by The Wharton School since 1993. The researchers collect empirical data, analyze and compare business cultures in different countries.

In the empirical part of GLOBE, I surveyed 450 Russian managers and entrepreneurs in three industries: telecommunications, food processing and banking on the so-called advanced Hofstede dimensions. They were asked to assess the situation "as is" in their companies, and as it "should be", and to what extent society should facilitate this dimension. I do not want to overcomplicate the matter with "Likert-scales" and "factor analysis," so I will concentrate on key results.

GLOBE scales and their discussions reflect the realities of painful economic reforms and display current "mental models" in Russia. Marginal numbers and country ratings on Uncertainty Avoidance (lowest out of 60 countries), Future Orientation (same picture), and Performance Orientation scales confirm the managers' mindset of "creative survival" in

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an uncertain environment. It demonstrates their search for “the quick buck” rather than emphasizing long-term investments such as human resources. It also shows a reliance on unpredictability and substitutes to legal structures. High numbers on Power Distance and Assertiveness explain the preference for tough measures in crisis management and in restructuring enterprises and industries.

At the same time, there was no serious gap in dimensions strongly linked to historical cultural roots in general, such as Family Collectivism. Gender Egalitarianism is also not in the focus of current management concern.

There still is a large gap between “as is” and “should be” data on the dimensions directly linked to reforms. The “should be” model displays the clear preference for a more humanistic, ethical, democratic and stable system. That is the first critical point of my presentation.

I also tried to define the profile of a Russian business leader by surveying 450 managers and media analysis and applying the international comparative methodology of the GLOBE project.

I got a picture of a contradictory person, with a visibly tough, autocratic style and decisive behavior. He or she displays the ability to make individual decisions and assume responsibility

for these decisions. He or she is autonomous, not relying strongly on teamwork, not trying to save face, acts openly, quickly and quite competently in Russia’s unstable and risky environment. He or she is not highly performance oriented, but at the same time is status conscious. However, this assertive manner and the way he or she acts in an uncertain economy with the lack of future vision, do not make a charismatic leader.

I also did an analysis of the Russian media, reviewing the attitudes to and terms for business leaders in five key newspapers – Izvestia, Argumenti I Fakti, Nezavisimaya Gazeta, Komsomolskaya Pravda and Kommersant Daily - over a certain period of time. The frequency of certain descriptions in the articles was also taken into consideration.

What I found is that Russian media projects the image primarily in the following terms:

visible in society, competent, knowledgeable, often authoritarian, pragmatic, optimistic, sometimes lucky; the business person is action-oriented, full of unprecedented intervention, may clarify outstanding problems, knows how to overcome obstacles, is aggressive; and can facilitate effective cooperation. Finally, he or she can change masters by giving examples of successful adaptation to constantly changing situation, and seeks future vision as well.

All these traits display a powerful and capable figure. But in the GLOBE profile and in media the “third link” is missing. I mean the ethical element.

This is the critical point in my presentation. There are stereotypes about “bad guys” in Russia and “good guys” elsewhere. If we take a closer look at Russia, the reality becomes much more complicated; it is not just a black-and-white picture. There are differences as well as similarities when compared to U.S. practices. There is a gray area when it is difficult to judge “good” or “bad” without hesitation. And there is diversity in entrepreneurship corps, behaviors and cultures in Russia.

In the Soviet era one could find the word “entrepreneurship” even in the criminal code along with speculation and illegal currency exchange. Formally heroes and leaders were designed by the system, while disposing of entrepreneurs who did not fit the official line. We are lucky the system did not reach the levels of totalitarianism described in the novels of George Orwell or Aldous Huxley.

In the 1990s even though the Russian entrepreneurs are very diverse, several different groups are recognized.

First, there is the “Old Guard”.

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These are individuals with experience in the Soviet economy, which proved their talents as leaders in a number of projects such as managing technological innovations or large-scale construction projects. In the 1990s these entrepreneurs successfully exploited their access to key decision-making points and information, used former connections and control over resources. They facilitated “bureaucratic privatization” and the emergence of large financial-industrial groups.

