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On Human Migration and the Moral Obligations of Business

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On Human Migration and the Moral Obligations of Business

by

Linda H. Harris

A thesis submitted to the Department of Philosophy in partial fulfillment of the
requirements for the degree of

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For my Sons

ubi amor, ibi patria

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Dickie, there are occasions when words are not enough. This is one of those times. I want to recognize you for the dignity with which you have regarded the significance of my education. For that, and so much more, I thank you!

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Abstract

This work addresses to what extent businesses in the United States and the European Union have a moral obligation to participate in social integration processes in areas where they operate with the use of migrant laborers. It begins with the presupposition that a common framework as to what constitutes ethical behavior in business is needed and beneficial. It argues that the very industry that creates a need for migrant labor ought to also be involved in merging this labor successfully into the existing community and specifies that a discourse on business ethics and migration is gravely needed. This must be one that considers how businesses can become more engaged in resolving the social issues that arise both for the migrants and for the local community in which the businesses operate. The purpose would be to fill a social and humanitarian need that government alone cannot. More importantly, it will be to exercise beneficence and display responsible and sincere corporate citizenship. It is claimed that businesses that fail to encourage and participate in integration processes display a moral flaw. Cosmopolitan business ethics are proposed as a way to look at ethical business conduct and it is claimed that businesses that act as cosmopolitan citizens are morally praiseworthy.

Introduction

Recent years have shown a rapidly growing and increasingly complicated economic globalization. With this growth, a plethora of ethical issues continues to arise. Corporations are swiftly moving their business in and out of countries that are in step with the economic changes that are occurring, seemingly without regard to the human and cultural effects this may have. Outsourcing is commonplace, and old enemies in culture and national ideologies are now foes in business and the marketplace. Workers, from a wealth of nations, are moving relatively freely in and out of other countries, seeking employment and opportunities that would otherwise be unobtainable in their own countries. Nowhere is this movement of populations currently seen clearer than in the European Union and the United States. The pace of progress is quick and unattached to any common business ethics system. As such, problems arise and remain largely uninvestigated and unsolved. As technology allows for communication to travel around the globe in a matter of minutes, new definitions for what it means to have shared moral consensus across culture is required. In the world of business, this is particularly neglected and needed.

This thesis will begin with the presupposition that a common framework as to what constitutes ethical behavior with regards to migration in business is not only needed, but also beneficial. This contention will be supported by both empirical studies and industry related literature. The thesis will outline some of the historical background for our current economic situation, as well as investigate how cosmopolitanism and

globalization has framed and changed the traditional understanding of nation states. Nationalism will be explicated both as a negative and a positive concept. It is also necessary to understand how different ideas of nationalism between western Europeans and eastern Europeans may cause significant difficulties in integration. Casual interviews with businesses in North East Florida will help frame our understanding of how business communities in the United States handle migration and how this is practically enforced.

I will attempt to universalize my contention that businesses have a moral obligation to communities if they, by virtue of their presence, significantly alter the culture or the preexisting society. I will, as such, shape a global understanding of why businesses have an obligation to protect the local communities in which they operate founded in cosmopolitan ethics that are grounded in human right issues. Finally, using lessons learned both from the EU (Ireland in particular) and the United States, I will offer a cohesive and practical proposal to how businesses that operate in the west, can frame a common understanding of the interaction between migrant workers and local communities and work towards participating in the integration process.

In Europe, and, specifically, in countries that are part of the European Union, the concept of migrant workers is particularly interesting. Companies in the west who are experiencing massive economic growth and who are pining for skilled workers welcome migrant workers with open arms. In fact, migration is now the main source of population growth in the EU.¹ Many of these migrants come from countries that were once part of the Eastern bloc. Some analysts are proposing that between 400,000 and 600,000 workers

¹ European Commission's Directorate-General for Employment, Social Affairs and Equal Opportunities "Migration: A Challenge and an Opportunity." Social Agenda. Issue 17, June 2008. 14.

have migrated to the UK alone, and in Ireland one in ten people is now an immigrant.² This massive and speedy movement of populations across Europe has led many smaller countries and communities to a crash course in multiculturalism. It has also had devastating consequences for the poorer communities that are left behind by the migrant workers. Governments seem to have been unprepared to accept the large movement of people and social systems are yet to be put into place that can aid in the integration of these new cultures. Since economics are a major source of the cause of the movement (it not, in fact, *the* cause of the movement), I will argue in this thesis that businesses have a moral obligation to participate, proactively, in the integration process. That is, a moral response from business ought to be involvements in social measures that can help the general population adjust to their new realities as multicultural nations, as well as help the migrant workers settle into their new communities.

² Uknetguide. "Businesses Welcome Migrant Worker Boost." Uknetguide. September 22, 2006. http://www.uknetguide.co.uk/Employment/Article/Businesses_welcome_migrant_worker_boost.html

PART I – BUSINESS STRUCTURE AND MORAL OBLIGATIONS

Ch. 1 The Structure of the Beast

Before we dive into the problems at hand, it would be helpful to clarify some definitions. First and foremost, we need to understand the difference between an ‘organization’ and an ‘institution’. There is some disagreement about whether the two are the same or different. I see organizations as something that is fundamentally structured around a certain goal. The roles of each entity within the organization are clearly defined and each unit can be expected to perform certain acts to fit into the greater whole of the organization. Businesses for instance, are organizations because they have a specific and ascertainable structure and each member of the organization has a specific role to play. Institutions are more like ideas or ideas of a certain way of doing things. Corporations cannot be seen as institutions whereas the system of the global economy and free trade can.

We will talk here, specifically about businesses, i.e. the organizations. It is likely that the coming years will detect a trend showing that we are spending more time on discussing ethics within institutions such as our global marketplace for the purposes of creating much needed global regulatory policies, but for this project, I want to restrain the conversation to one about organizations, organizational morals, and organizational obligations with regards to migrants specifically.

I began by pointing out that the free market place has increased the swiftness with which businesses move. Capital flows freely across borders and right behind that comes a

need for labor. While capital is usually always desired, the same is not the case for the migrant laborers. Within the organization they are wanted because they perform a specific duty, and most markets appreciate the stronger economy that comes with the efforts of the migrants. Migrants boost the economy in the nations where they work and fill an often desperately large labor need. This would all be great if social conditions did not complicate matters. Migrants are wanted, temporarily, as long as there is plenty of work, which the members of the host-nation does not want to perform. Once the work is done, however, or once the economy slows and unemployment rates go up, the migrants who are left in the local communities are an instant nuisance. I once heard a quote which describes the problem well. It went something like this: “As soon as the harvest is in, you’re a migrant worker. Afterwards [you are] just a bum.” The issue is obvious; if businesses bring migrants in, and society changes because of what businesses do, don’t they have some moral obligation to address both the positive and the negative consequences of this change? Can we expect organizations to have certain morals?

Ideally, ethics and moral behavior would be already within us. We would be born with an intuitive desire to do good for others. In a perfect world, organizations would aim to help us and protect us, not harm us or hurt us. Unfortunately, that is not the always the case, and, recognizing this, most governments have placed moral guidelines on businesses which force them to comply and behave in certain ways. That being said, Richard De George states in reference to a view of pluralistic morals that “even though we are a pluralistic society, we share a large core of commonly held values of norms. If we did not, we could not be a functioning society.”³ He is right, which is why most

³ De George, Richard. Business Ethics, 6th Ed. (Upper Saddle River: Pearson, 2006).

companies are willing to comply with government regulations and many do so successfully. What I will be addressing here, however, are social concerns that are not regulated by government and may not be something that can be effectively regulated by government alone. Migrant workers are, in some sense protected by labor- and immigration laws that demand equal rights and treatment. Still, we have to acknowledge that migration causes changes not merely within the workplace but also in the community immediately surrounding the workplace, and in the greater nation state to which the migrants flow. Integration, even for the short term, is a matter that touches many different individuals, organizations, and institutions. Even if it is a desirable goal, I am not going to expect governments to successfully and singlehandedly regulate all the complexities of migration. What I am going to discuss here is whether businesses have moral obligations that extends past the regulations that guide them. Do businesses have a moral obligation to take some initiative of their own to help resolve failed migration policies?

There are two schools of organizational morals. Very basically we can think of it in terms of the 'old school' and the 'new school'. Old school morals for most organizations have been defined solely in terms of meeting the investment expectations of shareholders. This expectation does not traditionally include a guaranteed profit, but it does imply a relationship where certain items are produced, certain jobs are being performed, and an attempt to get the greatest gain from the market is made. What the view omits is two considerations, as De George points out:

- 1) Shareholders, while financially invested in the organization, are often speculators who have no long-term interest in the company or the consequences of the companies' potential failure.

- 2) Shareholders are not the only groups have an interest in the corporation. The community in which the business operates is very directly affected by it and in that sense has a stake in the corporation.⁴

This modern view then changes the way in which we see ethics and the extent to which we expect a certain moral standard. We want to see companies that will not interpret morals as an obligation but more as a personal responsibility. What we will be looking for is initiative, not complacency; moral audits, rather than compliance audits. In recognizing that the corporate stakeholders are defined in part by all of society, we can say to corporations that they do have a moral obligation toward the greater community in which they operate. In order to meet that obligation corporations have to be more than passive players that only do what they are asked in government regulated policies. We should expect businesses to reach out into the community that they affect and participate in resolving social issues. What is more, we can see them as morally flawed in some sense if they fail to take such initiative, because they also fail to protect the stakeholders from potential harm and discomfort.

⁴ De George, Richard. Business Ethics, 6th Ed. (Upper Saddle River: Pearson, 2006) 189.

Ch. 2 Enforcing Global Regulations – A Human Rights Issue

This expectation of moral culpability should help us then, as we try to answer the questions about to what extent global regulations should be in place to ensure that migration and guest-labor relations are appropriately and morally ensured both within businesses and within each nation state. Experience has taught us that even within the most democratic and peaceful nations, business owners have been able to take great liberties with human rights and labor laws because economically compromised peoples are so easily abused. It is not unusual to hear stories about indentured servitude, slavery, sexual abuse, child-laborers, and beatings. This type of abuse takes place not solely against the migrants but often also against his or her family. What is more, the frequency of these reports is on the rise⁵. But can we regulate against this type of situations and if we can, how do we enforce those regulations without violating state sovereignty?

The United Nations have, for over a decade been concerned with this very issue. In 2002 UN Secretary General Kofi Annan stated the urgency with which the International Community should ask such questions:

It is time to take a more comprehensive look at the various dimensions of the migration issue, which now involves hundreds of millions of people and affects countries of origin, transit and destination. We need to understand better the causes of international flows of people and their complex interrelationship with development.⁶

⁵ As discussed in the book. Gupta, Rahila. *Enslaved: The New British Slavery*. (London: Portobello 2008)

⁶ UN Secretary Kofi Annan, from his report on strengthening the organization, 09/11/2002.
<http://www.unesco.org/most/migration/convention/>

His words are, essentially, a summary of the discussion that we have already had.

Migration is real, it is happening right now, and it will significantly increase. We need to learn how to deal with each other in light of this. The United Nations ratified the UN Convention on the Rights of All Migrant Workers and Members of their Families on July 1st, 2003. Each article outlines meticulously how we ought to recognize human rights as the basis for protecting migrants' right in many ways similar to the general consensus in the 1948 document for Human Rights. The rights are in that respect not 'new'. The right to live and have resources has not changed. The documents serves instead to enforce the urgency with which we need to address migrants rights and remind us that migrants are not non-thinking and non-feeling beings but that they are fully equal moral agents in their own right.

It would seem self-evident to most westerners that we obviously have a right to life and resources. We would likely also agree that of course we have a right not to be raped, beaten, starved, and abused. We take for granted that we have free access to get information about our rights. If we get pregnant, we expect to be able to go to hospital to deliver and if we are hurt, we assume we will have opportunity to get help from a medical professional. The point of the human rights declaration, as it pertains to migrants, is to make us understand that those rights, which seem so very self-evident to most of us, are not available to migrants. Not even to migrants within our own nations. The UN aim to foster respect is not just one that asks us to be less judgmental when it comes to guest-workers. It is to remind us that it is not machines or tools that we have invited into our lands but real people with real families and stories of their own. To that end, we are not simple 'dealing with' migrants, but we are interacting with fully equal humans who come

with the same fundamental rights as all humankind, namely, the right to life, and resources.

The intentions with which the document was created are admirable. “It aims is to protect, serve as a guide for promoting migrant rights, and most importantly, it is intends to set a moral standard for all countries to follow.”⁷

We can read the intentions and motivations and learn that they are sincere and insightful. I want to highlight some very relevant parts of the document:

Realizing the importance and extent of the migration phenomenon, which involves millions of people and affects a large number of States in the international community.

Aware of the impact of the flows of migrant workers on States and people concerned, and desiring to establish norms which may contribute to the harmonization of the attitudes of States through the acceptance of basic principles concerning the treatment of migrant workers and members of their families.

Considering the situation of vulnerability in which migrant workers and members of their families frequently find themselves owing, among other things, to their absence from their State of origin and to the difficulties they may encounter arising from their presence in the State of employment.

