



Ethics and Professionalism

Overview Article

Please read the article provided below to help prepare you for the UCUR Ethics Workshop. This is an article developed by the founder for the Institute of Global Ethics, whose mission is to “explore the global common ground of values, elevate awareness of ethics, provide practical tools for making ethical decisions, and encourage moral actions based on those decisions.” (<http://www.globalethics.org/>)

“There’s Only Ethics...” by Rushworth M. Kidder

Ethics is not a luxury or an option. It is essential to our survival. To support that point, let me give you three assertions, two definitions, and one conclusion.

Here is the first assertion: We will not survive the 21st century with the ethics of the 20th century. Why do I say that? Well, several years ago, in 1989, I discovered myself one Monday morning in March standing a few hundred yards from the wall of Reactor Number Four at the Chernobyl nuclear power plant in the Soviet Union. Looking back later, and checking the clips to see what else had been written on that subject, I discovered that I was probably the first Western journalist ever to get that close to Chernobyl. I was taken there in the company of two members of an emergency response team who had come in right after the accident on April 26, 1986, to help clean up the mess. The fallout from that disaster was detected in every country in the world capable of sensing radioactivity in the atmosphere. The explosion and its aftermath killed thousands of Soviets.

Why did it happen? That night in 1986 there were two electrical engineers—not *nuclear* but *electrical* engineers—in charge of the control room. Perhaps the most charitable way to put it is that they were “fiddling around” with the reactors. They wanted to see what would happen as they performed an unauthorized experiment. According to Soviet accounts, they were trying to see how long the turbine would freewheel if they took the power off it. In order to take the power off, they had to shut down the reactor. To do that, they manually overrode six separate computer-driven alarm systems. Each system would come up and say, “Stop! Don’t do this! Terribly dangerous!” But instead of shutting off the experiment, they shut off the alarms. When my friends got in there, they discovered there were valves padlocked in the open position so that they would not automatically shut down and turn off this experiment. That is how deliberate this whole thing was.

Now, the question this raises for me is, What was going on in the minds of those electrical engineers as they did that? Obviously, these were bright people. Jobs at Chernobyl were plum jobs, and they go to the equivalent of the Russian 4.0 grade-point average, the 800 on the SATs, the Phi Beta Kappas of the Soviet Union. These two knew what they were doing: If knowledge alone were all that mattered, they would have been doing fine.

So what went wrong? It seems to me that before they could have overridden a single computer alarm system, there must have been an *ethical* override. Somewhere the conscience had to shut down before the alarm systems could be turned off. They could not have been unaware of the possible consequences of what they were doing. What blew up Chernobyl was not a lack of *knowledge*. It was a lack of ethics.

That's a crucial point for the 21st century. There is no machine you could have put those engineers in front of in the 19th century and said, "Do the most amoral thing you can to this machine," that would have produced the damage of Chernobyl. Or, to change examples, what substance could you have loaded into the 19th century's biggest ship, put a drunken captain in charge, and run it aground in Prince William Sound in Alaska to create untold environmental damage? How in the 19th century could a private bank—a bank that had helped to fund the Napoleonic wars, that still held deposits from the Queen of England—have been brought to bankruptcy in three weeks through the activities of a 29-year-old employee in Singapore who was trading derivatives on the Nikkei exchange and using fraudulent faxes to cover his horrendous losses? How in the 19th century could a few young people in Manila have developed an intellectual creation—since that's what a computer virus is—and launched it out into the world to do an estimated \$10 billion (U.S.) in damage?

Those stories—of Exxon *Valdez*, the Barings Bank, and the I Love You virus—have something in common with Chernobyl. Each points to the way in which our technologies leverage our ethics in ways we never saw in the past. And that is a new phenomenon. Every managerial system, however large or small, rises in its structure to the apex of one or two decision makers. What is going on in the conscience of those individuals directly determines the use of that system. So, however large and powerful the technologies, what governs them is the ethics of those in charge.