Second, the “New Wave” of entrepreneurs initiated by economic reform. They follow a different road to economic independence and search for innovations in a market-oriented society. These could be/were leaders of the legalized shadow economy, former party or young communist functionaries, or military and secret service officers, who successfully transferred their skills to businesses. The large portion of this “wave” is young people, passionate for success. Also there is a subgroup of people, who can be called unwilling entrepreneurs, who were forced to take initiatives.

Third, there is a growing interest on behalf of “foreign entrepreneurs” to operate in the Russian market, including representatives of the Russian Diaspora.

All these entrepreneurs are

motivated by one or more of the following business philosophies: etatist, technocratic, predatory and socially responsible. It is worth mentioning that the balance between these philosophies is changing. It depends on generic trends in ownership, and on changing cultural values and orientations. Let me briefly comment on these four entrepreneurial philosophies.

“Etatist entrepreneurship” is based on active initiatives but under state-run supervision and budget support. Still there are quite a few innovative managers in the enterprises that do reasonably well in the traditional mining, energy, military-industrial, and agribusiness enterprises. They combine a strong interest group in favor of protectionist industrial policy and even denationalization of key industries. They may follow fair intentions and good reasons.

“Technocratic entrepreneurship” is based on maximizing profitability. Currently many small and medium-sized businesses fight for survival and focus on cost strategies, downsizing. They may not be interested in additional social initiatives, nor rely on state support. But it is not wise to associate entrepreneurs in more than 900,000 small businesses with crime and the Mafia. They work hard. “Expert” magazine displays the phenomenon of the behaviors of what it calls “black collar workers” – workaholic,

self-made, constructive, and technically competent entrepreneurs.

“Predatory entrepreneurship” is based on the search for success through tough suppression of rivals, growth at any price, and cheating on partners, consumers and the state. This is a problem. And a real danger to the international business community.

The FBI assessed 12,000 organized crime groups in Russia reporting an “emerging trend which suggests a growing level of sophistication in the area of large scale financial institution fraud and transnational money laundering”. Economist Intelligence Unit assessed Russia with highest ratings for corruption, higher than in sub-Saharan Africa or Latin America. Stephen Handelman, in his book *Comrade Criminal*, coined a term called “gangster-bureaucrat” to describe this new breed of Russian business managers with clean records and underworld ties.

I would not draw a holistic picture if I miss the fourth business philosophy. It is “socially responsible entrepreneurship,” linking business to the promotion of social interests and universal human values and beliefs.

Does it exist?

Before I answer this question, let me share the results of recent

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research projects comparing the ethical dimension of Russian and American entrepreneurs. Being an academic scholar, I must present you some numbers. People love numbers and trust statistics.

I surveyed 127 Russian entrepreneurs on whether they thought they had more similarities or differences with their American counterparts. 55 percent thought they had more similarities, in particular, in striving for success and profits, energy and independence, assiduity, and patriotism. 28 percent saw differences, in particular, in business professionalism and experience, in knowledge of and respect for law, in entrepreneurial heritage, in self-confidence in the future, and in punctuality, personal security, and the instability of regulations. 17 percent did not answer.

Together with Professor Robert Hisrich I did another survey. The sample obtained consisted of 165 entrepreneurs from the U.S. and 159 entrepreneurs from Russia.

“Of course, it is difficult to quickly remove the heritage of the “doublethink” of the past. It is hard to make sound moral judgments in the fight for survival....”

We used ethically sensitive situations respondents had to make judgements on.

There were certain similarities in

ethical perceptions regarding corporate activities. For example, in calling in sick in order to take a day off, in using company time for non-company benefits, and even in divulging confidential information to parties external to the firm. One third of Russian respondents and one-fifth of Americans mentioned it was ethical to use company services for personal use.

At the same time, there were striking differences in a number of assessments. For example, 53.8 percent of Russians considered it ethical to purchase shares upon insider information versus 11.1 percent Americans. 34.2 percent of the Russians thought that authorizing subordinates to violating company policy is ethical, while only 4.9 percent of Americans thought the same way. An interesting case is giving or taking gifts or favors for preferential treatment. 50.3 percent of Russians say it is ethical to give and 32.5 percent to take. In the American sample, 15.2 percent answered positively on giving, and

only 7.3 percent on taking.