Convinced that the rights of migrant workers and members of their families have not been sufficiently recognized everywhere and therefore require appropriate international protection.⁸

The United Nations make the points that I have tried to make and will continue to make clear; we have a massive international phenomenon on our hands and it is on the rise. With it, comes a plethora of ethical dilemmas and it is a particularly delicate subject because the groups that we need to aim to protect are especially vulnerable to predatory enterprises. These dilemmas, which cannot be ignored, concern all of us, all the time, and anywhere in the world because regardless of whether our citizens are emigrating or

⁷ <http://www.unesco.org/most/migration/convention/>

⁸ <http://www.unesco.org/most/migration/convention/>

whether other citizens are migrating into our nation, we are always going to be affected by migration in some way. We are failing our moral obligation to view each other as human beings with equal rights, therefore, if we do not concern ourselves with it. Since humans are what constitutes the core of business that use migrant labor, relationship building that emphasize human rights must be a part of enterprise.

Much like the United Nations, the European Union has offered a proposal as to how we ought to act in respect to matters of migration, which for obvious reasons is a constant issue within the open borders of the EU. Protocols very similar to the UN Convention are actively promoted and taught throughout the Union. The European Committee of Human Rights is very openly highlighting the importance of treating the issue as one that concerns everyone, in every nation. The issue is not limited to educating the host-nations to cultural specific differences but also educating migrants themselves, to their rights and liberties in the nations where they work. I believe that the European Union is in a great position to regulate and enforce certain corporate behaviors across member states because issues of sovereignty are largely non-applicable. After all, a condition of membership is that each individual nation agrees to the terms and laws of the Union. If the Union asks a nation to act in a certain way, as agreed within the European Parliament, then it should be done. In the EU then, the moral duties of businesses in terms of social obligations can be normatively ascertained through legislation. Such is also the case in the United States. Nothing apparent seems to keep government from legislating about certain expectations from businesses that operate *within* the nation. In terms of this discussion we really shouldn't have to concern ourselves with alternative options such Migrant NGOs and other organizations that encourage, monitor, and to

some extent help regulate multinational businesses. We should not have to do that because the state can make any migrant policy they desire and enforce it rigorously within the state.

Yet, regrettably, the need is there, both within each nation state and on a global scale, and thankfully Migrant NGO's are really helpful and very effective in assisting with meeting many migrant needs. "Areas in which migrants benefit from NGO's activities include shelter, counseling, referral, livelihood programs and health care."⁹ We have to always remember that migration doesn't begin and end within the work place. It doesn't just happen in a vacuum and the migrant is not without citizenship or family relations. It also is not merely happening within the host nation state. The effect of migration can clearly be traced back to the nations they leave. Poland, for instance, is suffering economically and logistically because millions of the able, primarily young, male and female workers have left the country.¹⁰ This economic outcome is measurable despite that fact that many migrants send their paychecks back to Poland. This is common situation for most nations that experience waves of emigration. One of Mexico's greatest sources of income is money coming from migrant workers in the United States and layoffs of migrants in the US have direct consequences for families in Mexico who depend on the money to survive.¹¹ From a social perspective, I believe that corporations ought to find a way to manage migration issues in a uniform way between states. Since I recognize that this is a claim that causes some disagreement, we might want to take a closer at the opposing arguments.

⁹ Battistella, Graziano. The Human Rights of Migrant Workers: Agenda for NGOs.

¹⁰ <http://www.eurofound.europa.eu/ewco/2008/04/PL0804019I.htm>

¹¹ <http://www.cnn.com/2008/WORLD/americas/10/01/mexico.remittances/index.html?iref=hpmostpop>

Ch. 3 Why businesses ought to be engaged in social issues

As I have addressed already, it has been a well known fact for years, that the population of western societies is decreasing and the demographics of the work-force is rapidly aging.¹² These factors, as we know, are leading to a lack in available labor and a need for an increase in migration. We tend to see, therefore, a continued increase in calls for guest-workers. Currently, we can observe that migration is increasing most rapidly in the European Union, where members are traveling freely from one nation state to another. In response to the social complexities that arise from this rapid movement of peoples, the European Council has asked the EU to begin the process of creating a clear set of instructions and regulations to handle the changes in demographics within member states.¹³

Seeing such drastic social and logistic changes in societies, raises the concern that similar changes may be occurring in business. Opinions about changes in social structure and integration do not just 'go away' as the individual workers arrive at their place of employment. In a social aspect businesses are, essentially, microcosms, that not only reflect the real concerns about diversity and proper integration in the greater society but actually highlight them and make them more acute. Changing demographics show that a

¹² I want to point out that issues of migration and movement of guest-workers is not exclusively a western issue. In Chile, for instance, "the number of foreigners... tripled from less than 100,000 to almost 300,000 between 1999 and 2008. Most of the newcomers are Argentineans, but three are also Peruvians, many of whom are employed...in agriculture and restaurants" (<http://migration.ucdavis.edu>). Likewise Costa Rica, Brazil and Guatemala are attracting laborers to perform unskilled labor. Similar trends are seen on other continents. For the purposes of this thesis, however, I will chose to focus primarily on migration as it happens in the west, and more specifically, as it happens within the European Union and the United States.

¹³ European Commission's Directorate-General for Employment, Social Affairs and Equal Opportunities "Migration: A Challenge and an Opportunity." Social Agenda. Issue 17, June 2008. 14.

clear need is arising that will require business to take a more methodological attitude to ethics when it comes to human systems.

What I mean when I say that businesses need to take a more methodological attitude towards ethics and human systems is that businesses must put more stock into their relationship with their employee and the social concerns of the employee. Certainly, companies are beginning to display much greater participation in their surrounding communities. Volunteers from local businesses can be seen cleaning rivers, serving food at shelters, and collecting toys for children's hospitals in their communities. By performing these acts, which are generally termed acts of 'corporate social responsibility', businesses show us that they recognize that they have some moral obligation to their community. For some it is still a contested matter, however.

In a classic argument against corporate social responsibility, Milton Friedman argues that managers are solely in the business of maximizing profit, and ought not to concern themselves with social issues.¹⁴ Such matters should be a concern of governments alone. Friedman does allow some measure of basic ethics that conform with the rules of society, but apart from following those, he claims, businesses have no other obligation towards the people they employ or the communities in which they operate. It is his contention that acts of social responsibility are to take place only when the manager acts as an individual, not as an agent for the business, for to act in any other manner would be cheating the company.

¹⁴ Friedman, Milton. "The Social Responsibility of Business is to Increase its Profits." The New York Times Magazine, September 13, 1970

I believe that Friedman is right to the extent that managers are indeed in the business of making a profit and create success for their investors and/or stakeholders.¹⁵ The margin of success, however, has drastically changed in the last few decades and Friedman's view has become too narrow. What used to be economically unwarranted has since become a trend that is economically sound. What is more, the way we understand stakeholders has changed into a broader picture. Recognizing and caring about others has become main-stream in the sense that many companies now 'act locally and think globally' in terms of being involved in their communities. It is not unusual to see employment benefit packages that include continued education, family benefits, and rewards for volunteer work that involve not only the local community but also a greater global good. These changes in business have grown in the face of a market that is beginning to lack qualified labor. Employee retention has become, and will continue to be an important new measure of corporate success.

What then is the clever future strategy? The keyword is 'preparation'. Businesses need to prepare themselves to create an environment that is attractive to diverse groups of workers as well as one that offers benefits that are not simply financial. New methods are required to retain competent workers. It is clear that companies that fail to prepare properly for future labor deficiencies will fall desperately behind in the competitive market. Much like Friedman's observations in the 70's, we see now that the ethical behavior for a more traditional style leadership might still be to increase profit for the investors but the path to profit is clearly different. In the new millennium, profit is often

¹⁵ By stating this I do not exclude that they are also in the business of meeting a larger moral obligation; a matter that I will return to, when I argue that we need to move from traditional leadership to cosmopolitan leadership.

most effectively derived from ethical behavior that extends both to the employees and the community in which the business operates. These days we can find an abundance of examples of how even businesses that appear to act ethically but clearly are not doing so from a deeply altruistic place, are still gaining from the actions.

One example that comes easily to mind is the controversial operation the American International Group Inc., otherwise known as AIG. According to the AIG website's posted Code of Conduct, leaders of the organization should strive towards "honest and candid" leadership that is founded in fairness and "integrity".¹⁶ While AIG requires their leaders to act in accordance with all applicable laws and regulations and forbids leaders to speculate in securities, they also hold that conflict of interests should be avoided. AIG defines a 'conflict of interest' as one that occurs "when an individual's private interests interfere, or even appear to interfere with the interest of AIG".¹⁷ It is obvious that AIG has succeeded in making enormous profits, but it leaves to be decided if the profit has really been to the greater benefit of the company. Recent press coverage leads us to believe that it might not be. What is more, I believe that there is little doubt that the corporation has not acted in the best interest of the United States. Therefore, even if AIG states that it is acting ethically, in terms of retaining employees that thrive on *sincere* integrity and honesty, such as the elusive Gen-Xers, AIG does not seem to fit the criteria that are necessary to meet in order to be considered an attractive organization. So, in a sense it looks as if we should care, in part because it is cost efficient and it increases profit. Yet, even if profit alone, as Friedman claims, would be the sole ethical goal for

¹⁶ AIG Code of Conduct: http://media.corporate-ir.net/media_files/irol/76/76115/corpgov/CoC-DO-SFO.pdf

¹⁷ AIG Code of Conduct, Part A. Section III.

business, we can recognize that business ought to now actively participate in socially responsible citizenship. But, as we can see from the misguided AIG it is not a simple matter and, obviously, this view leads us to greater moral questions. Most importantly, of course, is 'intention'. Doing the right thing when one is motivated simply by greed is clearly not the type of moral behavior that the future market is calling for.

Ch. 4 Regulations v. Self-governing

Let us consider then, what the future holds and what our goals are in terms of acting as good corporate citizens. I have discussed how concepts of freedom and justice are considered essential rights for all humans within the west. Grounded in this notion of rights, the European Union and the United States can boast that they have some of the most protective regulations in regards to human rights and labor laws. Because of these regulations, largely all businesses have a formal process with which they ensure that compliance is met. Despite many well-intentioned regulations, serious issues with ethics still occur. As we have learned from the Enron type scandals that have rocked our society in the last years, having regulations and following them is not a very clear-cut thing for all companies. Compliance has often become more about circumnavigating the rules without actually getting caught breaking them or at least being able to defend corporate behavior in legal terms. We may call it ‘creative compliance’. What the times are calling for, and I believe that most expert will gladly agree with me, is a different attitude towards ethics. We need to learn to think of ethics not in terms of *how* we can follow the law, but *why* we ought to follow it to begin with. This, as I have already mentioned, aligns well with the new demands from the Generation X workers who will be in greater demand in the future and won’t be content with the bare minimum when it comes to ethics and compliance. Gen-Xers want to see sincerity, meaningful contributions, and most of all change. If companies hope to retain this demanding group of laborers then a renovation of the traditional corporate views on ethics will be essential.

Work retention is without question going to be one of the most important questions for corporations in the years to come. For businesses, showing appropriate responsibility towards all stakeholders is going to be much more about meeting the demands of a shrinking work-force because without foresight and preparation, many corporations simply cannot meet their profit targets. Some may argue, as this is written in the midst of what is considered a major global economic crisis that the dwindling retirement investments of the baby boomers will stave off the predicted labor shortage. I absolute disagree and if we take a look at the numbers in the US, even very simplified, we can clearly see why:

By the year 2030 the US population over age 65 will be 20%, up from the current 12%. Now there are 4.7 working age people for every retired person. In 30 years, the ratio changes to 2.7 to 1. The generation following the Baby Boom is a little over half its size: 80 million Boomers are followed by only 46 million Gen-Xers (born from 1965 to 1980).¹⁸

There is very little disagreement about the numbers and with statistics such as these, the overall picture is clear. In about 20 years we can expect that roughly 40% of the US labor-force is retired, regardless of the current economy. Certainly, there might be a slight delay because the quoted projections were made before the markets recently tumbled across western economies, but there is an overall belief that eventually, just as it always does, the economy will bounce back and savings will rebuild and stabilize. Either way, baby boomers won't just stop aging and at some point they won't physically be able to work. Contrary to the often heard mutterings of would-have-been soon-to-be retirees who have lost their savings, a few but certainly not the majority will be forced to 'work until they die'.

¹⁸ Employee Retention Strategies at <http://employeeRetentionStrategies.com>

Similar trends can be found throughout Europe where immigration law and social measures are slowly being put in place because the European Union is expecting a massive labor-shortage in the future. One cab driver in Dublin, with whom I spoke in the summer of 2008, aptly put it this way: “We are scooping up all the African nurses now before you Americans get to them, so good luck finding your own.” On the ride back, I retold the story to another driver who responded bitterly: “Well, perhaps they will learn to speak English before I need to use their services.” The interactions describe our situation perfectly, particularly in the case of skilled laborers such as nurses. Chances are pretty good that when the baby-boomers reach age 75+ they will be nursed by people who do not speak the same native language leaving us with a mass of ethical dilemmas and multicultural questions to be answered. In America alone, it is expected that the nurse shortage will reach historical proportions.

