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PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



Pegasus

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Introduction

This issue of Pegasus brings you two items of some consequence: a report on our discussion at our 2018 Global Dialogue in St. Petersburg, Russia and a statement of ethics applicable to a great conundrum of our times – immigrants, migrants fleeing distress and refugees: where is their proper home?

With populist and nativist reactions to strangers arriving uninvited in the U.S. and the countries in the European Union, with communal tensions in India and Myanmar, with sectarianisms justifying wars in the Middle East, with group identities driving politics and cultural passions in Scotland and Catalonia, law, both domestic and international, seems insufficient to guide us constructively towards community. Ethics, more than law, is the proper source of considerations to apply to our actions where others are concerned, the law being a subordinate application of ethical norms.

We, therefore, tried to draft a statement of the moral categories, the offices really, which might apply to our relationships with others from different social settings and communal orientations. These categories, we suggest, are citizen, friend, host and guest. We sought to build on long-standing Caux Round Table for Moral Capitalism (CRT) advocacy of concern for stakeholders and being both trusting and trustworthy. I look forward to hearing your thoughts on the usefulness of our efforts here.

The Graduate School of Management at St. Petersburg University, founded by Tzar Peter the Great, invited the CRT to hold this year's Global Dialogue at the school's facility in St. Petersburg, just around the corner from the University's first building. We are most grateful to Professor Yury Blagov and his colleagues for their considerate, welcoming, alert, lively and intellectually stimulating arrangements for the dialogue.

Our discussions were sober with respect to concern for the global financial system. But former Croatian President Ivo Josipovic was optimistic in his support for moral capitalism as a social philosophy of promise for Europe.

Stephen B Young
Global Executive Director
Caux Round Table for Moral Capitalism

2018 Global Dialogue

Graduate School of Management, St. Petersburg University
St. Petersburg, Russia
October 6 and 7, 2018

Report of Proceedings

The theme of this year's Global Dialogue was "Tribalism or Humanism: Will Humanity Ever Resolve the Tensions?"

The conclusion of the discussion was a policy proposal that in the architecture and practices of contemporary globalism—embracing business and finance, governments and civil society (including religions)—there is insufficient trust to constructively manage the tensions between a more universal humanism and the fears and selfish concerns we associate with the negative attractions of tribalism.

Just before the dialogue, U.N. Secretary General Antonio Guterres addressed the General Assembly, saying: "Our world is suffering from a bad case of "Trust Deficit Disorder. People are feeling troubled and insecure. Trust is at a breaking point. Trust in national institutions. Trust among states. Trust is the rules-based global order."

Trust, or the lack thereof, happens in the moral sphere of human endeavor. Trust requires more in our interactions and our engagements with one another than mean spirited self-interest, reciprocal exchanges for short-term advantage only or self-abasement in the presence of power and influence. Trusting others has a precondition not based on our desires and needs but which arises from our evaluation of their character and purposes, of their ethical intent: that they are trustworthy.

To be trustworthy in the minds of others, we must be ethical and capable of good stewardship of values larger than our own advantage. While trust has utilitarian value for ourselves and for society, it cannot be sustained by calculated self-interest, which is vain, fickle and self-referential. Trust rests on a moral capacity to understand and act upon our self-interest understood upon the whole, including what we might draw down from the quasi-spiritual, thoroughly non-material realm of norms and ideals and place in ourselves on some longer-term basis.

Therefore, what our global community needs today are ethical standards by which leaders and all people can become trustworthy. Ethics, thereby, must move from the margins of our concerns to the center of our convictions and our endeavors. The moral sense inherent in each of us, the basis for our human dignity as persons, must be energized anew.



At the Global Dialogue, the Caux Round Table for Moral Capitalism (CRT) made two contributions to the great task before us of improving trust in our global community.

First, participants discussed a statement on the ethics of comity between and among peoples and religions, between immigrants and host nationals and among citizens, one with another.

Comity is an ethical standard of respect and reciprocity. It bridges the tensions between tribalism and humanism. Comity provides, at the same time, for both the legitimate need for values and identities as a member of a bounded community and for a more cosmopolitan, inclusive level of moral concern. That wider and deeper capacity for more comprehensive moral action provides free space for others and their personal identities as long as they reciprocate with respect and acts of solidarity on their part.