And make no mistake about it: The scale of our technology is increasing rapidly. In the 21st century, Chernobyl itself will be small potatoes indeed. But will our ethics have grown commensurately strong and sophisticated? Imagine the scale of our future technologies. Then imagine the ethical sophistication needed to manage them. There's a risk here that can be expressed very simply: We may not survive the 21st century with the ethics of the 20th century. Something significant has to change.

That brings me to my second assertion, which is that we are not in good shape to promote such change. What's the reading on the nation's ethical barometer? Well, there are some good signs. When a McKenzie Quarterly survey in 1998 looked at what made bright young business students accept one job offer over another, "high compensation" was only a tiny part of the equation. The top reason, they found, was a desire to work where the "values and culture" of the company are in good shape. And when the Gallup Organization asked the U.S. public to identify the "most important problem" facing the nation in 1999, "ethics, morality, and family values" came out at the very top—for the first time in the 50 years that Gallup has asked that question. In other words, there is increasing interest in the question of ethics, and increasing evidence of wanting stronger ethics.

But while we're interested in ethics, there is a serious concern about whether we're doing anything about it. That's especially evident as you look at our educational institutions. The 1998 annual survey by "Who's Who Among American High-School Students" asked more than 3,000 of the nation's best and brightest whether they cheated to pass exams. That year, after 29 years of asking the same question, a new record was set: 80 percent admitted to cheating on exams. Why? The top answer, given by 56 percent, was "competition for good grades." But a nearly equal number (53 percent) said that cheating "didn't seem like a big deal." They simply didn't understand the importance of ethics.

A survey a few years ago by the Pinnacle Group in Minnesota found that 59 percent of the high-school students surveyed would willingly face six months probation in order to do an illegal deal worth \$10 million (U.S.). Sixty-seven percent of them said, "Yes, I plan to inflate my expense account when I get out in the business world." Fifty percent would pad insurance claims. Sixty-six percent said they would lie to achieve a business objective.

Or look at a survey of almost 16,000 students at 31 top universities by Professor Donald McCabe of Rutgers University: 76 percent of those planning careers in business admitted to having cheated at least once on a test. Nineteen percent admitted to having cheated four or more times. In addition, 68 percent of future doctors, 63 percent of future lawyers, and 57 percent of future educators admitted to having cheated at least once.

You may think we are only talking about students. We're not. We are talking about America's middle managers in the year 2020—and about the CEOs, the senators and representatives, the heads of major nonprofits in the year 2030. We are talking about the people who are going to be piloting your airplanes while you sit back wondering, "Does this guy really know how to fly, or did he just fake his way through his exams?" We are talking about the people who are going to be managing your pension funds.

Is the fault with the kids? I don't think so. There was a story reported in one of the New York newspapers a while ago about a ten-year-old child who found on the street a wallet full of money, full of credit cards, and full of identification. He reportedly took the wallet to school, where he could find no one—no teacher, no administrator—willing to tell him what was the right thing to do with that wallet. Essentially they all said to him, "Gee, I can't impose my values on you. I mean, if I told you what to do, that would not be right. You have to sort it out for yourself—otherwise it's my ethics and not yours. Besides, you're poor and this guy is obviously rich. Your mother might be mad I told you to send the wallet back. No, you figure it out for yourself."

I once raised this example at the dinner table at a small liberal arts college in California, telling the story and asking the students what they thought. All of them, to a person, said, "Those teachers and those administrators were absolutely right. There is no way you should impose your values on that kid."

What's going on? Why do they feel this way? Why has our educational system delivered us into a situation in which even the most fundamental concepts of honesty, responsibility, and respect for others are not being taught?