Retirement is looming for baby-boomer nurses (those born between 1946 and 1964). More than a million new and replacement nurses will be needed in the United States by the year 2010. It is estimated that we will lack 29% or more than 434,000 nurses by 2020. The situation is just as dire in Canada. The Canadian Nurses Association predicts that by 2011, they will be short 78,000 RNs and by 2016, they will be short 113,000 nurses.¹⁹

While we pick nursing as just one example, the potential for conflict is clear because the solution to the shortage is primarily going to be solved by incoming foreign laborers. Issues of diversity in the workplace will take on a whole new dimension because it is no longer an issue about being ‘politically correct’ but about surviving competition altogether. If you cannot attract skilled migrant or immigrant labor, you won’t make it in the coming market.

¹⁹ <http://www.medscape.com/viewarticle/466711>

All this leads us right to the obvious. Businesses might already have streamlining race and ethnicity policies that are enforced through state regulations but the interest to self-govern systems that increase positive internal diversity is going to become present. Granted, we cannot say that it is from a deeply altruistic place yet. Perhaps the motivation is, at least for now, simply profit and the Almighty Dollar/Euro, but for those who want to be on the forefront of business, creating a well functioning cultural community both within and outside a corporation is straight self-preservation.²⁰ You simply cannot survive if you don't do it. Therefore proper business ethics in the years to come should be expected to have elements that specifically address multiculturalism. The case of self-preservation ought to be, in of itself, a reasonable argument for why businesses need to be deeply involved in issues of migration and guest-laborers. A refusal to take these concepts seriously is roughly equal to committing economic suicide. Since businesses are fundamentally in the business of surviving by making profits, deliberately not doing so seems counterproductive. Just as many see personal suicide as amoral because it fails to be an act that preserves life, we can see companies that fail to take appropriate measures to sustain economic life as acting without moral quality. Investing in diversity ethics in the workforce is, therefore, a desirable moral act if one were to consider ethics simply for its instrumental value.

Now, this is all well and good if one were to take the case of business ethics to the boardroom and drum up support for the concept. Engaging ethics merely as a means to an end, however, is not the type of ethics that the future is calling for. Rather ethics requires

²⁰ I will point out here, as I have elsewhere that creating a well functioning cultural community within a corporation involves not only employees but also the larger local community and to some extent the greater nation state.

each individual person to wholly engage him or herself in the entire human experience. This means thinking of ethics not in terms of what is best for the corporation but what is best for even very distant stakeholders. We must reach deep into the very core of our humanity and only in this realm consider how we ought to act when we make decisions in the boardroom. The better interest in which we should act is not the one of the company, as AIG states, but rather the one of human kind. We ought not to ask, ‘what makes us more money’ but ‘what makes us better people’. The logistics company CSX puts this ethos in very simple terms. One of their core values states plainly: “Look out for each other” and while it seems simple, the sophistication of the value cannot be overlooked or downplayed.²¹ What makes us successful is acting in accordance with what makes us good people, namely our ability to care for each other.

²¹ CSX.com. <http://www.csx.com/?fuseaction=employees.values>

Ch. 5 Cosmopolitan Business Ethics

This idea, that we can conduct business and still care for each other is not at all outrageous. Many already talk about and act in accordance with their personal consciences when they conduct business and engage in responsible leadership through an understanding of cosmopolitan business ethics. So let us explore what that means.

According to the dictionary, a ‘cosmopolitan’ is:

[Someone who is] belonging to the entire world [not limited to the geographical world but also] to the political, social, commercial, and intellectual world. [What is more, one must be] free from local, provincial, or national ideas, prejudices, or attachments [and as such feel] at home all over the world.²²

Different versions of cosmopolitanism have developed over the span of human history, largely in step with how our world has grown; causing more people to have to coexist, and we have narrowed the speed with which we can communicate across the globe. Marx and Engels thought of the concept from an economic perspective, understanding cosmopolitanism as “expansive and breaking the bounds of the nation state”, while Kant thought of it more as means to peace through a formation of a league of nations fully respectful of all human rights.²³ In our age of globalization, it is largely agreed that cosmopolitan duty has to do with a want to ensure equal human rights for all humans, and preserve a sense of justice and respect across the globe. Generally, cosmopolitanism has to do with a desire to improve the lives of others, wherever and whoever they may be. That is, one might take pride in one’s nation, though this is very hotly debated by some,

²² Webster’s Encyclopedic Unabridged Dictionary of the English Language. (Portland House, New York 1989) 329.

²³ Stanford Encyclopedia of Philosophy, www.plato.stanford.edu/entries/cosmopolitanism

but one must have a respectful attitude towards other nations that ground in the moral view that all humans are morally and fundamentally of equal value.

The philosopher Martha Nussbaum writes that she is quite fearful of patriotic pride and she argues that if our goal is unity of our ideals of justice and equality then “[we] would be better served by...the very old ideal of the cosmopolitan, the person whose allegiance is to the worldwide community of human beings.”²⁴ She goes on to say that she is concerned by recent development towards having conversations in the US about American identity, which is primarily looking inward, rather than “considering ties and obligations that join America to the rest of the world.”²⁵ Our allegiance, she claims, should not be towards our own nation and a formation of a national identity but rather towards that which is morally good, that is, morally good for all humans across the globe, namely an allegiance towards human beings. I recognize that there are some limitation to this view and will return to address them later. For now, I aim to point out that Nussbaum targets one thing that seems absolute right. Our allegiance ought to be to that which is good for all peoples.

For businesses, the concept of using a ‘Cosmopolitan Leadership’ to set the trends for businesses across the globe is still new and vastly unfamiliar. Some may even see it as risky because getting involved in policies and social issues may be seen as walking through a potentially explosive legal minefield. That being said, the idea of fostering a

²⁴ Nussbaum, Martha. “Patriotism and Cosmopolitanism”. From the Boston Review, 1994. <http://philosophy.uchicago.edu/faculty/nussbaum.html>

²⁵ Nussbaum, Martha. “Patriotism and Cosmopolitanism”. From the Boston Review, 1994. <http://philosophy.uchicago.edu/faculty/nussbaum.html>

cosmopolitan business is not foreign; not even in the United States, where many businesses have been notoriously reluctant to get involved in politics of multiculturalism. One shining example of successful cosmopolitan and corporate citizenship is the founder of The Body Shop, the late Anita Roddick.²⁶ Ms. Roddick considered citizenship as a fundamental part of her corporate culture. She worked closely with multiple organizations to raise awareness of both human rights issues and social conditions not merely for her employees but also in the world community. She was herself as a part of a greater whole and educated her employees to think that way about themselves and their business. In that way she redefined and transformed responsible leadership to something that went across the business into the local community and into nations across the globe.

Ms. Roddick exemplifies the type of responsible leadership we need now and in the future. Maak and Pless “defines ‘responsible leadership’ as:

[A] values-based and principle-driven relationship between leaders and stakeholders who are connected through a shared sense of meaning and purpose through which they raise one another to higher levels of motivation and commitment for achieving sustainable values creation and responsible change.²⁷

So leadership has to do with awareness, not only of one’s own values but also the values of others, and the willingness to meet the demands of both. The participation has to be real and authentic. It cannot be forced but leaders must be motivated to strive toward greater social engagement. They must be taught to see themselves as global citizens and learn to see themselves as people whose decisions always affect the greater global community in some way.

²⁶ Thomas Maak and Nicola M. Pless points to this in their article on “Cosmopolitan Business Ethics” submitted to the 4th ISBEE World Congress, July 2008, Cape Town, South Africa

²⁷ Maak and Pless. “Cosmopolitan Business Ethics”.

The keywords that define a cosmopolitan leader are word like ‘inclusiveness’, ‘awareness’, ‘common humanity’ and ‘global community’. We are never apart and we are always acutely relevant to each other even across continents. Meek and Pless outline seven main points that must be met to have a cosmopolitan mindset.

- 1) Inquisitiveness, as to what we collectively share.
- 2) Knowledge about the world and its pressing problems.
- 3) Reflections skills
- 4) A sense of belonging to the community.
- 5) Political co-responsibility.
- 6) Willingness to be part of a deliberation process.
- 7) Imagination, of the ideal of how the community could be achieved.²⁸

Let us address before I go on, a personal concern that I have with the concept of ‘cosmopolitanism’ when it is largely aligned with Martha Nussbaum’s ideas as Maak and Pless do in their article. She and others will say that being a true cosmopolitan must involve a willingness to reject the tendency to view one’s own nation as morally more important than any other place. Nussbaum would reject the notion of patriotism and would say that it would be a mistake to feel a deep connectedness with ones cultural roots. Rather, Nussbaum wants us to liberate ourselves from that intimacy with local origins. It is, she will say, the only way to truly embrace others as equal and become global citizens. It is no secret that I have in the past disagreed with Nussbaum’s view on this matter and I believe that I will continue to do so. I am not alone in thinking that the road to a deeper and more moral form of cosmopolitanism begins at home and I bring it to light here because I think this nuance is an important aspect of successful leadership, particularly in the light of dealing with migration.

²⁸ Maak, Thomas and Nicola M. Pless. “Cosmopolitan Business Ethics”. Submitted to the 4th ISBEE World Congress, July 2008, Cape Town, South Africa.

The Princeton Professor Kwame Anthony Appiah describes how his father taught him to be what he calls a ‘rooted cosmopolitan’, or to be a ‘cosmopolitan patriot’.²⁹

The cosmopolitan patriot, [he says, is someone who] can entertain the possibility of a world in which everyone is a rooted cosmopolitan, attached to a home of his and her own, with its own cultural particularities, but taking pleasure from the presence of other, different, places that are home to others, different people.³⁰

Such a person can appreciate not merely the desire for tourism, but also the need for migration. Essentially, the cosmopolitan patriot supports free movement of people, such that we ought to live where we feel happier, with the understanding that our need for rooted-ness makes it possible to “accept the citizen’s responsibility to nurture the culture and politics of their homes”.³¹

Appiah narrows one concern, specifically, with Nussbaum’s idea of what it means to be cosmopolitan. She desires that a cosmopolitan is someone who first and foremost sees him or herself as part of the great human community. Appiah, on the other hand thinks it would be “wrong to conflate cosmopolitanism and humanism, because cosmopolitanism is not just the feeling that everyone matters.”³² The cosmopolitan specifically enjoys local customs and celebrates that there are different cultures and different ways of being human. A homogenous world culture would not be desirable, because a loss of cultural uniqueness and local customs would be a loss to the taste-

²⁹ Appiah, Kwame Anthony. “Cosmopolitan Patriots” Cosmopolitan: Thinking and Feeling Beyond the Nation. Ed Pheng Cheah, Bruce Robbins, Minneapolis: U of Minnesota Press, 1998.

³⁰ Appiah. Cosmopolitan Patriots.

³¹ Appiah. Cosmopolitan Patriots.

³² Appiah. Cosmopolitan Patriots.

conscious cosmopolite. Some would charge that this is somewhat parasitic because such a cosmopolitan merely seeks to enjoy the best of cultures and their presence change status quo when they come into other communities. We must remember then, that cultures will change in step with the people who live in it just by virtue of them being part of a reality that is not stagnant. Culture, as a concept, is always already in the process of moving. The influence of the cosmopolitan is therefore minimal in the sense that local customs are not truly lost by the influences of the cosmopolitan community. Appiah agrees and defends the cosmopolitan by pointing out exactly that cultures would always change even without the influence of migrants and tourists.

Cosmopolitan ethics then can include local pride and local affiliations along with cultural specific differences. This certainly doesn't make our task any easier, but it probably makes it vastly more interesting and absolutely requires us to step up as responsible citizens when we conduct business. The fundamental elements of cosmopolitan business ethics essentially require that we redirect our definition of stakeholder theory to be vastly more inclusive. We have already discussed that more than simply think of those who have a direct monetary benefit from engaging with the business, we also need to think of stake holders as those who are affected by the business indirectly. Employees, suppliers, NGO's and others who have a connection to the business and are affected by it in some form or another are all owed some ethical consideration. Essentially even agents who may not seem to be very directly relevant to the corporation deserves consideration long before any corporate decisions are made. We can think of small businesses, the 'mom-and-pop' shops, schools, home-owner communities, the environment, animals, peoples in other nations, park and public works

just to mention a few entities that may in some way be affected by decisions that companies make. An acute awareness of how ones business effect others lay at the very heart of that is means to be a cosmopolitan corporate citizen. Having the ability and the power to make a change, coupled with a connectedness to the world in general, warrants that businesses begin to think of strategy in terms of cosmopolitan ethics and educate leaders who think of themselves more as global citizens with local attachments, than as agents acting solely on behalf of the immediate stakeholders or shareholders alone.