The ethics of comity is to go along together with others who are different. Comity is an autonomous freedom for each of us contained within a recognition that such autonomy of self is sustained by fidelity to general precepts of self-restraint and good character.

The ethics of comity demands that each of us invest in the conditions which promote trust.

Secondly, the CRT, in close collaboration with the Convention of Independent Financial Advisors (CIFA), presented at the dialogue a background essay prepared by Oxford Analytica on how companies, enterprises and financial instruments might be valued. The Oxford Analytica report summarizes the current methodologies for placing a reasonable market value on companies and financial investments and then notes the many current suggestions for improving and modernizing such methodologies.

The dialogue was held on the 10th anniversary of the failure of large, wealthy and professionally managed financial institutions to sustain values in financial markets, which caused large losses for many and forced governments to provide global financial markets with massive amounts of fiat currency liquidity and promote unprecedented levels of debt to hold up asset prices. The benefits of these public policy measures have accrued mostly to the most wealthy among us, provoking discontent among the people at large and thus directing emotional support towards populist movements in many countries.

The collapse of credit markets in 2008 once again demonstrated that many market valuations are only nominal and not realistic over time. Prices go up and prices go down. What can be trusted about market pricing? How can we, with sufficient security, determine what will hold value into the future? What are the risks of failure and the reasonable expectations of profit and success? Over what time horizon should value be calculated – in the nano-seconds of high-speed computerized trading or by the years it may take to bring a new product to market, successfully followed by the time necessary to assess the impact of such a product on society and the environment?



Trust in free markets, private property investments and financial intermediation can only be sustained through wise valuations. Putting a price on goods and services drives markets. Bad pricing drives markets to distortions, mistakes and exploitation. Good pricing sustains wealth creation and provides for just returns on labor and investment and protection against destructive externalities.

The dialogue addressed other concerns, as well.

It was noted that on the level of global humanism, achievement of the 17 U.N. Sustainable Development Goals (SDGs) was an admirable venture. But implementation requires financial investment by governments and the private sector. A senior World Bank official has said “As you know, UNCTAD estimates that achieving the Sustainable Development Goals by 2030 will require \$3.9 trillion to be invested in developing countries each year. It also notes that with annual investment of only \$1.4 trillion, the annual investment gap is \$2.5 trillion. Let me therefore take this opportunity to thank the Group of Friends of SDG

Finance for your leadership on mobilizing private finance to achieve these important goals. At the World Bank Group, we have equally strengthened our focus on mobilizing the private sector for development.”

Yet the private system of global finance, regulated by governments and propped up by constant government injections of liquidity, itself may not be sustainable. The priority task before us then is to ensure sustainability of financial markets.

The unsustainability of the global financial system, which provides funds for economic growth, employment and investment in plant and equipment and R&D, is caused by excessive debt in relation to real assets. At the time of the 2008 collapse of credit markets, the world’s ratio of debt to productive earnings (GDP) was 1:1. In 2018, world GDP is \$70 trillion but global debt is 3 times that amount at \$220 trillion. Debt is growing faster than it can be paid off. Economic growth is a bubble financed with borrowed money, provided in the last analysis by government creation of new currency.

Higher and higher levels of available liquidity raise the prices of assets such as stocks and financial derivatives and fixed assets such as housing, as well. But should access to debt financing ever come to a halt, asset prices will collapse and debtors will lose title to their assets.



The challenge for governments is to continue indefinitely the creation of money on a vast scale to permit new borrowings by financial institutions in conditions of stress and uncertainty. This may not be possible given current debt levels. Moreover, the politics of putting the global financial system on life-support through liquidity transfusions only abets inequality. Such transfusions help the top 10% at the expense of the bottom 90%, a precarious approach to long-term sustainability of governments and political systems.

In addition, in equity stock markets, the number of companies offering their shares to the public is declining. There are more dollars chasing fewer shares so that share prices are rising to benefit those who buy and sell stocks, when the companies may or may not have secure prospects of future profitability sufficient to support high share prices.

Thirdly, with large-scale infusions of liquidity into banking and financial markets, interest rates on debt stay low. This permits borrowers – including governments – to carry higher levels of debt. But if interest rates should rise to 5% per annum, borrowers, including many governments, will be unable to pay interest on their debts as it comes due.