A warning comes from the response to the question related to hiring competitors' employees

to learn trade secrets. 55.7 percent of Russians and 26.1 percent of Americans treat it as ethical. Another warning comes from answering the question of whether it is ethical to overstate expense accounts by more than 10 percent or less than 10 percent. In both cases nearly every fifth Russian manager/entrepreneur said “yes”. In the American case 7.1 percent said “yes” to overstating by less than 10 percent, and only 1.2 said yes to more than 10 percent. In the other words, there was a kind of an ethical scale linked to the level of damage!

Now, for the results on the examples on ethical perceptions regarding others. Both groups are close in agreeing upon such statements as: “Things illegal are ethically wrong”, “Code of Ethics” in decision making is important”, “personal ethics is sacrificed to goals of business”, and “too many government laws regulate people”.

There were some differences as well. 38.3 percent of Russians self-critically thought about themselves as “less honest than the average person”. Only 3.9 percent of Americans thought the same way.

I was surprised to find out that 66 percent of Russians thought “man is basically good” compared to 88 percent of Americans. That was an optimistic sign. In 1988, in an article published in the
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journal, *Political Psychology*, Dmitri Mikheev of the Hudson Institute mentioned only 12 percent of the Russians he surveyed were thinking this way.

Now let me get back to the original question on ethical entrepreneurship in Russia. Does it exist? The answer is definitely YES.

The analysis and literature review indicate that both Russians and Americans view as important such fundamental issues as: survival, justice, goal achievement, self-actualization, self-respect, economic benefits of activities. Differences between these entrepreneurs were not absolute, but relative. Both groups share fundamental human values, but differ in culture and situational attitudes. But in the assessments of ethical behaviors, the “grey area” in the U.S. is much more narrow because of public policy, ethical education and values systematically codified within the law compared to the Russian situation, where the “gray area” is extremely wide.

The examples of ethical and socially responsible business behavior in Russia are numerous and visible to those without blinders. Let me cite a few.

Among the key sources of building ethical entrepreneurial environment is the role of a charismatic leader, who defines a strong mission and behaves

himself in a highly ethical manner. We did a case study on DOKA Company in Zelenograd and its CEO, Alexander Chuenko, and published it with Irwin Publishers in the U.S. The mission is feeding the Russian people; the core business is biotechnology, breeding and producing virus-free potato minitubers for farmers. And this responsibility is channeled throughout the ranks in the company, motivating people to make the right moral judgments. They work as one great team, helping each other on bad days and sharing joy on good days.

The next example is how some companies design and pursue corporate cultures by making codes of conduct work in the organization. In the Russian press you may find examples of “discovering” the economic potential of a healthy organizational culture. *Expert* magazine recently did a large survey that proved this healthy development. This is the human environment, a place where educated and responsible people work.

Another example is entrepreneurial networks that agree collectively on ethical rules. For example, I recently called my friend, Vice-President of the largest computer company in Russia, and asked if they may have a certain kind of software. The first reaction was: “you have to pay the right price”. Well, you know, in Russia many things are done on what is called “on

friendly basis.” Of course, I was ready to pay, but asked “why”. He explained that the team joined the convention on intellectual property rights and fight against piracy and unethical behavior in software business.

A strong example of healthy ethical behavior is suggested by the leading Multi-National Corporations doing business in Russia. 3M Russia is such an example. Of course, they have a tough selection policy, corporate education and training. A final example is Coca-Cola which shows its good citizenship by facilitating charity and social initiatives.

All together these examples explain the strong potential for developing healthy entrepreneurships and a positive business culture in Russia.

Of course, it is difficult to quickly remove the heritage of the “doublethink” of the past. It is hard to make sound moral judgments in the fight for survival. Even more uncertainty is rooted in the underdeveloped system of ethical education that is still weak in schools and colleges. And religious education is still limited.