Ch. 6 Emotional Business

If we are cosmopolitan corporate citizens we would already always see ourselves as interconnected and operating within a paradigm where we are constantly aware that our actions affect everything around us. We open shop in Dublin, and people in Poland are affected, but so are people in nations across the globe. It is a worldview of business a little like throwing a pebble in a still ocean. The effect goes on forever and has the potential to become a massive rogue wave. We need to, the cosmopolitans would argue, ensure that we halter unwanted outcome by always thinking about the deep consequences of what we are about to do and what it would mean for other peoples and communities. The argument goes that cosmopolitans have the capacity to care about the outcome of their actions. As we can see from the previous two sections, we may be able to think of business in terms that involve verbs that we might ordinarily only use to describe human emotions and the human condition. After all, self-preservation, fear of death, desire, guilt, care for others and empathy are all real concepts that are *felt* by individual humans. I realize that I am making a connection here that compares the way in which we morally judge individuals to the manner in which we judge businesses and we cannot do that unless we take a moment to briefly consider some important questions. Can a business have feelings? Is an organization able to care? Should it? If so, what normative approach do we take to determine that?

I think most business professionals like to believe that we have come a long way in terms of ethics since Gordon Gekko espoused the virtue of business as purely driven

by greed.³³ Yet, we still see massive greed drive the corporate trends and to many it feels worse, perhaps, because we think that we ought to know better by now. In our current economy, the outcome is only too obvious. Speculators have artificially driven up prices in the last several years, people's credit lines are saturated, and holdings are limited if existent at all. Middle and lower class families are losing their homes. Shelters are filling up. People are experiencing layoffs. Some are already starving for food. All the while, a few CEOs continue to live multimillionaire lifestyles. Obviously, some publicly traded firms do not seem to care about the consequences of their financial behavior, even if they have the capacity to do so. I agree with the fictional Gekko that 'greed' is a powerful motivator. Honestly, I do not think that we really need to launch into a great philosophical debate about the validity of that claim. I think we can intuitively agree that for a great many people, money really does talk and well...other things walk.

Nevertheless, what will warrant a discussion are the questions I have already asked. Do businesses have the capability to care? The implication is that if they can, then we can assign blameworthiness to corporations that don't care about social issues because they ought to care about others. After all, caring, and in particular caring for other peoples is considered an important human virtue and essential to building meaningful human relationships.

³³ Wall Street, Movie 1987, Gordon Gekko quote: "The point is, ladies and gentleman, that greed, for lack of a better word, is good. Greed is right, greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms; greed for life, for money, for love, knowledge has marked the upward surge of mankind." <http://www.imdb.com/title/tt0094291/quotes>

If emotions are partly constituted by desire then they play a significant role in motivating us to act morally, and if they are perceptions, they may be responsive to values and norms that lie at the heart of our moral life.³⁴

Professor Peter French claims that businesses are structured in such a way that we can consider them morally equal to individuals. As such, we can largely see them as moral actors in the same way that we would see humans.³⁵ The conclusion would be that businesses would display feelings much like human actors. If we can be blamed and make changes because of that blame, for instance, we should also be able to feel guilt and thus know if we are doing something wrong.

Deborah Tollefsen takes up this very issue of corporate emotions and focuses specifically on guilt.³⁶ For our purposes, we need only to clarify that businesses have the ability to care. To that end, Tollefsen says that feelings about ones group are also a collective display of the groups “capacity of self-assessment”. She goes on to say that “group actions are the result of group intentions” even if each member of the group is not aware of the outcome of the action. But:

“Once a group intention is formed this group intention will inform each participant’s behavior and guide this behavior such that the intention is carried out. A group’s action, however, need not require the action of all of its members. The group’s intention may be achievable through the actions of its members.”³⁷

Be that the case, we see then that our task as business leaders is not to address the morals of each and every individual within the group but rather set a general trend for the moral goals of the corporation as a whole. The systems of group behavior will form the expected path for us. Now, I grant, as Tollefsen does, that each member can still feel

³⁴ (Giddard 1990; D’Arms and Joconson 2000), as quoted by Deborah Tollefsen

³⁵ French, Peter A., *Corporate Ethics*. Fort Worth: Harcourt, 1995)

³⁶ *The Rationality of Collective Guilt*, Deborah Tollefsen, *Midwest Studies in Philosophy*, XXX (2006)

³⁷ *The Rationality of Collective Guilt*, Deborah Tollefsen, *Midwest Studies in Philosophy*, XXX (2006)

good or bad about certain group decisions, even if they had no direct hand in the actions, and if one hopes to have good retention rates it would be beneficial to remember that. Tollefson also shows us a capacity for self-blame within the individual for action of the group, but frankly the overall moral blame is better assigned to the corporation. After all, it is well within the means of a corporation to shape a desired group-behavior and certain group feelings. The businesses themselves, being abstract entities, cannot, of course, be expected to have feelings but the structure of the organizations and the humans which make up the parts of the greater whole can. Because business can manipulate the group feelings of their employees, businesses then, at least in terms of behaviors do have the capacity to care.

Ch. 7 Motivation and Abilities

There are many nuances in the discussion of corporate social responsibility. I have discussed whether companies *ought* to participate in an integration and assimilation process of the workers they attract and I have shown *why*. What we need to clarify, however, is whether or not companies actually *can* participate. Philosophers might seem to, perhaps, occasionally indulge in research that may not appear to be immediately applicable to ‘the real world’. Applied ethics, however, implies to me a need for a measure of contemporary relevance such that ideas can realistically be used in society. In order to meet that need, I shall discuss if companies are capable of meeting certain moral obligations.

Since February 2008, I have participated in multiple job-fairs throughout the North Florida region. Here I have had opportunity to meet with many business owners and Human Resource professionals who are otherwise hard to set up meetings with through common methods³⁸. The questions I have asked are roughly the same:

- 1) After explaining that I am a student of ethics, I ask if the company has an ethics program.
- 2) If they do, I attempt to clarify whether this program tends to be more compliance based or tend to be more ethics based. That is, is the program in place to follow laws and regulations or is it in place for some higher ‘good’ that involve a sense of social responsibility.
- 3) I then ask if the company has an official Code of Conduct manual and how this is implemented throughout the company.
- 4) I inquire about training programs and how the company participates in the local community in which it operates.

³⁸ It has regrettably been my experience in the last many months of research that scheduling interviews with heads of businesses to discuss their labor ethics and migrant worker philosophies has been impossible.

5) Finally, I ask how long the company has been in business, what goals the company has, if any and how many people the company employs.

Now, I realize, of course, that the answers are not reflective of all corporations. Nor has my method been one of which I can deduct certain absolutes. It has been more of a localized case-study that was intended to afford me some generalized idea about what is going on in my local business community, as well as perhaps get a sense of what corporate trends may be driving competition in the market-place.

Nonetheless, and very interestingly, I was able to find that a rather clear picture began to develop, as I met with more and more companies, and certain similarities in answers tended to correspond with similarities in corporate structures. Essentially all the companies that were newly established or at least relatively young, which also had a growth focused business plan had little or no ethics and compliance programs. Regardless of size, this tended to be the overall consensus. Growth-plans did not involve an ethics plan. Similarly, older and more established companies tended to have well prepared and cohesive answers to all my questions, indicating to me that they possessed some sort of an understanding of ethics and that they had a system in place to meet the demands of this. What became clear to me was that there was something different about companies in regards to size and age, and the difference was worth exploring.

I am not alone in believing that there is a consensus, among startup companies, that ethics must fall to the way-side for some considerable time until the company is fiscally established and economically and logistically sound. The reason, however, is not that companies are not interested in the social issues in world around them. "I am not a jerk", as one business owner plainly put it, "I just cannot afford to care". It is this

attitude, a very common one indeed, which keeps many smaller companies from establishing an ethics plan. With limited funds there simply aren't enough resources that can be justifiably allocated to such an endeavor. In other words, they are not 'there' yet.

The phenomenon is somewhat different for large multinational corporations. During a visit in Ireland in July 2008, I had the pleasure of meeting with representatives from the Dell Corporation and Vistakon, respectively. Not only do large businesses have a different set of regulations and compliance that they are obligated to meet, they also compete in totally different markets. Image clearly matters to the bottom line. Both Dell Corporation and Vistakon were able to talk about their ethics programs as well as explain how they audit compliance and meet diversity goals. What stood out, nonetheless, was the difference in attitude about the ethics program. Meeting first with Dell, I might best be able to explain their approach and presentation of ethics in terms of calling it 'hyped'. It sounded great, it surely is great, but it just did not sound sincere. More than once, it was pointed out that Dell had won corporate awards and they were proud to say how productive their ethics strategy has been. This seemed wrong to me at the time because my best intuition alerted me to the fact that Dell seemed to like the accolades and indeed, when I asked for the speakers to go into depth with the everyday application of ethics, there were no clear answers as to how employees interact within the system, how well it works for the individual employee, and last but not least, how the local population can interact or integrate with the company as it changes the community in which it operates.³⁹ Dell unquestionably said all the right things, but there was something missing. What

³⁹ According to both Dell and Vistakon, the vast majority of factory workers in their Irish production lines are foreign nationals. Most are migrant workers from within the European Union, and primarily from the old eastern bloc countries. Many are housed separately from the local community. 1 out of every 10 people in Ireland are migrant workers.

concerns me of course is the knowledge we have gained from observing other companies that display a greater level of sincerity. Good corporate social responsibility programs do not necessarily mean that a company will not engage in unethical behavior and we must always take care not to “confuse social responsibility with moral responsibility.”⁴⁰

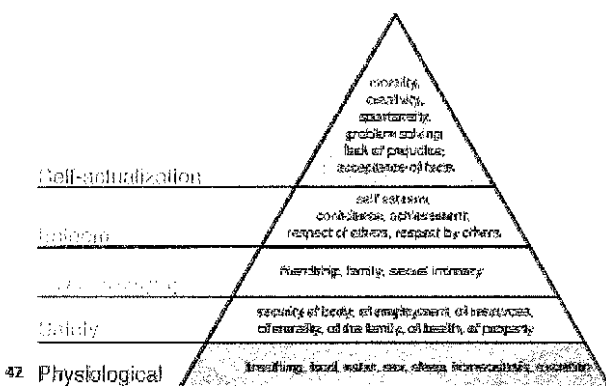
This difference in moral understanding became even more evident when meeting with Vistakon. Dell presented as a company that is hip, smart, and young, while Vistakon clearly seemed much more mature, conscious, and aware. Just as Dell, Vistakon has a comprehensive ethics program, but the program at Vistakon clearly was an integral part of the entire corporate structure. From auditing divisions to local volunteering options to ethics boards and postings on the factory floor, behavior, and specifically ethical behavior, was promoted and the idea of intrinsic moral obligations was evident throughout the facility. The style difference between the two companies that I point out here is not to be taken as a critique of one over the other. In fact, I greatly applaud all the effort that is put towards ethics strategies in both companies. Some ethics are always better than no ethics. I am bringing this up primarily to exemplify that there may be a difference in approaches between a young company and an older corporation such as Vistakon. Interestingly, of course, both companies were founded in 1984. Vistakon, however, is operated under the much older Johnson and Johnson umbrella and its ethics mission is largely structured in the same way.⁴¹ What we can conclude from all of this is at least one thing. Motivations to act morally vary from each corporate culture.

⁴⁰ De George, Richard. Business Ethics. 6th Ed. (Upper Saddle River: Pearson, 2006) 203.

⁴¹ Johnson and Johnson was founded in 1886. Vistakon was founded in 1984. Source: www.jnj.com

We have to ask ourselves then, not only what the actual abilities of a business are but also what motivates. I have already shown that there are many similarities between the concept of an organization and the behaviors of the individual. To that end, I believe that we can entertain the idea that corporations themselves, in some ways function as individuals without overstepping our bounds. Industrial and organizational psychologists have long used Maslow's Theory of Human Motivation to exemplify to employees how their individual motivations operate. For our purposes of understanding, I suggest that corporations function morally in much the same way.⁴²

In the early years, most businesses are in their growth oriented face. Dedication and commitment is primarily to survive and make those first financial milestones [This would be the 'Physiological' level in Maslow's Pyramid of Needs]. As the company begins to grow, internal structures begin to develop. Resources become available, benefit packages may be offered. The beginnings of an ethics program is taking form, as employers seek to provide a greater sense of security for employees. [This is the 'Safety' level]. To gain a sense of friendship and family within the corporation, programs of diversity and inclusion may appear. [The 'Love/Belonging level']. Employee retention



Maslow's Hierarchy of Needs (J. Finkelstein) Source: <http://psychology.about.com/od/theoriesofpersonality/a/hierarchyneeds.htm>

may begin to become an issue. Therefore, programs are offered that help build self-esteem and the esteem of others. Awards and recognition become part of the annual holiday celebration and continued education is offered as an added benefit. [The 'Esteem' level].