The interdependence of these contingencies points to future instability in financial markets.

The foundation for the SDGs should be an asset approach, not implementation through more and more indebtedness. The more ethical approach to sustainability is to build capital stocks held by individual persons, by families, in villages and in nations. These stocks of resources for development include not only financial capital but more importantly, social and human capital, which permit persons to work, invest and create new wealth.

Participants also noted the impacts of social media on enhancing the trust deficit. Social media brings forth many supposed reasons not to trust others and to resent elite institutions. Social media among the young undermines their self-trust and their self-confidence, making them act as victims and accentuating their fears and resentments. Social media has a propensity to erode social capital.

Values are nourished by human connections.

One participant noted that “There is too much social media and not enough family.”

The cosmopolitan lifestyles and personal identities promoted by social media pull individuals away from the psycho-emotional benefits of feeling rooted and supported by a community.

Cosmopolitan identities place people anywhere, when most of us need to be somewhere. The American poet Robert Frost wrote that home is “something you somehow haven’t to deserve.” It just is there for you. A sense of home is becoming harder and harder to experience in the digital age of information overload and the emotional chaos of shifting, unreliable interpersonal relations.



There is a search for moral leadership. Religions are no longer providing the young with moral resolve. They have lost authority and their codified knowledge, which once provided a basis for expectations of trust, has been left to wither under the hot sun of self-centered, psycho-social dislocations of mind and emotion.

The equality demanded by elite cosmopolitanism conflicts with earning trust. When everyone is equal in marching to the beat of their own internal drummer, impermanence comes to dominate society, driving reliance on others into the ashcan of history. Without reliance, there can be no lasting trust. A Hobbesian war of all-against-all comes into being and the resulting commanding presence of nihilism causes most to fear that they have no solid moral or political ground on which to stand. Each person is increasingly trivialized by those around them. Under such conditions, why should we trust anyone? “Whirl is king, having driven out Zeus.”

Seeking ready money thereupon becomes a most reasonable way to protect one’s selfhood against the “slings and arrows of outrageous fortune.” A society without trust and with its social capital on the decline easily promotes the greedy utilitarianism of homo economicus. All are left with Gauguin’s questions: D’où Venons Nous / Que Sommes Nous / Où Allons Nous. From where do we come? Who are we? Where are we going?



"Where Do We Come From? What Are We? Where Are We Going?" (1897) by Paul Gauguin

When there are too many unanswerable questions about who and where we are, we trust neither ourselves nor others.

Elites, many of whom have benefitted financially from the rise in asset prices since 2008, are centered in their cosmopolitanism but fail to convince many citizens that the social power they so cavalierly hold cares at all for the general well-being of all.

Mr. Ivo Josipovic, former President of Croatia and now head of the Social Democratic Party of Croatia, called in to address the dialogue. He reported on how moral capitalism had been recently chosen by his party as its philosophy. He affirmed that the Social Democratic Parties of Europe had as yet no effective policy response to the rise of populist nationalisms; that they needed a new vision which would energize them away from out-of-date elite presumptions about bureaucratically imposed, social engineering and allow them to respond to the need of the people for bottom-up economic growth with social justice. The vision of moral capitalism, he had concluded, provided guidance on how to balance the interests of business and enterprise with those of customers, employees and the environment. The moral responsibility of business and government, required out of fidelity to social stakeholders, was a new ideal for Europe, he argued.

Participants noted that elite governments around the world are failing to provide citizens with quality for their personal lives, for security of self-hood and are not promoting full acceptance of full individual accountability - the need for people to be reliable as valued contributors to the well-being of society.

Failures of governments contribute to migrations where citizens seek exodus from their homelands to live better lives under different sovereign authorities. Ethics stands apart from politics and regulations to provide ideals for the use of power. Ethics speaks truth to power. When governments fail, ethics provides the first response in rebuilding their credibility.