But I am a pessimist in mind and an optimist in spirit. I share with you this spirit of hope to see Russia as an equal and moral partner in the global economy, with Russian entrepreneurs as the driving force for a better future. ❖

NEWS AND NOTES

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MEETINGS

Association for Politics and the Life Sciences

September 2-5, 1999

The annual meeting of the **Association for Politics and the Life Sciences (APLS)** will be held in **Atlanta, Georgia, September 2-5** at the luxurious Four Seasons Hotel (in Midtown, Atlanta's cultural district). We anticipate another great meeting in Atlanta. A highly distinguished group of scholars and scientists have agreed to serve as plenary speakers, including Bartha Maria Knoppers (University of Montreal) "Population Genetics and Benefit-Sharing" and Thomas Murray (The Hastings Center) "Ethics, Policy, and New Reproductive Technologies." Other plenary speakers are Frans de Waal (Emory University), D. A. Henderson (Johns Hopkins University), Roger Masters (Dartmouth College), and Wilson and Martin Daly (McMaster University). Invitations are pending with Richard Butler, Rita Colwell, and Al Gore. They also

expect, of course, a fascinating set of panels and round tables on a wide variety of topics in politics and the life sciences. In addition, there will be breakfast and lunch buffets, morning and afternoon coffee breaks, a banquet, two receptions, and a book exhibit.

Information is posted at the APLS website:

<http://www.lssu.edu/APLS>

INTERNET

The Democracy Online Project is dedicated to understanding the ways in which politics may be improved by the Internet. Among its goals is to create and promote an online public space where democratic values and good campaign practices may thrive. To learn more, visit:

<http://www.democracyonline.org>

A discussion on the University of San Diego's campus entitled "**Bombing in the Balkans: Just War Theory and Kosovo**" was videotaped and put it on the Web

for anyone who is interested:

<http://ethics.acusd.edu/video/JustWar/JustWarForum.html>

ALSO,

Other RealVideo resources in Ethics Updates can be found at:

<http://ethics.acusd.edu/multimedia.html>

FELLOWSHIPS

Harvard University Program in Ethics and the Professions

FACULTY FELLOWSHIPS IN ETHICS 2000-2001

The Harvard University Program in Ethics and the Professions invites applications for resident Fellowships in Ethics for the academic year 2000-2001. Six fellowships will be awarded to outstanding teachers and scholars who wish to develop their competence to

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teach and write about ethical issues in public life and the professions, including business, education, government, law, and medicine. Fellows participate in the weekly seminar of the program, conduct their own research in ethics, and may attend courses in one of the professional schools or in the Graduate School of Arts and Sciences. The Fellowship extends from September through June. Applicants should hold a doctorate in philosophy, political theory, theology, or related disciplines; or a professional degree in business, education, public policy, law, or medicine. Successful applicants normally will have completed their last degree within the past five years. **The deadline date for receipt of applications is Wednesday, December 1, 1999. To receive an information packet and an application cover sheet, please contact:**

The Program in Ethics and the Professions

The Institute for Ethics at the American Medical Association

seeks candidates for its Fellowship Program for the **2000-2001 academic year**. Two to four qualified individuals will be given an opportunity to start or advance their scholarly pursuits in bioethics through independent research and writings. Fellows will be given an opportunity to participate in the Institute's programs and activities that are related to their studies. Fellows will attend and participate in weekly seminars, weekly case consultation conferences, and biweekly journal club meetings.

Founded in 1997, the Institute for Ethics was established to address the dynamic ethical issues facing today's medical community. Functioning as an independent academic organization, the Institute strives to enhance the caliber of medical ethics by conducting research studies and developing outreach programs specializing in managed care, end-of-life care, professionalism, and genetic medicine.

The Fellowship Program invites applications from both younger scholars who plan to continue their studies in professional or

graduate school, as well as more advanced scholars. Doctoral students at the dissertation writing stage and individuals at the post-doctoral level are also welcome to apply. Designed as a one-year fellowship program, the Institute will consider applicants for a shorter period of time.

The individuals selected will receive a competitive salary and benefit package. **To be considered for interviews beginning in Spring, 2000, please forward a letter of interest, curriculum vitae and writing sample to:**

**Carol E. Sprague
Division of Placement
American Medical Association
515 North State Street
Chicago, Illinois 60610**

For more information regarding the Institute for Ethics academic programs, please contact Kayhan Parsi, JD, PhD at kayhan_parsi@ama-assn.org.

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