Finally, when the company operates at highest capacity, morals and moral obligations may be considered. [This is the 'self-actualization' level]. Self-actualization is to be understood as philanthropy comparable, for instance, to how the billionaire businessman Bill Gates participates in social changes. It is often argued whether this level comes with a sense of altruism, but that discussions seem fruitless for our purposes. The self-actualization processes is about open-mindedly acknowledging problems and then actively work towards making sincere positive changes that results in an acute awareness. The motivation is not so much a goal to be seen as a moral person but simply act outwardly as that which one already is, namely moral. In sales it is quite common to see sales people reach a plateau in their market where they no longer strive for profit and survival. Maslow writes that when all the lower needs are met we can "expect that a new discontent and restlessness will soon develop, unless the individual is doing what he [or she] is fitted for."⁴³ Thus, the need to self-actualize become pressing and a drive towards a greater moral behavior becomes essential. If one is to gain inspiration in the widely popular work of Maslow, there is clearly some connection between start-up companies and successful corporations. The idea of corporations self-actualizing when a certainly level of success has been reached is not farfetched. It is very possibly the oil that drives the profit engine and the ultimate motivator towards acting beneficently.

⁴³ Maslow, A.H. *A Theory of Human Motivation*. Psychological Review, 50, 370-396, 1943.

I have discussed here, how there are different levels of motivations depending on the type of business we encounter. We now see how older and more mature companies use ethics as a means to motivate the corporation to growth and profit, and because growth and profit is a goal of all enterprise, such a program is clearly a good both for the business, for the individual workers, as well as for the beneficiaries in the communities where the corporation aim to make a difference. Younger start-up enterprises argue, however, that they are not fiscally able to begin to participate in an ethics program. They may have the desire but they simply lack the ability they will say. It is a common argument but it is also one which is beginning to fade in favor of a stronger one. Many small-business strategists now advise their start-up clients that ethics need to be a part of the very core structure of the business and must be in place from day one.

One example of a small business that has experienced great success, in large part due to its forward thinking approach to ethics, is TEOCO Corporation.⁴⁴ TEOCO never needed employees to buy into the idea of certain ethics because the corporation was structured as employee-owned and commitment would therefore be constantly infused into the organization. What is more, employees were never given any other option but to act morally because the founder also structured the business around what he called “Principled Entrepreneurship”. “[The founder’s] goal was not just to create a financially successful company, but to develop a model that others can emulate, based on the concept that you do not need to “sell your soul to the devil in order to succeed.”⁴⁵

⁴⁴ Ethics Resource Center. <http://www.ethics.org/erc-publications/staff-articles.asp?aid=799>

⁴⁵ Ethics Resource Center. <http://www.ethics.org/erc-publications/staff-articles.asp?aid=799>

In response to the question of whether this approach works for small start-up businesses we see that:

“TEOCO's success...builds a business case for the importance of organizational ethics in a small company. The company has achieved ten consecutive years of revenue growth. In its first five years, its growth was 1,873% and revenues went from \$346,000 to \$6.8 million. While not solely a result of having employee-focused initiatives and living their core values, this success can be attributed, at least in part, to the hard work of satisfied employees.”⁴⁶

We cannot, as the Ethics Resource Center points out, contribute success to an ethics program alone, but it certainly shows that an ethics program is both possible and affordable from the very inception of the business which in turn strikes a serious blow to the argument that businesses cannot afford the luxury of being ethical during their startup phase.

In summary, businesses are of multiple categories. Some are small and young, while others are large and mature. Different circumstances face these companies as they consider ethics and compliance programs. Some appreciate the potential profits, rewards, and recognition that ethics offer businesses and see this motivation as the capstone of their enterprise. It is a source of added profit and equity and is therefore instrumentally valuable to meet fiscal goals. More importantly, of course, good ethics and a will to ensure happy employees is a function of excellent citizenship and the very essence of the ‘good’ for which companies ought to strive. Others, and primarily smaller companies, struggle with issues of ability and cost-justification. Nonetheless, what we see is that smaller corporations, which successfully implement ethics into the corporate culture, tend to gain a greater profit and have more satisfied employees. The obstacle and lack of

⁴⁶Ethics Resource Center. <http://www.ethics.org/erc-publications/staff-articles.asp?aid=799>

ability is decidedly a mental one, as companies choose to say 'we can't, rather than 'we will find a way'. What we can conclude from all of this is that companies not only *ought* to participate in an integration and assimilation process of the workers they attract, as I have previously stated, but they also *can* participate and would greatly benefit from doing it.

Ch. 8 Human Rights - Human Wrongs

In order to determine if business are to extend any specific moral consideration to migrant laborers, we have to determine first whether migrant laborers actually have any rights to act morally towards. What rights, if any, befall humans, regardless of national origin, such that as workers move around the world, they take certain rights with them? The question as to whether all humans are born with certain equal and 'inalienable rights' ought to be relatively easy to answer in terms of justice. Yet, the question seems surprisingly complicated for many. I want to avoid sidetracking this discussion by determining that there are two types of rights that befall all humans.

One type of rights is those most often deemed 'natural rights' which I roughly equate with 'human rights'. The idea is that human rights are universally true and as such apply to everyone. Other rights are those, which are afforded through law. Legal rights vary greatly from among each cultural region. We compare nations such as Iran and Sweden and realize instantly that legal rights are fractionalized completely from country to country. Each nation state can also vary in the application of legal rights internally from region to region. A perfect example is, of course, the United States, where civil rights law often varies greatly from one state to another. I have already discussed in detail how legal obligations apply to organizations specifically so in the following I will focus on human rights.

The concept of 'human rights', as we understand it today, was born out of the ashes of the 2nd World War. After the United Nations was founded, one of its most

famous decrees was 1948's "Universal Declaration of Human Rights". Now, the UN was not the first entity to consider the existence of human rights, of course. From the Stoics, through Enlightenment, and into modernity, theologians and philosophers alike have worked to define the notion that certain rights quite naturally befall humans simply by virtue of existence. The UN, however, more or less successfully, broke free from a tradition of defining human rights as justified in terms of something metaphysical and focused instead on writing a list of rights in a manner that would best apply to all humans, regardless of gender, race, or origin. We see therefore, in the UN definition that, while these rights are not enforceable legally, they are a comprehensive guideline to what universally constitutes moral behavior.

In terms of how the Universal Declaration of Human Rights apply to our task of understanding corporate obligations, we can therefore, look to specific articles to get a guideline for how we ought to act. We can do this because, as the assembly proclaims in the declaration:

This Universal declaration of human rights as a common standard for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance...⁴⁷

Protecting, supporting, and promoting human rights, is, as we can see, not a states issue alone, but also a task that falls to individuals and organizations within states. Therefore business ought also to be in the business of protecting human rights.

⁴⁷ United Nations Universal Declaration of Human Rights. General Assembly of the United Nations, December 10, 1948.

Surely, we can get caught up in details about whether some articles apply more to group rights rather than individual rights. What makes the issues of migration and guest-workers' rights so unique is, really, that they essentially are composed of both. The concept of 'migrant workers' or 'immigrants' is unquestionable a group issue. That being said, one cannot begin to understand the person who migrates without also acknowledging his or her individual rights and needs. It is, in fact, the diversity in individual needs that makes the entire legislative process on immigration so intensely complicated⁴⁸. Hence, as we proceed, we must keep in mind that we ought to have the individual human being most presently in mind, while not forgetting the group he or she might represent.

On February 5th, 2004, a young man in England named Guo Binglong, called his family in China to tell them that he was about to die. Recruited illegally to harvest cockles, Binglong got trapped in the water when his employer miscalculated the incoming tide. Unable to swim ashore, Binglong along with 18 other Chinese illegal migrant workers drowned.⁴⁹ The case brought light to several issues in the migration discussion. First and foremost it exemplifies the failure of many governments to come up with a functional plan to meet immigration needs. Workers are easily and frequently exploited and many are still sold or trapped into slavery with significant risk to life and health. Secondly, as pointed out by Cohen, the employer demand for cheap labor has not abated in the competitive free market place. This, in turn, draws a distinction between the

⁴⁸ In one of the more brutal accusations of governmental failure that I have ever read, Rahila Gupta charges [in her book] the state with completely failing to meet any of even the most basic needs for a comprehensive and functional immigration law. Gupta, Rahila. *Enslaved: The new British Slavery*. London: Portobello, 2007.

⁴⁹ Cohen, Robin. *Migration and its Enemies: Global Capital, Migrant Labour, and the nation-State*. Hampshire, Ashgate, 2006. Introduction.

domestic laborers and the cheaply bought foreign workers and deepens the complexity of immigration. The sentiment is of course, that the foreigners 'steal' jobs because they are undercutting wages, which in turn is thought to worsen the economical circumstances for the native population.

Finally, because the workers are foreigners they do not attract much moral outrage regardless of their disparaging circumstances. The author Rahila Gupta reminds us "that 'otherness' has been crucial to the justification of the most inhumane treatment."⁵⁰ She goes on to discuss the view that migrants are often thought to be driven by greed and ambition rather than enterprise or need. The implication is that someone who comes to another country primarily 'in search for a better life' is believed not to have the best interest of the host country in mind. The concept of choice, while mostly considered a right for those in the west, is vastly different for those who are starving. However, as John Berger says: "The well-fed are incapable of understanding the choices of the under-fed."⁵¹ Ultimately, a line is drawn between those who seem deserving and those who seem greedy and our moral responses are in line with those distinctions. In other words, we are much more accepting to someone who is trafficked illegally, for instance, than we are to someone who paid to be smuggled in.

The task we face is significant. We must free ourselves of our own circumstances and worldview, in order to sincerely embrace an understanding of the immigrant population and we must do that despite the fact that the very concept of immigration has fundamental social and economic implications in our own countries. What is more, we

⁵⁰ Gupta, Rahila. *Enslaved: The new British Slavery*. (London: Portobello, 2007) 235-240.

⁵¹ Gupta, Rahila. *Enslaved: The new British Slavery*. (London: Portobello, 2007) 239.

must attempt to see the individual demands as well as understand the specific group rights that we should extend. On the surface, the needs of a teenaged Somali female escaping political persecution may seem vastly different than the needs of a female Russian teenager who has been trafficked. Clearly their group needs are different, but their want for status and security is largely the same. Are we to take our Universal Human Rights seriously, we must educate ourselves to these types of nuances. This goes for individuals and governments as well as for business and business owners.

PART II – THE MIGRANT – THE OTHER

Ch. 9 Problems of Prejudice

I am tall and blond with fair skin and light eyes. I live in the US, carry an American passport, have a college degree, own a house, pay my own bills, have never depended on any form of government support, and raise my children in a home where we speak English as our first language. It is not uncommon for me to hear people in my local community, as well as my greater national community, speak in highly aggressive and derogative terms about immigrants. Often I simply pull my blond haired and blue-eyed sons a little closer to me and choose to ignore the hateful words. Other times, I find it so offensive that I feel obligated to speak up. I rarely get apologies, but very often I get something roughly more like this: “Oh, I wasn’t talking about you at all; it is not like you are a *real* immigrant!”⁵² I was talking about those [explicative] migrants coming in from all those third world countries to take advantage of our good nature. The Muslims, terrorists, Mexicans, fruit pickers, all of them; they just keep coming. Enough is enough; we need to shut out borders down for good”.⁵³ It appears that the ones who upset us are

⁵² I was born in Denmark and held a Danish passport until I became a naturalized American citizen in 2005. I was raised in Denmark and moved to the United States at 18 years of age.

⁵³ Here would be a good place for me to recognize the obvious cultural confusion about what constitutes an ‘immigrant’ and what constitutes a ‘migrant’. I understand the difference simply as this: An immigrant is a person who, for various reasons, moves *permanently* to another country and sets up residence there with the intention to stay. A migrant is a person who *temporarily* moves into another country, primarily motivated by work and income that would otherwise not be available in the home country. Migrant workers are also sometimes called ‘guest-workers’. Most often, the migrant’s families remain in the home-county and benefit from the salaries that are sent back home. Other types of migrants are skilled labor migrant who

those who do not look like us, who do not think like us, and who do not live their lives in ways similar to the ways of the westerners and the reason why I am not a 'real' immigrant is, of course that I come from a western nation that in many ways is very similar to the new country that I have chosen.

In most parts of Europe the conversations are not that different. There the foreigners, the eastern Europeans, the North Africans, the Muslims, and the gypsies, are blamed for everything from economic woes, stealing women, increased crime, to illegal immigration and political failures. Overall, the worries are the same; *they* are using *our* system. Ultimately, and as we can see from my example, it is not immigrants that are unwanted per se, but immigrants from unwanted nations specifically and unskilled migrants from anywhere particularly. This type of negative prejudice that pits the in-group against the out-group is rather common in just about all communities across the world.⁵⁴ Few people are willing to talk openly and honestly about the phenomenon of prejudice probably because we at some level recognize that we, ourselves, have some racial or ethnic bias that travel with us wherever we go. Still, and while I recognize that it is a touchy subject, it is my conclusion that prejudice exists, it is rampant, and it is global. In terms of this discussion, however, I will refrain from going into detail about the specifics of prejudice and how it works in technical terms. If we accept the concept as factual, we can instead focus more productively on the consequences of prejudice. What

most commonly are motivated by career opportunities or desires for adventure. Migrants, of course, can become immigrants and vice versa.

⁵⁴ Matsuo, Hisako., McIntyre, Kevin. Ambivalent Prejudice towards Immigrants: The Role of Social Contact and Ethnic origin.

http://www.allacademic.com/meta/p_mla_apa_research_citation/0/2/0/1/1/pages20113/p20113-1.php.