Stephen B. Young
Global Executive Director
Caux Round Table for Moral Capitalism
October 8, 2018

Mending Wall

BY ROBERT FROST

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a
stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them
made,
But at spring mending-time we find them
there.
I let my neighbour know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly
balls
We have to use a spell to make them balance:
"Stay where you are until our backs are
turned!"
We wear our fingers rough with handling
them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:

There where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good
neighbours."
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
"Why do they make good neighbours? Isn't it
Where there are cows? But here there are no
cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall,
That wants it down." I could say "Elves" to
him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage
armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good
neighbours."



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The Ethics of Comity

Sustainable Development in a Diverse Global Community

St. Petersburg, Russia
October 8, 2018

In his address of September 25, 2018 to the General Assembly, U.N. Secretary General Antonio Guterres noted with alarm that “Our world is suffering from a bad case of “Trust Deficit Disorder.”

Given the collapse of global credit markets ten years ago, financial institutions have generated mistrust and lack of confidence in the reliability and equity to be expected from their profitable operations. Sectarian violence and scandals have diminished trust in religion. Ethnic conflicts, frictions over immigration and the right of migration and the rise of populist nationalisms have undermined trust in others, both within countries and between countries. Protectionist trade policies pit one country against another. Various expressions of tribalism seek to assert themselves against the more open norms of an international order.

Global trade and development have raised the living standards of nearly every people, some dramatically. Where economic and social progress has not occurred, failures of governance – corruption, violence, intolerance of rights – are to blame. But at the same time, the benefits of such remarkable growth have not been evenly distributed. Those with the most wealth and income did much, much better than those with less access to cash flows. The collapse of credit markets in 2008, a major failure of the global system of finance and growth, triggered a loss of confidence in the competence and compassion of the most senior executives in business, government and iconic cultural institutions.

In particular, in the United States, United Kingdom and in several E.U. member states, the globalized elite, which managed the mixed system of private enterprise and social welfare regulation, lost its prestige. Many not of the elite grew resentful of its privileges and powers and turned to populist nationalism to protect middle and lower classes from a new form of psycho-social exploitation. Perhaps as a result of these various shortfalls, in recent years, the temperament of affairs in many nations has shifted away from reasoned arguments over the right way to do economics to sometimes bitter resentment of others – be they of a different religion, ethnic group, gender or class.

The ability of the tripartite alliance of private enterprise, government and civil society to deliver optimal results has been compromised by gridlock and partisan antagonisms in politics, short-sightedness in the private sector and strident cultural campaigns seeking identity justice or ideological correctness, narrowly defined, on the part of civil society.



Contemporary social systems, supervised by national sovereigns and international agreements, are supported by three pillars: private enterprise, government and civil society. Under the Sustainable Development Goals of the United Nations, these three sectors are to collaborate in fairly creating and distributing the goods and services made possible by investment and ingenuity under conditions which do not degrade our natural environment. High levels of mistrust hinder the emergence of such collaboration. Fairness is a standard to be applied within countries and between countries.

On the one hand, feelings of patriotism, identity with an ethnic or religious heritage or a solidarity with those who are like us provide people with important moral environments securing their dignity as individuals. These expressions of solidarity promote trust within a group. They permit us to experience an “I/Thou” ethic of mutual recognition and concern.

But on the other hand, expressions of solidarity and the moral merits of tribal identity for personhood create divisions and differences among peoples.

Today, it seems imperative that the fissures encouraged by collective identities be off-set with ethical standards of respectful engagement with others.

What the global community seems to lack is an ethics of comity which would encourage mutual respect and collaboration. We live in a world which is complex and multitudinous in spirit and action but it does not need to be chaotic or confused. The practices of comity permit complexity without it becoming destructive and provide a spontaneous order in which differences can be symbiotic.

COMITAS

In its Latin roots, comity means “to go together.” It presumes action and decision-making and a being together. Comity implies both autonomy and sharing of mutual respect. Each defers to another and receives similar deference in return. Comity was used in early international law to describe the regime of mutual tolerance among independent sovereign nations which allowed for divergence and peace.

The ethical ideal of comity resonates with the ethics of friendship and with being a good neighbor. Within a nation, comity is achieved by making everyone equal in citizenship. Citizens are expected, as members of a commonwealth, to act as friends and good neighbors towards one another.

The Caux Round Table for Moral Capitalism therefore recommends that new ethical principles for comity in community be proposed which would apply to citizens, those hoping to become citizens and those who are merely residents in a nation. Such ethical principles would address and reduce the resentments that some now feel for others.