That question prompts my third assertion, which is simply this: The difficulty we are up against is what the philosophers describe as ethical relativism. It is the notion that there are no absolutes, no common values, no core set of moral ideas out there that can be shared and understood. It is the notion that all ethics is situational, negotiable, fluid, intensely personal. Let me give you an example of where it surfaces: a school committee meeting. Let's say the board members get thinking about the big issues facing the world in the next century and how to shape an education system so the kids are best prepared. Pretty quickly someone realizes that we've been teaching kids mostly about the facts—of the environment, or of math, or of history. And they realize that that's good, but it's not enough—that we will not survive this century without a better ethical sense. So someone proposes that we teach character and ethics. And no sooner is that said than somebody else in the back of the room stands up and says, "But whose ethics will you teach?" It's a question intended to squelch further discussion. What is behind it is this notion that there is no ethical commonalty—and that, if you dare to teach ethics, you are imposing your values on my child, and I won't have it!

So let's examine this issue of ethical relativism further. That, after all, is the subtext of many of the arguments you will hear when you raise the question of ethics these days. Start talking about ethics, in fact, and oddly enough up pops the name of somebody who would be horrified to see himself used in this way: Albert Einstein. "See," people are fond of saying, "Einstein proved that everything is relative. There are no absolutes out there in the physical world. So how do you expect there to be absolutes in the moral realm? This is the 21st century: We no longer believe in absolutes and constants."

Well, the next time you run into your friendly neighborhood physicist, ask her what would happen if, when she went into her laboratory tomorrow, she said, "Okay, everything is relative. Today I think we will set the speed of light at sort of at . . . well, about here! And we'll say Planck's Constant is this, and Avogadro's number is that, and the acceleration due to gravity is right about here for today." Ask her how successful she's going to be in physics if she genuinely believes that Einstein was saying that all things are relative and that there are no constants.

Don't fall for that argument. There are constants in the physical realm. But are there any constants in the moral realm? A friend of mine who teaches at Stanford, when his students raise the issue of ethical relativism, says, "Okay, I am going to parachute you into some country, and you do not know where it is. When you get out of your parachute, walk up to the first person you see, take away what that person has, and run away with it. And see what happens." With the possible exception, he says, that you have landed in front of a Buddhist monk and taken away his begging bowl and he says, "Ah, that's karma!" you will have run squarely into property laws. We summarize them in the Ten Commandments as, "Thou shalt not steal." But you will find them in any culture into which you drop.

It would appear, then, that there is at least one universal moral element out there: Culture by culture, people by people, there is profound agreement that stealing is wrong. That constitutes, it seems, at least one solid piece of ethical common ground. Yet much of the so-called "ethics" taught in the last 30 years was done in ignorance of this apparent fact. It was done under a regime described by educators as "values neutral education." The teacher, in this regime, is supposed to have no particular point of view—to be a sort of moral blob who leads the students into "clarifying" their own values without in any way suggesting that there are sets of values that the teacher himself or herself holds and operates under, or that are widely accepted as standards. The fact that we have produced an educational system in which our teachers have regularly been told that it is not correct for them to take a stand on some of those fundamental moral principles suggests the depth of the problem we are facing. Yet all is not lost. I remember talking to a fifth-grade teacher in Pennsylvania. She had shown her students a video tape of the news coverage of the riots following the Rodney King verdict in Los Angeles in 1992. When she asked her students how many of them would have broken into stores and stolen stuff if they had been there, every hand went up.

She was taken aback, but she used that moment to engage them in what she felt was a really good discussion of property rights, respect for others, and the Golden Rule. But the point of the story, as she was telling me, was the comment she made later to her principal. She told him that she was so grateful that her school had a character education program that allowed her to talk about values in the classroom—a program that had just been launched, after full discussion with the community, the year before. Why did that matter? Because, as she said to him, "If this had happened in my classroom last year, the only thing I would have dared to say would have been, "Well, kids, if that's the way you feel, let's get out our arithmetic books and talk about subtraction—because I'm not allowed to talk about this in class!"

What would have kept her from having that discussion? The false notion that you can't teach values because "whose values will you teach?" Fortunately, the community had answered that question for her. They had agreed on a set of core values that is so widely shared by every culture that they would raise no difficulties if a teacher worked with it in the classroom.