In this report, the researchers investigate the nuances that determine how and why people react so differently toward migrants and immigrants. Essentially they lend sound empirical support to the anecdotal evidence that I have presented here.

does prejudice mean to migrants, what does it mean to the local communities and what does that all mean for businesses in terms of participating when the two meet? We will explore this through the concepts of nationalism, patriotism, cosmopolitanism, and citizenship.

Migrants are motivated by opportunity. Some may translate this word 'opportunity' as 'money' and 'greed'. Others may understand it as 'a search for a better life'. Regardless of how we choose to understand what motivates migrants, it is unquestionably parasitic to some extent. I grant that this word 'parasitic' is not at all flattering and in terms of promoting integration and assimilation, it is more than just a little unfortunate. Nonetheless, it describes the process rather effectively. Migrants come because they are looking for something that they cannot obtain in their own countries and in that sense they come too feed on another culture. Most are attracted solely by money and move on to other areas for work if the work dries up.⁵⁵ It is this fact that might be our greatest obstacle in terms of proposing a realistic way for businesses to engage, in a positive way, in the meeting between the migrant workers they employ and the local community that they affect. We have to somehow get past the idea that migrants do not give back to the local community in which they work and we have to do this in lieu of the fact that the very concept of migration is mired in something that feels very negative for most people, a mostly monetary motivation.

⁵⁵ I want to note here, that migrants are moved by many different things. The vast majority of unskilled migrants are compelled to move by the promises of an abundance of labor and better pay in other nations. In simple terms, they come seeking a better life. Skilled laborers tend migrate because of career opportunities or, simply, a sense of adventure. New trend forecasts seem to predict that the US will experience a wave of skilled laborers in the coming decade and are already making plans to improve the H-1B VISA process. To read more on this see: http://news.bbc.co.uk/2/hi/in_depth/3557163.stm

What is more we need to learn to see reality in terms of how it looks for the guest workers. Seeing as they voluntarily move to another nation, they are not slaves in the traditional sense of the word. But the promise of work is not a promise of moneys alone. Once the migrant arrives he can look forward to minimum pay, poor and overprized housing, a significant tax deduction and a life in a society where he is ostracized. Finally, as Vilem Flusser points out for us, the migrant worker is transformed from a whole person to a tool that exist solely for us to use and dispose of and in that sense the local community engages with the migrant in a master-slave type relationship.⁵⁶ This may indicate why governments alone have not been successful in integration efforts. We cannot resolve the migrant problem by “ad hoc measures but only by a radical reconstruction of interpersonal relationship.”⁵⁷

So we see then, that in spite of the great ‘natural’ divide between migrant workers and the members of the local community in which they work, we can recognize that both are citizens, but they are not citizens of the same countries. This difference is, in many ways, fundamental and we have to ask ourselves, what it means to be a citizen both in terms of being a migrant and in terms of being a host? After all, if we want to understand others, it may seem of benefit to understand ourselves. We have to consider what it means to be a good citizen and how we can most effectively learn to work on improving our human relationships. In the process of answering that question, we will see that the host members do have different commitments to the community than do the guest

⁵⁶ Flusser Vilém. *The Freedom of the Migrant [Von der Freiheit des Migranten]*. (Chicago: U of Illinois P, 2003).

⁵⁷ Flusser, p 37.

workers, but that it can be interpreted as something positive. What is more, we can recognize that it is the personal relationship that we need to attend to. Thus a facet of being a citizen appears to have something to do with having a desire to look out for others. That being said, let's explore the world of citizenship.

Ch. 10 Citizenship Defined

There are three dimensions of citizenship.

The first is citizenship as legal status, defined by civil, political, and social rights. Here the citizen is the legal person free to act according to law and having the right to claim the law protection. It need not mean that the citizen takes part in the law's formulation, nor does it require that rights be uniform between citizens. The second considers citizens specifically as political agents, actively participating in society's political institutions. The third refers to citizenship as membership in a political community that furnishes a distinct source of identity.⁵⁸

These dimensions are roughly the same in the European Union as they are in the United States, with one important difference. Citizens of the United States are only citizens of one country. Citizens within the European Union are citizens of their own nations as well as the European Union; a membership that gives people citizen's rights in any nation within the Union. That means that members have a right to freely travel to any nation, reside anywhere, and take employment anywhere, as long as it is within another member state.

Consequently, it should be noted, that migration in Europe is often seen in three categories: 1) The free movement of workers from one Union nation to another or in other words, citizens moving around, and, 2) The somewhat more restricted movement of nationals of third countries who are legally residing within the territory of a member state. 3) Guest-workers coming in from non-member nations.

This in turn causes friction on multiple levels. On one level, citizens of the EU are moving relatively freely from one nation to another. This movement, however, has not, in

⁵⁸ The Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/citizenship/>

the past, significantly increased or changed for most of the original EU member nations because their economies have been relatively stable and thus have not driven a desire for migration. Once the new nations from the eastern bloc with much weaker economies were allowed membership though, tensions rose. The difference in economics, social structure, and opportunity was instant and significant. Waves of migrants from the east flooded the European markets. Changes across all levels of society followed and not without significant upheaval for many. The changes were too drastic, too quickly, and quite simply a logistical nightmare. What is more, differences in how the many EU nations understood their social identity became obvious as nations with nationalistic traditions first collided with nations that traditionally saw themselves as more open to foreigners. I will return to explore this phenomenon in greater detail.

On a second level, there is movement of nationals from third countries. 'Third countries' should not be confused as being equal to Third World countries. Rather, third countries are simply countries that are not members of the European Union. The distinction is important because the regulations that apply to this group of migrants fall under different EU agencies. That being said, most issues that arise with migration from third countries arise because the migrants are coming from Third World countries or economies. This can be problematic because regulations meant to keep legally residing Third World [and culturally unwanted] migrants at bay also affect Third Country Western [and wanted] migrants' ability to move around the EU.

Finally, there is the concept of guest-workers, who come temporarily to fill a labor void in a specific member state. This is a conflict filled category for many reasons. Culturally, guest-workers tend to be experienced by the host nations as very different.

They eat different foods, dress differently, and have different God/s. They speak a different language and often have different physical appearance. Politically, guest-workers are often very differently accustomed than the host nations. Many come from theocracies. Others come from countries ridden with civil war and internal conflict, and others again come from former Communist or deeply socialist countries. The laws that regulate human behavior are also often seen very differently in the countries. Actions that would lead to execution in the migrants' homelands may be met in the host nations by what can seem like nothing more than a slap on the hand. Many migrants have difficulty dealing with the freedom of this different interpretation of a penal system, while host nations contemplate if they ought to impose harsher penalties for crimes, because the systems fails in light of cultural differences. Cultural relativism has largely failed, particularly in northern Europe where the acceptance of difference and encouragement of newcomers to build cultural specific centers have let to stratified groups rather than a unification of cultures based on mutual respect of difference, as was expected.⁵⁹ It is my charge that a significant increase in prejudice throughout Europe is a direct result of this laissez-faire governmental approach to social challenges. Even in America, despite the multicultural heritage, prejudice towards foreigners is at an all-time high and no significant contribution is being made towards easing the migrant transition in and out of the US economy.

⁵⁹ My belief that cultural relativity is always doomed to fail is a long held one. In terms of this project, however, I will suspend further discussion of this matter for another time. For the time being, I will point those interested in exploring this matter further to an outstanding book written by Ayaan Ali. Here she writes in very personal terms about her life inside cultural relativism and the suffering that it has caused. I can never hope to match her insight. Ali, Ayaan Hirsi, *Infidel*. New York: Free Press, 2007.

Ch. 11 What makes for a Good Citizen?

All that being considered, we can then return to the prior questions, namely; what does it mean to be a citizen both in terms of being a migrant and in terms of being a host and, what does it mean to be a good citizen? First and foremost, citizenship has something to do with rights. The state and the citizen cohabitate in what can be best described as a contractual relationship where certain expectations of conformity are met through a shared understanding of the state law. In return for following these laws, both the state and the individual citizen are offered some measure of protection within definite territorial boundaries. The protection that the individual citizen would be looking for is most commonly the right to life, liberty and security of person.⁶⁰ These are the same rights that are outlined in Article 3 of UN's Human Rights Declaration.⁶¹ I write these out as the primary rights because without those, I believe that a citizen can neither live nor prosper. What is more, I want to point out that citizenship is not solely something that is defined between one state and one individual; it is also something that is understood between nations and in many ways I would describe it more as a type of moral citizenship. All peoples are citizens and all have some basic rights. I see those rights, at the very least, as the right to live.⁶² It is, in my opinion what makes the UN declaration so powerful. Nations' sovereignty is acknowledged and respected while it is agreed that all humans have a right to live. The obvious consequence of this is that structures need to be

⁶⁰ It is clear that while most nations will officially ascribe to these rights, an interpretation of what the rights actually means and how they should be met, vary wildly from nation to nation.

⁶¹ I will be returning to develop this in much greater detail.

⁶² I need to clarify that this sentence ought not to be taken out of context and it cannot be used to support a 'right to life' argument for anti-abortion activists. I speak of the right to life here referring specifically to humans that have already been born alive and have therefore been awarded citizenship.

in place to ensure that all humans can, in fact, not only live, but survive. WE need to ensure that everyone have they resources they need to sustain life. Some of these structures have historically involved concepts such as migration, guest-work, immigration, emigration, asylum, foreign aid and the like. Peoples who are at risk of death are (at least in theory) on occasion allowed to move into other nations to survive. Therefore, being a citizen does not simply imply a right of protection within one's own nation but also an obligation to protect others from other nations. Good citizenship then, is about following the agreed upon rules and helping others by ensuring that their rights are also protected. Supporting migration could in this respect be argued as a means to do so.

Secondly, citizens are 'political agents'. That is, citizens have a right to participate in political events, and political movements. Granted, many countries may have de jure election laws that are horribly mismanaged and abused but the idea is in place such that a citizen can vote in elections in so far that the country has elections. Citizens can vote and thus provoke changes, which fall in favor of the majority. Good citizenship in this respect has to do with participating in electoral events and protecting the integrity of the process.

Finally, citizenship is a fountain of cultural identity. The words "I am American", means something very specific, both to the individual who utters the statement and others who hear it. Each nation comes with its own unique history, tradition, habits, and beliefs. 'Everybody' *knows* that the French like wine, that the English really cannot cook, that Americans shoot first and ask questions second, that Danes brew far better beer than any

others⁶³, and that Germans are work-horses. Regardless of the factuality of these stereotyping statements, they help show us the core idea. As citizens, we come with a certain much generalized definition of who we are. We have been culturally predisposed to like certain things, think of things in certain terms, and believe in certain ways. In a very general way, we are our nations. Good citizenship then has to do with supporting and promoting the core values of one's nation. A great citizen, however, is also involved in protecting the right of those who are not members. For many, good citizenship involves a deep devotion to one's country, and it is a patriotism not merely defined by geography. Rather it is more like a love for and protection of country specific values and traditions. I will point out here that patriotism while obviously bias to one's own country values can coexist peacefully with foreigners in a form of cultural understanding that is not equal to cultural relativism. As a patriot, one can claim the right to express a preference for one's own culture and expect certain involvement from the immigrant or migrant community. This isn't entirely equal to nationalism because it does not express an overt resentment of foreigners nor does it imply that one's own country is superior to all others. Yet, it is an openness to others that comes with one significant obligation; assimilate. A great citizen would, with this understanding, expect a certain degree of integration from non-members but possess the cosmopolitan openness required to understand culture comes in many shapes and colors. That push away from ethnocentrism, coupled with a desire to protect human rights would be key to the corporate citizen's approach to migrant laborers. In very simple terms, as responsible leaders we can have certain expectations of conformity but we need to always honor basic human rights and see others as whole peoples who are fully moral equal to us.

⁶³ I beg your pardon, but one cannot help oneself... ;-)

Ch. 12 On Nationalism

In the age of the free market-place we see, as has been discussed, a movement not only of capital but also of labor. Some of the implications of this are obvious. People of varied cultures and languages are moving into nations where other norms and languages are, generally and at least, *de facto* established. This meeting of differences often leads to conflict and greatly complicates efforts to integrate migrant workers. In order for us to understand why, it is worthwhile to also consider how 'Nationalism' and concepts of 'Cosmopolitanism' influence both the guest-worker and the host countries.

Before a person can begin a conversation about what constitutes nationalism, one needs to have some idea of what it means to be a nation and how one qualifies as a member of that nation. The Stanford Encyclopedia of Philosophy describes a "nation as an ethnic or cultural community" whereas a state is a "political entity with a high degree of sovereignty"⁶⁴. In that sense a state can be a nation but not all nations are states⁶⁵. The Encyclopedia goes on to say that one definition of nationalism claims that the term can be:

Used to describe two phenomena: (1) the attitude that the members of a nation have when they care about their national identity and (2) the actions that the

⁶⁴ Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/nationalism/>. Published Nov. 29, 2001, Revised Sept. 24, 2005. Par 2.