With respect to large outflows of migrants seeking refuge in a new homeland to escape trials and tribulations, fear or famine, in their native lands, the principle of comity also speaks under international law to the failure of responsibility on the part of the sovereign authorities from which such migrants seek escape from their distress. It is a breach of comity for one sovereign to impose burdens on another. Each sovereign has a duty to protect those under its power and authority from harm. Failure by one sovereign through negligence or intentional discrimination to protect its citizens and residents does not call for other sovereigns to provide refuge for those placed in harm's way by such failures. The responsible sovereign has a duty to the international community and to its neighbors to remediate wrongs negligent or intentional on its part with respect to its citizens who can no longer live securely or happily under its authority.

The calling of the human person is to community. No one is an island unto themselves, each is part of the main. Our special destiny, opportunities unlike those given to any other, and our individual gifts is and are in relationship with others from our birth until we leave this life. Trust and responsibility set us apart as worthy of consideration. Showing respect for others brings us respect and honor in return.

Our character reveals our values and our courage to live for ourselves and for others in the right proportions and with grace and dignity. Citizenship in community makes justice triumph over evil.

It is an insight common to all religions that we are called to rise above mean selfishness and act for higher purposes. We always live by our values be they good or bad but it is better for us and for those whose lives we influence that we live by good values.

This is especially true for democracies, societies that depend on the quality of their citizens for their success and prosperity. George Washington concluded that "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.... It is substantially true that virtue or morality is a necessary spring of popular government."

Annex I

The Ethical Offices of Citizenship, Resident and Immigrant

Sovereign nation states as communities are inhabited by citizens and residents. Citizens have a legal right to residence and other rights, privileges and benefits under the laws of the sovereign. Residents either have permission from the sovereign to remain in the territory or they do not. Immigrants to a nation state either have permission to reside in the territory or they are trespassers. Immigrants may choose to become citizens under the nationality laws of the nation state or they may choose not to or do not qualify for becoming citizens.

The Ethics of Citizenship: An Office of Service to Self and Society

Not every citizen shares commonalities of language, ethnicity, religion, gender, sexual orientation, political views, social status and more attributes, ascriptive or achieved, with other citizens. Some nations are very homogenous; others are very pluralistic and multicultural. But the status of citizen is common to all regardless of other identifications and personal preferences.

The primary ethical obligation of a citizen is to contribute to civil order by going beyond the letter of the law to build the social capital of a community. In Christian terms, this reflects love of neighbor with neighbors to include all citizens, to some degree, and to do unto other citizens as we would have them do unto us. Love of neighbor does not take away from a proper love of self. We each have our dignity, our own worth. Being a good neighbor is an office of service to a just common good, respectful of human dignity and the moral sense.

Thus, a citizen is self-empowered to be a friend. The office of a friend is most necessary for the well-being of community. It is the bond that sustains relationships through strife and adversity. The capacity to be a friend provides for the internal moral vindication of each person and thereby sustains, in psychological comfort, each person as they confront the ups and downs of fortune. The best friendships bring forth love and trust, which promote the highest quality of community where simultaneously and reciprocally, individuals are honored for who they are and community efforts thrive.

The Ethics of a Resident: The Office of a Friend and the Office of a Guest

There is no obligation of a sovereign state to open its borders except on terms acceptable to that state. The ethics of compassion for those who suffer in foreign lands may induce a country to admit citizens of those countries as immigrants seeking citizenship or as residents who enjoy protection and economic opportunity.

Residents are subjects of the sovereignty under which they live and which, in its proper office, secures their domestic tranquility. Unlike citizens, they have no role in sovereign decision-making. But as residents, they share in the fortunes of the national community. Thus, as recipients of benefits and privileges provided by the government, society and culture, residents assume ethical obligations in return. These obligations are to assume the office of a friend as much as possible and to be gracious and charitable in the office of a guest.

The ethics of friendship noted above for citizens are not limited to those who already have citizenship. Residents are participants in the national community. They too, therefore, should carry out the office of friend towards citizens and others alike.