What's needed, then, is a recognition that there is a core set of values that can be and must be taught. What are they? We've found one—the idea of not stealing. Are there others? Well, what about the Golden Rule?

Who said, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets"? That was Jesus. But who said, "That which you hold as

detestable, do not do to your neighbor. That is the whole law: the rest is but commentary? That's how the Talmud puts it. Islam says it this way: "None of you is a believer if he does not desire for his brother that which he desires for himself." Or, as Confucius said, "Here certainly is the golden maxim: Do not do to others that which we do not want them to do to us." And so it goes, down through Hinduism, Buddhism, Taoism, Zoroastrianism, and the rest of the world's great religions. Common ethical ground? I would say so! Teachable? Certainly!

Now, I promised you two useful definitions of *ethics*, so here they are. The first one resides in a phrase we used as the subtitle for a report on ethics prepared by Independent Sector. It is a phrase from Lord Moulton, a British jurist in the 19th century, who described ethics simply as "obedience to the unenforceable." Obedience to the *enforceable*? That, he said, was merely law—an important part, but only a small part, of the reason we behave as we do. Obedience to the *enforceable* is what prevents us from driving 65 miles an hour in a school zone: You get caught. Obedience to the *unenforceable*, however, is what keeps you from going into a supermarket and, just as an elderly woman is about to put her hand on the last shopping cart, elbowing her away, seizing the cart, and running off down the aisle with it. There is no law that says, "Thou shalt not steal shopping carts from elderly women." You don't do it because people don't do those things—because of the very real but ultimately unenforceable canons of society.

This concept of ethics as obedience to the unenforceable helps to explain some of the things we see going on around us in the regulatory and legislative climate today. We clearly will be regulated one way or another—that is the nature of the human experience. Our choice is only whether to be self-regulated or to be regulated by externalities. When I was growing up, we didn't throw litter out of the car window because "people don't do those things." Now you don't throw litter out of the car window because there is a \$500 fine for doing so. Why? Because it was discovered that people *did* do those things. As the ethics of self-regulation dropped away, in other words, the law rushed in to fill the void. And that will ever be the case. If you ask yourself why we are such a litigious society, regulated by vast bodies of law at every turn, is it not largely because our ethics has dropped away and the law has swept in to replace it? What used to be obedience to the *unenforceable* has become obedience to the *enforceable*. What used to be regulation by our own good habits has become regulation by the will of the legislators.

The second definition I want to share with you grows out of our concern over dictionary definitions of the word *ethics*. They usually talk about ethics in relation to the difference between right and wrong. Frankly, for most of us, most of the time, ethics is the battle of right versus *right*. Few people, facing an ethical dilemma, say to themselves, "Here, on one hand, is the great, the good, the wonderful, and the pure and, on the other hand, the awful, the evil, the miserable, and the terrible—and here I stand equally torn between them." We don't do that. Once we define one side as evil, we've pretty much dismissed it. It really doesn't cross our minds, for example, that the way to resolve a problem we have with the chairman of our board is either to go talk to him or to go poison his chowder.

Now, I also promised you a conclusion, so here it is. After all we've talked about, it may not surprise you to learn that there really is no such thing as "nonprofit ethics." Neither is there any such thing as "medical ethics," or "business ethics," or "legal ethics," or "journalism ethics." There is only ethics. It applies in all kinds of ways, and it applies across the board. Don't be under any illusion that somehow one can be unethical in personal financial matters but ethical as the manager of a nonprofit. Don't be under any illusion that a corporate executive can be a cad in family matters but a paragon of virtue at work.

Don't be under any illusion that an elected official can say, "Oh, that is my private life. You should not take that into account. Judge me as a politician." The public no longer credits that line of reasoning—as our politicians keep finding out. There is no dividing up ethics into compartments: There's only ethics.