⁶⁵ Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/nationalism/>. Published Nov. 29, 2001, Revised Sept. 24, 2005. Par 2.

members of a nation take when seeking to achieve (or sustain) self-determination.⁶⁶

It seems by this definition that nationalism is an active thing that is undertaken with the motivation of preserving or establishing a certain identity and which sees that identity as sovereign to all others. What establishes the negative connotation that is often linked to nationalism is perhaps the idea that one's national identity is thought of as sovereign to others, as opposed to different than others. One thinks of one's nations as morally more important than any other nations. Thinking of oneself in terms of being sovereign surely indicates a sense of being 'better than thou' that focuses inward on preserving and outward on promoting in a master-slave type understanding, whereas thinking of oneself as being different than others leaves room for an acceptance of diversity of cultures.

Two of the greatest theorists on the topic of nationalism are Ernest Gellner and Benedict Anderson both of whom have comprehensive, yet different, points of view on what constitutes 'Nationalism'.⁶⁷ Gellner began, according to his son, his thoughts and writings on nationalism as early as 1964, when he worked on his book "Thought and Challenge".⁶⁸ Developing his theory, he published, in 1983, the book *Nations and Nationalism*, around the same time that Benedict Anderson published his book "Imagined Communities". Gellner then further adapted his theory in the book "Nationalism"

⁶⁶ Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/nationalism/>. Published Nov. 29, 2001, Revised Sept. 24, 2005. Par 1.

⁶⁷ For the sake of brevity, I will restrict my discussion of Gellner and Anderson's work on nationalism only to matters that pertain to social and cultural relationship and the affect this may have on western democracies. It ought to be noted, however, that certain obvious criticisms of their work is not lost on me; they are merely suspended for a different forum.

⁶⁸ Gellner, Ernest. *Nationalism*. New York: New York UP, 1997. Preface.

published in 1997 to explain nationalism in terms of recent societal changes. Gellner writes of both the dangerous and the pleasing about the concept.

Nationalism [says Gellner] is a political principle which maintains that similarity of culture is the basic social bond. [...] In its extreme version, similarity of culture becomes both the necessary and the sufficient condition of legitimate membership: *only* members of the appropriate culture may join the unit in question, and *all of them* must do so.⁶⁹

We can deduct then, from Gellner's work that nationalism, therefore, has elements that fulfill a human desire to form social bonds while also stigmatizing those who do not fit the criteria for those bonds. This makes the real danger of nationalism evident. Even in a matured version of the concept, classic nationalism is not in the business of building bridges between cultures.

Benedict Anderson acknowledges this danger when he quotes Nairn as saying:

Nationalism is the pathology of modern developmental history, as inescapable as 'neurosis' in the individual, with much the same essential ambiguity attaching to it, a similar built-in capacity for decent into dementia, rooted in the dilemmas of helplessness thrust upon most of the world (the equivalent of infantilism for societies) and largely incurable.⁷⁰

Nonetheless, Anderson writes as if he finds something compelling and perhaps even attractive in the concept that he renames "Imagined Communities". He recognizes that a decline of religion, in many cases, left a void within the European continent and opened up the possibility of the creation of a new system of social contracts that united human diversity and thus created a system of protection and unity of the masses. Nationalism

⁶⁹ Gellner, Ernest. Nationalism. New York: New York UP, 1997. Pg 3-4.

⁷⁰ Anderson, Benedict. Imagined Communities, London: Verso, 1983. Pg 5.

allows us to be connected without actually become acquainted⁷¹ and fills our human need to have strong social relationships.

⁷¹ Anderson uses this analogy in a different t context when he presents ‘simultaneity in homogenous empty time. Pg 25. It seemed fitting to describe the process in this manner.

Ch. 13 Nationalism and Democracies

What both Gellner and Anderson neglect to appropriately discuss and what must be addressed here is the relationship between nationalism and democracies. It is important because it is democracies to which migrants flow and it is the democratic process that not only allows them to do so, but also protects them. Given the political environment in the 'new' European Community and the United States, one cannot accurately gauge the complexities of migration without understanding how migration is perceived both in democracies that are accepting guest-workers from nationalistic countries and vice versa. What is more, it is important to take a closer look at how the guest worker experience would be perceived by a nationalistic migrant that take temporary residence in another state.

Indeed we must, ask ourselves, how we can reconcile the ideologies of nationalism with the ideologies of democracy. Alfred Stephan helps us do that in his article on multinational democracies when he point us to Mills' claim that:

Free institutions are next to impossible in a country made up of different nationalities. Among people without fellow-feelings, especially if they read and speak different languages, the united public opinion necessary to the working of representative institutions cannot exist...⁷²

This raises a warning flag, not merely against the cultural relativism of which I have spoken earlier but also against the apathy that many western governments initially have shown in addressing the challenge of respecting human rights and encouraging a mutual

⁷² Stephan, Alfred., *Modern multinational democracies: transcending a Gellnerian oxymoron*. John E. Hall Ed., *The State of The Nation*. Cambridge: Cambridge UP, 1998. P 222.

respect of cultures while fostering a certain sense of reasonable ideological conformity within each democracy. It goes without saying that just as businesses ought to take a proactive approach to ethics, governments need to very actively be engaged in protecting human rights and build human relationships. We need not go all the way into the nationalistic camp, but it appears that some ideas of unity and similarity are not too farfetched, even in a democracy. For example, most governments require that applicants for citizenship display a general understanding of democratic processes, language, and history. I propose that a similar process be put in place in order for migrants to receive work-permits. One obviously cannot expect migrants from poverty stricken countries to possess the skills necessary to learn these things before they arrive into the host-country. After all, the average years of schooling for migrant citizens are far below those of the host country. Nothing, however, prevents government or other organizations from systematize an educational and cultural crash course as new migrants arrive.

The greater good, ultimately, would be to support and promote democracy. It is evident that democracy cannot exist without unity, and is largely dependent on measures of trust. Theories of multicultural democracies, however, have largely centered around an idea of mutual respect, and non-interference in culture specific actions and behaviors. I propose that multiculturalism doesn't have to be understood in such a way. Rather, being a multicultural democracy means an appreciation for cultural nuances, while fostering solidarity across national values by implementing a shared understanding of what it means to be members of that nation, even if that membership is temporary. So, the Muslim will have his mosque and the Taoist have his temple, in so far that both participate in society and understand in what context they affect the greater culture. We

can, perhaps, not have a more homogeneous state without some measure of force. Coercion is most often unpleasant, but in this case, I believe it may be passable. Migrants are, after all, not forced into one nation specifically but have choices before they relocate. Needless to say, I understand that situations and free choices might sometimes be severely restricted by economic or logistic issues. Nonetheless, we might agree that migrants, insofar that countries make a willingness to become culturally educated to the norms of the host-state a contingency of work-visa *before* the migrant relocates, can make informed decisions as to what extent they may be agreeable to coercion.

Ch. 14 Nationalistic Migrants

It would be ideal, if government, organizations, and host citizens could engage in a mutual cultural discovery process with the incoming migrant communities. I predict that such romantic notions of healthy multicultural heterogeneous societies that grow on their own steam are always doomed to fail (lest we make some changes in our approach), at least in regards to guest-workers. As the term implies, they are guests and neither the worker nor the government have, in theory, any expectations of long term dedication towards each other. In that sense it seems reasonable that the host nation insist on a certain sense of social cohesion. In reality it seems that it is often the 'overstaying ones welcome' that causes friction between the migrant community and the local communities. In no case is this more obvious than in the one of migrant workers who come in from strongly nationalistic states. On the rise throughout large parts of the world, the concept of nationalism must be considered in terms of how it affects the migration experience when the migrant is the nationalist and goes into democratic and more liberal nations. I bring this up, of course, because the European Union has seen unprecedented waves of migration from the former eastern bloc countries into the west. A good friend of mine was born Russian and is Naturalized American. In a recent conversation about election participation, she mentioned that her desire to get an American citizenship was deeply rooted in her desire to participate in the electoral process and become a full member of her community. I asked about her husband, and she said that he would never even consider changing his citizenship. "He is Latvian, you know..." she said. Yes, I do know.

For the most part, Latvians are deeply nationalistic and the thought of downgrading to what ideologically is believed to be a lesser citizenship is outrageous for her husband.

This is a problem, of course, and parts of it are obvious. Migrants and economic migrant in particular, are in a group of peoples who are particularly vulnerable. They are without direct protection from their nation states; they are visitors who struggle with prejudice, pay, and equal rights both in the workplace and the greater culture. They come without a support network and often have difficulties finding appropriate housing and familiar foods. Culturally the host nation's citizens are suspicious of the newcomers and the newcomers are suspicious of the hosts. If we add to that the idea that some migrants come with a deeply internalized feeling that they are somehow morally more important than the citizens of the country in which they work, the path to integration can seem very long. There is, for many migrants, a clear sense of 'us and 'them' which is based not on limitations of prejudice from the out-group, but rather based on sentiments from the in-group. *We do not like them.* The disdain and distrust can be paralyzing for peaceful cultural interaction. The distrust can be culturally motivated, as Ali speaks of in her book when she describes her mother's Somali worldview as one deeply rooted in a commitment to her clan, which, essentially, sees the rest of the world's citizens as morally flawed, dirty, untouchable, and hopeless. It can also be religious as Ali points out when she speaks of her own school where girls from different countries and clans were completely segregated into ethnic groups, each considering the other as morally less

important than themselves. [An Arab girl, for instance, will consider herself] superior to everyone else, because she was born closer to the Prophet Mohammed”.⁷³

The thoughts of Martha Nussbaum can be very helpful for us when resolving this problem. Nussbaum believes that nationalism is not just particularly bad for cosmopolitanism, but to a large extent adverse to us becoming well-rounded human beings. It is her contention that schools, for instance, limited by a narrow nationalistic view, fail to properly educate the youth about the entire realm of complexity that we face by virtue of living in many nations on a planet that we all have to share. She proposes instead what she calls a “cosmopolitan education” that emphasizes our membership as citizens of the world rather than citizens of one specific nation.⁷⁴ I agree with Nussbaum, that there is real and present danger when we fail to properly educate our children to live in a world we all have to share. I, in turn propose that we utilize such an idea in adult education to prepare migrants to immerse themselves into the community in which they find employment. Governments and, it is my claim, businesses must very proactively begin a process of education. For some that might mean a level of reeducation, not as indoctrination but to dispel some cultural myths and bias that are in opposition to cultural integration. One must be educated to understand that we can have different beliefs, and even believe that one’s own way is superior to others and still live respectfully together.

This idea is not completely outrageous. In fact, for many corporations, what constitutes Corporate Social Responsibility has partly something to do with attempting to

⁷³ Ali, Ayaan Hirsi, Infidel. New York: Free Press, 2007. P 68

⁷⁴ Nussbaum, Martha. “Patriotism and Cosmopolitanism”. From the Boston Review, 1994. <http://philosophy.uchicago.edu/faculty/nussbaum.html>

merge migrants into the community in which they work. Large Fortune 500 companies who employ migrant laborers offer, as standard practice, language classes and cultural events where migrants can learn more about the community in which they live. When I visited with the Dell Corporation in Ireland in the summer of 2008, I posed the question about the specific direction of their educational efforts. What would be the goal? And does Dell offer opportunities for the local community to meet with the laborers in a positive interaction? The answer was not forthcoming though, I was told, that they had won more than one corporate award. This to me highlights a common misinterpretation of what it means to meet corporate obligations. Simple language and cultural education classes won't help neither the worker nor the local community understand complex global *humanitarian* questions, an understanding which I believe is needed to resolve the conflicts that comes with migration. It is completely fundamental changes that are needed from deep within the core structure of corporations. Businesses should no longer see themselves as operating from a certain locale but rather as being deeply intertwined in the culture that psychically surround them. Thus, their focus must always go that what is best to preserve human relationships, what is best for the whole of community, and how to better ensure the protection of basic human rights.