The status of guest comes with its own special duties of showing goodwill and thanks of honoring the host with appreciation and never imposing on those who have welcomed us into their homes. It is the ethical duty of guests to be accommodating and not overbearing with respect to making requests of a host. An invitation to share a meal contains no presumption that one may also stay the night.

Some residents intend to become citizens and thus assume the duties of citizenship. They may prepare for enjoyment of this status with its privileges and obligations by incorporating into their behaviors the traits of good citizens as noted above.

The Ethics of an Immigrant: Serving as Prospective Citizen and Holding the Offices of Friend and Guest

Immigrants - refugee, asylum seeker, worker, student or retiree - become residents of a nation state with the intention of making a life as part of that community. As such, they have the status of prospective citizen, learning how to assume the privileges and obligations of citizenship and the status of friend, obligated to perform the office of friend in their new homeland.

In gratitude for receiving permission to become a resident and then, perhaps, a citizen, immigrants should be particularly alert to being a gracious guest.

Conclusion

These ethical standards for the offices of citizen, friend and guest can be placed in the context of great wisdom traditions. They invoke the principles of human dignity, solidarity and subsidiarity of Catholic Social Teachings. Under Protestant social teachings, they stand on the moral goodness of finding a vocation for self to sustain God's created realm of common grace. They embody the *paramitras* of Buddhist teachings: generosity, proper conduct, renunciation, insightful wisdom, effort, forbearance, truthfulness, resolution, goodwill and equanimity. They reflect Qur'anic guidance to make of yourselves a community that seeks righteousness and enjoins justice and to follow the counsels of only those who enjoin charity, kindness and peace among men. These ethical standards fully comply with the wisdom of Confucius that "reciprocity" is an ideal which will serve us all life long and the commitment of Mencius to only guide us towards humanness and mutual engagement. The relationships of citizen, friend and guest embody the Japanese ethic of *Kyosei*, symbiosis.

ANNEX II

Guidelines for the Offices of Citizen, Friend and Guest

Public power constitutes a civic order for the safety and common good of its members. The civic order, as a moral order, protects and promotes the integrity, dignity and self-respect of its members in their capacity as citizens and, therefore, avoids all measures, oppressive and other, whose tendency is to transform the citizen into a subject.

The state shall protect, give legitimacy to or restore all those principles and institutions which sustain the moral integrity, self-respect and civic identity of the individual citizen and which also serve to inhibit processes of civic estrangement, dissolution of the civic bond and civic disaggregation. This effort by the civic order itself protects the citizen's capacity to contribute to the well-being of the civic order.

Public power, however allocated by constitutions, referendums or laws, shall rest its legitimacy in processes of communication and discourse among autonomous moral agents who constitute the community to be served by the government. Free and open discourse,

embracing independent media, shall not be curtailed except to protect legitimate expectations of personal privacy, sustain the confidentiality needed for the proper separation of powers or for the most dire of reasons relating to national security.

Therefore, citizenship is an office of service to the public weal. The honor which comes from being a citizen lies in fidelity to duty and responsibility. Entitlements may accrue to individuals for personal enjoyment but duties are the price paid for membership in the national community.

To hold a share of power in the civic order is to assume a status, to have the dignity of positional responsibility above and beyond personal preferences and desires, angers and delights. As must any agent or other fiduciary, the citizen has an obligation to consider the good of others as a check on each and every personal interest or prejudice.

- 1) A citizen uses discourse ethics in the resolution of community difficulties and the promotion of community well-being. A citizen must not act from petulance or any other tyrannous instinct.
- 2) A citizen makes a commitment to learn, to seek good values and to be open and fair minded.
- 3) A citizen will reflect and deliberate in good faith, not giving sway to prejudice or ignorance, to find means to use their best skills and abilities.
- 4) A citizen will tell the truth, making integrity and sincerity the basis for all relationships.
- 5) A citizen will not be afraid of debate or discussion of differences, expecting the same in return from other citizens. What is done together is often more consequential than what a citizen can do alone.
- 6) A citizen shall use power wisely, seeking to leave the world a better place for having been alive, caring for others and alert to serve whenever possible.
- 7) A citizen will use wealth responsibly to enhance the future capitals which provide for community and individual well-being financial, environmental, social and human.
- 8) A citizen will be self-reliant and not easily transfer responsibility for disappointments and frustrations to the intentions of others or the blind forces of history and fate.

The Office of a Friend

Friendship arises from the moral nature of the person out of benevolence and the seeking of companionship from the disposition of our minds and hearts. It is more than convenience or obtaining transactional advantage. It may further our self-love or interest but is not limited to only furthering selfish aims. Oddly, the more one is conscious of intrinsic personal merit, the better a friend one can be to others. Aristotle proposed that we each “ought to strain every nerve” to avoid wickedness and try to be a person of good character, “for in that way one can both be on good terms with oneself and become the friends of somebody else.”

The putting of self in service of another through feelings of amity creates an office of responsibility through deliberate self-control.

Friendship is sustained by character. When a friend’s character changes or the depths of that person’s character are revealed, the office of friendship may terminate. A friend never values others simply for their utility.

For the self, forms of friendship which do not impose serious obligations of reciprocity and so are a lower form of office are based on the utility to one of the other as a friend and the pleasure one takes in being with another. Friendships based on utility and pleasure are more easily dissolved. Their partnerships are potentially very vulnerable to dissolution, as are friends on Facebook.

- 1) A friend provides succor and sustenance when necessary, material and emotional.
- 2) A friend identifies with others as if they were similar in purpose and need.
- 3) A friend does not expect others to put aside merely for friendship’s sake what is most important to them but rather finds noble sympathy in bearable differences.
- 4) It is the obligation of a friend, from time to time, to admonish and reprove with full honest out of goodwill.
- 5) A friend may expect reciprocal offices and be prepared to reciprocate in turn.

- 6) A friend is steadfast and reliable, especially in times of distress and hardship.
- 7) As friendship depends on character. A change in character will change the friendship.

The Office of a Guest

A guest is welcomed into a home or a community by an act of kindness. The welcoming creates a relationship, a mutuality of interdependence. Reciprocating such kindness is the office of a guest. Host and guest participate in a joint venture to which each partner contributes to its success.

- 1) A guest should express thanks and appreciation.
- 2) A guest should offer to share the burdens of the journey in some way.
- 3) A guest should be attentive to the values, beliefs and practices of the host.

A guest should not impose on the host, have undue expectations as to the host's responsibilities of care and patronage, nor should a guest seek to take advantage of a host's inclination to be generous.

Outro

In conjunction with the St. Petersburg University Graduate School of Management in St. Petersburg, Russia the Caux Round Table for Moral Capitalism convened its 2018 Global Dialogue which laid out, politely but forcefully, the choices before us between tribalism or humanism. It is tribalism that appears to be on the rise at the moment but we should work on behalf of humanism -- the humanism of the ethics of comity -- to triumph, however politely, in the end. It's fine to hope. Better still to roll up our sleeves and -- with formal exchanges among us all -- work for change.

In an era like ours -- chaotic, filled with violence both real and rhetorical, with leaders in many countries signaling out others abroad or even within their own communities for blame and hatred -- a phrase like "ethics of comity" takes on an almost surrealistic ring; it's like something created for use in an era of polite diplomacy, of teacups and sherry laid out on elegant 18th century tablecloths.

But therein may lay its strength, its true value. It's hard to twist this phrase into something that means its opposite; hard to make "ethics of comity" a stand-in for something entirely different, the way many populisms just now may be little more than a toxic brew of resentment and a "we must get ours" morality.

For most of the 20th century, the world seemed in the grip of what might easily be described as the "non-ethics of comity," as the chickens-come-home-to-roost of failing colonialism and the ferocious energy of nationalism, militarism, resentment among those put upon for so long and the sheer blood lust of collective violence taking root around the world. That period seemed to reach an end point in the 1990s when it seemed these demonic attractions had run their course. It's the End of History! some scholars declared, forgetting that such easy optimism can also offer only a bit of cover for still seething ethnic, religious and ideological cauldrons hidden beneath more benign approaches to globalism.

Turns out, history hasn't quite come to an end. It has reached a bump in the road, a place where it has a chance to redirect its energies. But the darker forces of human self-centeredness may just be regrouping to head in a slightly different but no less direful direction.

There are alternatives, of course. Alternatives to throwing our hands in the air and sighing "Ah, well. What will be will be." Or worse.

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