Ch. 15 The Cosmopolitan Migrant

I have already spoken in depth about what it means to be part of an operation that is conducted with cosmopolitan leadership and understands itself as a cosmopolitan business. We have seen that there is such a thing as a nationalist migrant, so we may consider whether there can be guest laborers who see themselves as cosmopolitan migrants and can we teach those who travel through for labor, to take cosmopolitan values with them as they move into new territories to work? Interestingly some already propose that there is no longer any real nation specific separation between the incoming migrant and the host-nations. In a globalized environment, national identities are not stagnant and permanent but rather in constant movement and rapidly changing in step with current trends. One such proposal comes from Vilém Flusser who argues that:

Modern societies are in flux, with traditional linear and literary epistemologies being challenged by global circulatory networks and a growth in visual stimulation.⁷⁵

It is his position that because societies are constantly experiencing change, members of society are always already in a process of redefining who they are. Culture will change, as will the manners in which people interact with each other. We come to understand that those things we once found to be true are no longer reliable and that the ‘good old days’ and traditionalism simply cannot function in a globalized society. Our identity is harder

⁷⁵ Flusser Vilém. *The Freedom of the Migrant [Von der Freiheit des Migranten]*. (Chicago: U of Illinois P, 2003).

to define because we are always in a process of defining ourselves in terms of those we live with. This phenomenon applies not only to established norms in one specific society; it comes with each individual as they move around within the world. The implication would be that the interaction between humans alone can be a cause of change. Another implication would be that we learn how to accommodate each other. After all, we cannot propose to be part of change and in particular growth without some form of further education, regardless of whether it is formal or lived experience. In that respect we are not too far from meeting Nussbaum's theories of accommodation, a goal we can achieve because we no longer follow established societal norms merely for the sake of following them but instead follow our common conscience about what 'feels' right to us.⁷⁶

Be that the case, we can expect nations that experience a great flow of people to display a much greater tendency to question and redefine their national identity. Nonetheless, as I have already discussed when addressing prejudice, clearly this is not at all the case in all nations. On the contrary, (and we see this from the rise of nationalism) many multicultural nations are beginning to cling much firmer to their inherited national identities and revert to more traditional and country specific modes of acting. We do not respect other cultures *carte blanche* nor do we have much patience to 'suspend our own conscience in order to free others'. What of the migrants, however? Do they live to display a national identity in motion and can that happen by virtue of leaving ones nations state and enter a new and perhaps culturally diverse host-nation? Again, we do not see the openness that we would expect. Even if most migrants may fit some of the criteria that define a cosmopolitan citizen they tend not to come and display a particularly

⁷⁶ Nussbaum, Martha "Liberty of Conscience: The attack on Equal Respect.

open attitude to the local community in which they temporarily reside and work.⁷⁷

Migrants often group together and stay away from the local citizens. They live together, eat together, and worship together. What we can see from this is that the goal of cosmopolitanism that we specifically are trying to reach, cannot be achieved simply by chance and circumstance. We have to systematize our efforts and address the educational needs necessary for us to achieve the cosmopolitan behavior that we want. This goal can and should be targeted by businesses first and foremost by growing relationship conscious cosmopolitan leadership. Corporations must join efforts with governments and NGOs to work on educational needs that focus on a coming together of cultures. What we need are essentially cosmopolitan migrants. Migration is not going to go away, nor is it going to happen in short increments. Rather most nations expect that migrant-laborers will tend to stay in the host-country much longer than they initially were intended to. For the sake of the local community, it would be of benefit to take educational measures that focus around a version of cosmopolitanism. What is more, if and when the migrant laborer moves on to a new country, he or she will feel a greater sense of empowerment and will take with him or her, a worldview that is inclusive, emphatic, multi-cultural and fiercely protective of human rights. In this sense, the education of the migrant becomes a great good that extends on a truly global scale and therefore in a very real sense become proper cosmopolitan morals.

⁷⁷ What I am referring to here is the traveling aspect of migration. Migrants move into other cultures. Migrants also, obviously, see themselves as part of a greater world community. I believe that a person has to have this view if he or she looks at the jobs wanted ads across borders. That being said, it is not established here whether migrants also have a moral cosmopolitan view in the sense that they set out to work towards a greater good for the entire world community. Rather, it seems in general that migration is very personally motivated, for the betterment of oneself or ones immediate family.

Ch. 16 Causes of Migration

Much take place around the infamous corporate office water-cooler. I, myself, was once part of an interesting exchange near such a fountain. In the first days of April, 1996, Los Angeles was thick with the heated discussion about immigration policy and specifically, illegal immigrants. On April 1, 2007 a film-crew captured border-patrol beat two illegal immigrants so severely that they required emergency care before being released to jail and eventually returned to Mexico. A few days later a truck that was being chased by border patrol overturned, killing several passengers and injuring even more.⁷⁸ Large demonstrations were taking place around the Los Angeles area and TV-stations, true to form, replayed the beatings again and again.⁷⁹

I recall my comment. I huffed, I believe, and said something to the extent of: “If they didn’t want the beating, they shouldn’t have broken the law; in fact, they should not have crossed the border at all”. It is likely not the proudest moment in my life. Certainly, in retrospect, and in my mind, I try to rationalize my way out of that comment, hoping that I will not seem so callous. I am an immigrant and had, several months before this incident in 1996, paid many thousands of dollars to get my immigration-papers renewed. It was a matter of great pride for me to ensure that I would never break the laws of the country in which I wanted to live. Many immigrants, however, do not have much funding and certainly not the kind of money it takes to hire attorneys. Subsequent to retaining an attorney of my own, I had barely enough money to survive and often didn’t eat a meal

⁷⁸ http://www.themilitant.com/1996/6016/6016_1.html

⁷⁹ http://migration.ucdavis.edu/mn/more.php?id=939_0_2_0

every day.⁸⁰ For me, this came solely down to an issue of fairness. I did immigration the *right* way and they did it the *wrong* way. I was starving in order to follow the rules, and as far as I was concerned they walked all over them. Therefore, on that day I lashed out. I think that many of us may be able to recognize that type of frustration when we think of immigration problems.⁸¹ We stop thinking of others as whole persons who are entitled to the same and equal moral respect as we are. Rather see them as the more objective ‘them’ – ‘the others’, which makes it frighteningly easy to treat them as less worthy humans.

Only years later (when I had my own coveted Green Card secured) did I begin to ask the right questions (the multicultural questions) rather than make anymore wrong judgments. Why? Why do immigrants cross the border, knowingly breaking the law, risk death, injury, and jail, to come to America or to Europe? Why do we cross any border, into any nation? Who? Who are these people, the economic migrants? Where do they come from, and what countries do they go to? Finally, what do they want here and what do they expect to come away with? In answering these questions we have several phenomenon of which we have to gain some understanding. First of all, there is the difference between ‘them’, the immigrants (and especially those without status), and ‘us’, those who are native or already integrated legal residents. In such a climate there is always the pervasive sense of ‘otherness’. As *they* arrive, *they* change things. We lose our jobs, because *they* take them from us. But as a matter of fact, migrants do not take any

⁸⁰ I could dig into this issue in greater depth, but feel that for the purposes of this project it is of the essence only to note here, that my choice is clearly not one that is available to everyone. Many can, for a variety of reasons, not allow for this type of budgeting and families with children or other dependents surely cannot morally be expected to stave in order to afford a legal process.

⁸¹ Matsuo, Hisako., McIntyre, Kevin. Ambivalent Prejudice towards Immigrants: The Role of Social Contact and Ethnic origin. http://www.allacademic.com/meta/p_mla_apa_research_citation/0/2/0/1/1/pages20113/p20113-1.php.

jobs from the local communities. In general the type of work that is being done by migrants is the type of jobs that 1) Skilled laborers do not want to perform because it pay minimum or below minimum wages, and 2) The host-country doesn't have enough unskilled laborers to fill the labor needs for. Such jobs generally constitute some of the following:

Construction or Landscaping, Service industry (hotels, restaurants, sanitation, child care), Canning and processing produce, Meat processing (poultry, beef, pork), Factory work, Unemployed, Dairy, Cotton Gin labor, Horse racing/track workers, Forest Service, Smoke Jumper, Ski Area, River Guide, Transport/Driving, Domestic labor, Roofing, Waitress, Day labor, Pick brush, Crab workers, and the Fern industry.⁸²

The unskilled migrants come because they need money and resources, pure and simple. Most often, there are either no jobs in their home country, or jobs do not provide a living wage. Dire poverty, civil war or political unrest prevents many from working and supporting their families. We could launch into a large socio-economic discussion here to clarify my claim but it seems unnecessary. We in the west already know quite well that the greedy ways of the global economy has left some nations wealthy and others in hopeless despair.⁸³ We might not really want to admit it because for us who live in wealthy nations, admitting how our economy affects the rest of the world implies some personal culpability. Migration is a way to equalize this discrepancy in global living standards. We allow migrants in to fill a need; they get some real income, even if it is minimum wages. It is also a way for us to fill a real need. We need the cheap labor to make money. While the very foundation of such an economic system is a declaration of moral bankruptcy, I am highlighting it here to show that we have to correct our heuristic

⁸² Migrant Clinician. <http://www.migrantclinician.org/files/resourcebox/SurveyDiscussion.pdf>

⁸³ Some would even claim that this we purposely do this to ensure a steady supply of poor and unskilled laborers.

inclination to look down upon the migrants as the problem. At the very least, in order to begin the journey towards a more humane world, we certainly have to get past the idea that migrants do not give back to the local community in which they work and we have to do this in lieu of the fact that the very concept of migration is mired in something that feels very negative for most people, a mostly monetary motivation.⁸⁴

Is it unreasonable to ask corporations to partake in an integration process, when both governments and other social organizations have clearly failed? Are we asking too much of businesses? I think not. In fact, I do not see this moral obligation to improve circumstances in society any differently than those of companies that participate in cleaning the environment, volunteer at homeless shelters, support the Special Olympics, etc. In the case of volunteering for the homeless, the motivation may be similar to the motivation we ought to have to help migrants assimilate and get the local communities to accept them. Businesses help the homeless despite the failure of government to solve the problem and they do this recognizing not only that the need is not just going to disappear but that it relates to them because it is a wholly human issue. It is an issue that exactly defines who we are as beings and how we wish to take part in relationship building with our entire human community. Reaching out to others is a deeply meaningful experience and employees who volunteer describe their experiences as something that makes them feel good.⁸⁵ They also describe their companies as something of which they feel pride and loyalty. This in turn reduces turnover rates and attracts other employees who want to be part of a socially responsible organization. It is the beginning of what will eventually

⁸⁴ Kari Lynderson points out that businesses profit from migrant labor. Corp Watch. "Guest Workers Seeks Global Horizons: U.S. Company Profits from Migrant Labor. Nov, 3, 2006. Corpwatch.org

⁸⁵ Greenawalt, Anne. Boston Business Journal. "Good work: Companies scout volunteer opportunities for employees". <http://www.bizjournals.com/boston/stories/2002/12/23/focus3.html>

grow into cosmopolitan business ethics. On a grassroots level real and fundamental change can happen.

Ch. 17 In Conclusion

It has been discussed whether or not if corporations have a moral obligation to participate in a social integration process of migrant workers they employ. To that end, we have clarified that businesses do have a moral obligation to act as corporate citizens who participate fully in social circumstances. We see that organizations ought to do this because protecting others, especially vulnerable populations, is a human rights issue. We must always recognize that all peoples have certain rights to life and resources simply by virtue of being human. For the sake of economic and from a strictly instrumental point of view, we ought to do this for the sake of all stakeholders and to meet the fiscal goals of the corporation, because social involvement is real equity building. We see that thinking of business in terms of cosmopolitan business ethics is the way of the future, as is an understanding of operations in terms of human motivations. Regardless of prejudice and personal bias, we ought to act as good citizens both towards our own nation state, but also towards citizens from other nations. Education is a means to cultural understanding though this does not imply cultural relativity. We can take pride in our local history and our common roots, while still embracing the culture of the migrant. We have to regard not only our own points of view, but also consider what migrants may think of us and we have to merge those worldviews into a cohesive social condition.

I recognize that our task is formidable, but it won't get any less complicated by pretending that it is going to resolve itself. We see that most companies have no policies in place that effectively reach across societal structures to ease the interactions between

the local community and the migrant workers. Demographics and trends show us that if businesses want to compete in the future, they must prepare themselves to shape such social structures. Knowing that working on this social condition is a moral good on multiple levels and knowing that businesses are both able and capable of acting morally, we should reasonably expect corporations to do so. Ignoring the issues would be a moral flaw. A moral ethics program, therefore, for corporations, which employ or involve migrant laborers that would in part consist of reaching out into the community to participate in an integration process and take social initiatives on a global scale, would be desired for all communities, would ease the flow of business, and would help us all towards a greater multicultural understanding.

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Vita

The author was born in the city of Glostrup .⁸⁶ She was raised by her mother in a small country town until she moved to an equestrian boarding school at age 14. As an 18-year old and after graduating Secondary School in the field of Classic Language, she moved to the United States and worked in New Jersey and New York. Ms. Harris served for a year as a volunteer English tutor at The International Center in New York.⁸⁷ Returning to Denmark she enrolled briefly in The Aarhus School of Business but left academia to travel, and work throughout Europe. Ms. Harris later worked in Los Angeles, California and Dallas, Texas before she moved to Florida to work in the maritime industry. For several years she spent her summers working in New England and her winters in the Bahamas and Caribbean. After becoming a mother of monozygotic twins, Ms. Harris enrolled in college in 2005. She graduated Magna Cum Laude in 2007 with a Bachelors degree in Psychology, with a minor in Philosophy and a minor in Religion. This thesis marks her completion of the requirements for a Masters Degree in Practical Philosophy and Applied Ethics and she is expected to graduate December, 2008. Ms Harris is a member of the Academy of Political Science and has been a member of the World Future Society since 1996. She became a Naturalized American citizen on June 14, 2005 and was a proud first time voter in the historic presidential election on November 4, 2008.

⁸⁶ Glostrup is a suburb of Copenhagen. Copenhagen is the capital of Denmark, a Kingdom in Scandinavia.

⁸⁷ Explore more at: <http://www.intlcenter.org>